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TO HIS GRACE THE DUKE OF WELLINGTON, FIRST
LORD OF THE TREASURY, &c. &c.

—◆—
LETTER AND LESSON

ON THE VICE OF OATH MAKING.

HEALTH, wisdom, and happiness to you, my Lord Duke. Health I wish to every man, therefore I never object to drink to the King's health, or to any man's health. Wisdom, I wish to every man; for, without it, no man can be permanently happy; so I wish you wisdom, as the precursor of happiness. And this, as a whole, you may receive as an amplification of the seasonable compliment, A HAPPY NEW YEAR TO YOUR GRACE.

My Lord Duke, I have taken upon me the character of a school-master, not to teach the alphabet on a horn book, not to teach reading, writing and spelling, not to teach arithmetic, geometry and the mathematics, not to teach languages; but to teach something without which all these other teachings are nothing; to teach the art of free discussion, to beat down dogmas, mysteries, and divine revelations, to teach the art of politics, and to beat down the dogmas of monarchical and aristocratical rights and privileges, to teach morals, and to destroy that chief of human vices, *superstition* in all its ramifications. So, you may see, my Lord Duke, that I have taken upon me a very serious and a very important task and character; and as I cannot suppose that you ought to, or can, leave the treasury, to come to my school, in person, in place and in time; yet I have a spiritual power, by which I can make you a scholar. I will send you a few lessons, which may be learnt at the treasury or elsewhere, and more especially my Lord Duke, you will find it to be a most profitable use of time, to have a lesson in your pocket ready to study in the house of Lords, when any dull harangues arise about Catholic emancipation, about the

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liberty of the subject, which means in other words, the *liberty of a slave*, about Greece or Turkey or Russia or France or Spain or Portugal or any of the American States, about game laws, about petitions of any kind, about their Lordships' privileges, about every thing that is there said and done, excepting the repeal of obnoxious laws. I should think it a waste of time to be in either house of Parliament, as now constituted, without a new lesson in my pocket by which I could profit. Even in spending a single evening in the gallery of the House of Commons, there is an intolerable dullness, which is only relieved occasionally by the order of "STRANGERS WITHDRAW;" an order that premises the speedy introduction of a new subject.

The subject of this first lesson is stated at its head, to be on the evil of oath-making, and after giving a reason for thus addressing your Grace, I will show how oath-making is a vice, and the advantages to be nationally derived from its legislative removal.

My reason for addressing your Grace is, that every man's knowledge is not complete, nor alike on every subject. This axiom may be applied to wise men. Supposing your Grace to be a wise man; supposing you to be the first of soldiers in relation to military skill; supposing you to be a master in the financial arrangements of a government; supposing you to be the best and wisest man that ever swayed the destinies of a nation, and I am sure that as far as you have exhibited character, I do not yet know one wiser or better, past or present; it yet remains, that you are not wiser than the aggregate of wisdom to be found. It is the nature of wisdom, rather to be particular than general. A man may become very wise on one particular subject, to which he has paid particular attention, and generally ignorant on all others. Wisdom being an artificial principle, a human property acquired by art, labour and industry, it follows, that it may be more readily perfected in particulars than in generals; and though I may be a schoolmaster equal to the teaching of the Duke of Wellington, on some points, I do not mean to present myself in the offensive light of offering to teach him on all subjects. The subject of oath-making, as growing out of human religions, has been my peculiar study; I have considered all its purposes and bearings, its want of moral purpose and bearing, and I feel competent to teach the Duke of Wellington and his administration on this particular head. This, then, is my reason for this address and all the peculiarity of its manner. To which I may add, that your Grace has not yet done a thing that is nationally offensive, you have not promised to do or not to do any thing that is nationally offensive, you have not pledged your attachment to any party in the state, you as yet stand in the dignified light of being a minister for all parties, as far as either projects any thing useful to all, and without that, I hope you will not attend to any one

parly. Their is a meanness in a minister's being attached to a party in a state, but there is dignity in seeing him administering impartiality and justice to the claims of all. The minister of a party cannot be a minister of state.

OATH-MAKING A VICE.

THE practice of oath-making has not been peculiar to any people or religion, but has, as far as we have records, pervaded all people of all religions. Since, then, it has not been the peculiar principle of a religion, but a diffused principle through all religion, it cannot be shown to be essential to the purposes or precepts of any one particular religion, and less so among the adherents to the New Testament, than among any other people; for, in that book, and in that religious book only, *oath-making is denounced as a vice, and finds a positive forbiddance.*

In the general view which may be taken of oath-making, as connected with all religions, we find, that the principle induced is, that of *fear*, and whatever is done through fear, which would not have been done in the absence of fear, is *viciously* done. Thus, upon the highest pretension that has yet been made for the practice of oath-making, that of its being a necessary binding to a purpose, which binding is to be produced by the operation of fear, *vice* is exhibited, and oath-making is, in its best sense, a vice. It supposes vice in its presumed necessity, and proves it in its practice. It engenders the vice, against which it would be presumed to guard us.

Its necessary connection with the administration of justice is called in question, in the legislative excuse of oaths among the Quakers and Moravians. The principle on which the Quaker and the Moravian stand excused, is, a principle that would justify the excuse among the Infidels, the Roman Catholics, and any other or all other sects. The alleged necessity, and even the alleged utility, of the ceremony was removed, when the legislature first exempted the Quakers; for no principles of religion, will change the fundamental character of mankind, so as to be a pledge against an abuse in a sect, that is otherwise committed among other sects. There stands then an exception to either its necessity or its utility, and as that exception has not been known to work an abuse, the inference is, that the rule is vicious.

The principle of fear aside, the vice of which has been shown, the practice of oath-making is inoperative, and is no more a pledge of truth or good behaviour in the believer, than in the unbeliever. The good man of either party will do well without it; the bad man of either party, will do as ill with it, and each alike, in not respecting that which he professed to respect. It is notorious, as notorious as that oaths are made, that a large number of believers, that nine-tenths of believing oath-makers, have violated their oaths. What can the unbeliever do more, in the worst

character that can be imagined of him? But if the practice were removed, and falsehood made as penal as perjury, we should have less of the profession, and more of the practice of truth.

The preservation of the practice of oath-making is then so far vicious.

Where an oath is imposed as a test on a public man, or where it is simply enacted as a pledge that he will do certain duties, observe certain rules, or avoid certain practices, it is vicious in the first instance, and inoperative in the second. In the first, it is the honesty of the man that is proved and rejected by the test, which is, at the same time, the very best promise that he will be a useful public man; and in the second, the promise without the performance is good for nothing, while the performance without the promise is all that can be reasonably desired. Therefore, the keeping of a man out of an office by a testing oath, and swearing a man into an office, are acts alike unwise, unnecessary, and vicious.

In taking an office, a man swears to keep certain observances. If he do, the swearing adds nothing to the observances; if he do not, there is no penalty attachable to a mere negligence of duty in a public office, but dismissal. The swearing means nothing, produces no effect, is a farce made on solemnity, and consequently is idle and vicious as a practice.

Another man is kept from an office by his dislike of an oath: and here the first principle indicated is, that very honesty and energy which is so very desirable in a public officer.

My Lord Duke,—This question of oath-making is becoming every day more serious, and will speedily command legislative attention. The honesty of infidelity, and all that is truly infidel is honest, inasmuch as it represents a love of evidence, in preference to a love of faith, hearsay, mystery, and balderdash. The honesty of infidelity daily increases in boldness, presents itself to public notice, and alike demands attention, commands respect, and thwarts persecution. Its character is so rigidly honest, and its pretensions so very important, that it must triumph over opposition and faith. I feel as confident of this, as I do that I am not now in Dorchester goal, and my not being in gaol is a point gained, that enhances my position, and proves the presumed merit and positive progress of infidelity.

Are you aware, My Lord Duke, that the best informed men in this country are infidels? Are you aware, that infidelity is necessarily allied to all the first degrees of scientific acquirements? Are you aware, that infidelity expresses knowledge, is the only true indication of knowledge, and has arisen only from or with the rising knowledge of mankind. There was no infidelity in Christendom, when there was no popular Bible-reading, and when scientific acquirement was confined to alchymy and astrology. It is now that we have popular Bible-reading, that we

have scientific institutions which have put down alchymy and astrology, and that free discussion is beginning to be demanded and practised—that infidelity rises like a new sun in the horizon, dispelling the mists of superstition and faith. An epistle writer advises us *to put on the armour of faith, and fight the good fight*. This was an error in judgment. I will correct it, by saying—*put on the armour of infidelity, and be with it, what you cannot be without it, a wise, honest, and powerful man.*

If the practice of oath-taking be continued, as men grow less afraid to avow their honesty in infidelity, as opposed to the established faith, they will exonerate themselves from the serving of all troublesome and unpaid offices in their several parishes, and unwilling evidence will be withheld under pretence of the dislike of the form of an oath. Some men, whether Infidels or not, and the more dishonest are the most likely men to do it, will save themselves from office or unwilling evidence, by a declaration of infidelity on one day, and on the next, to serve another purpose, declare a contrary opinion. It is not necessary that they be Infidels to do this, for real Infidels are the least likely to do it; they will do it, if they are dishonest faith-men or Christians: and you will find no assurance for the due administration of justice, no equality of citizenship, but in treating all men as you treat the Moravians and Quakers, in the entire removal of the official vice of oath-making. So long as this oath-making creates distinctions in society, so long it will be a sheer mischief, an injustice, and viciously effectual.

Nor should you, my Lord Duke, estimate the amount of infidelity by that which is openly avowed. That is but a small portion of the whole, prominent as that now is; but it is the peculiar character of infidelity, knowing the viciousness of religious faith, to shun, by concealment of its principles, that persecution, which, at least, has been inseparable from the Christian Religion in power. Its hopes are in life, and happiness through life, and it has no motive to martyrdom, such as the faith-men have. It therefore prefers concealment to persecution. It is the natural principle of infidelity to avoid persecution, and, doubtless, I should have so thought and acted, had I not, in my determination to put a stop to the suppression of books, been persecuted before I was an Infidel. That persecution begat a resistance which has grown up together with my infidelity. The government of the country has been the schoolmaster which has made me precisely the character which I now am: and so, beginning to feel some few qualifications to teach, in my turn, as a schoolmaster, I am sufficiently grateful, to offer my gratuitous instructions back to that government. If you are not wise enough yet to enjoy its possession, my Lord Duke, I shall be most happy to teach you, and all whom you may wish to partake with you of my instructions, the sound, the stable, the moral, the irrefutable and irresistible prin-

ciples of infidelity. They will, if rightly understood and rightly acted upon, make you a splendid statesman, eclipsing all prior pretensions to statesmanship. We have never seen a spark of hypocrisy proceeding from your Grace, very little, if any, pretension to religion, and from this peculiar standing in your character, a hope has crept abroad, that you may do some good in correcting that dreadful state of things which religion and hypocrisy, and sectarianism have introduced into this country, and into Ireland. Your letter to the Catholic Primate of Ireland has increased this hope. We know you have enough of firmness and decision of character, you have only to evince wisdom and foresight to realize our hopes.

I am sensible of the powers of the Aristocracy and the Church which you have in some measure to consult and to act with; I am sensible of the party and sectarian influences by which you are surrounded; I am alive to all the intrigues of disappointed or expectant ministers, who may desire to thwart you, when you do right, as well as when you do wrong; but all these will prove nothing, if you say, *let the sects settle their differences by free discussion; but let there be an equality of citizenship among them. Let us remove the oaths which shackle and offend them, and let us give them fair play in their discussions, that the truth may the more speedily triumph.*

The remedy to be applied to this vice of oath-making, will consist of the total abolition of the practice. I have tortured my brain to think of a moral obstacle to this abolition, and I cannot think of one. The abolition of the practice appears to me to be certain to remove a great mass of existing evil, without introducing a particle that is new. I would have the Coronation Oath abolished with the rest, and remove the immoral burthen and test and disgrace, alike from king and people. By such an abolition, the emancipation of the Catholics is settled without an allusion to them as a sect, and so far would I carry the abolition, that I would make an oath penal, as a safeguard against religious or political tricks with the ignorance of the country. It should be a misdemeanor instead of a national custom.

The abolition of oath-making would remove every complaint from the Infidel, in his relations in society, and thus the most intelligent part of the community would be no longer annoyed with the official insults of the most ignorant. A drunken Recorder would not then reject my evidence: because he was unequal to a conflict with my critical acumen, or because I had more knowledge or less hypocrisy than himself. We should not then hear of the evidence of as respectable a tradesman as any in the metropolis being received, in the prosecution of a person, who had robbed him, in one court on one day, and rejected in another court on the next; and then again see that tradesmen called on to serve as a jurymen and a constable, notwithstanding such a rejection

of his evidence. We should not then see a person avowedly under a prosecution for an allegation of blasphemy, sitting as the foreman of successive juries in the court of Common Pleas, presenting the inconsistency of putting a man, waiting to take a trial for an imputation of blasphemy, on the judgement-seat with a Lord Chief Justice. We should then have no prosecutions for blasphemy. And if blasphemy were deemed criminal or discreditable to a man's reputation in these days, would our judges have knowingly tolerated such circumstances? Still such circumstances under such laws as we now have are disgraceful to the government and legislature.

The repeal of the Test and Corporation Acts is an indication of the good effect that will arise from the repeal of the practice of oath-making. Timid and self-sufficient bigotry had painted to itself all sorts of horrors, as likely to arise from the repeal of the Test and Corporation Acts; but what do we find to be the reality of the consequence? Not a complaint has been heard as to the effect of the repeal, and it is now felt to be a silent good;—it is felt that a disgrace has been removed from the society; and such will be the consequence of the legal abolition of the practice of oath-making. Not a murmur will follow it; not an injury will be felt; no possible mischief that does not now arise, will be added, whilst an increased amount of social harmony will most assuredly succeed the present errors and conflicts about oath-makings. At present, the country is in arms, and actual hostilities are talked of, about the enforcement of oaths; while every clear-headed politician can see, that there will be no abatement of the hostile feeling, but in the abolition of the practice of oath-making. There never will exist a better opportunity, and a more easy means of giving peace to the conflicting parties of a country, than in this of the abolition of the practice of making oaths.

In all cases of trial by evidence, there will be the same disposition, on the part of witnesses, if the penalties remain attachable to falsehood, and a jury never judges by the oath, but by the apparent credibility due to the testimony given. The removal of the practice of oath-making from our courts of enquiry, will be to remove a blot that now stains them. An idle charm is uttered, and a dirty book is lipped, with as little feeling as any other animal may be brought to the practice. A trial cannot be witnessed at the Old Bailey, without the perception that the swearing is superfluous, and not useful to guide or correct the evidence to be given. If the oath were valued as giving weight to the evidence, cross-examination would be a very great presumption; for it presumes that the oath has not given weight to the evidence, and that it cannot give it weight.

If we revert to the history of the thing, we shall find that oath-making has been the property of the most rude states of society

it: for the ignorant, who are unacquainted with either causes or effects, commit every instant mistakes, most pernicious to themselves or others; like a blind man, who walks groping his way, and who at every step stumbles against, or is jostled by his companions." A position which is fully established by an examination of the principles upon which are based the many judicial institutions of even free countries: for they are not calculated to dispense that happiness and equality of rights, which is coeval with the wants of man in society.

The excuse, (there can be no reason) that has been offered in palliation of this awful sacrifice of life, at the shrine of Justice, is on the plea of its utility, as it furnishes an example that operates as a terror and check to others—but woeful experience has adduced the incontrovertible fact, especially in this country, that the minds of men are not to be governed like those of children, by that bugbear yclept terror, but it is only a mild and conciliatory system of jurisprudence that can have any material influence on the moral habits of society in England. It is necessary to consult the estimates of the amount of criminal offences, that have been published several times by order of the House of Commons, and it will be discovered that there has been a frightful increase of crimes within the last twenty years, in defiance of the operation of those laws which awards the punishment of strangulation as an atonement for their infraction. So much for the utility of these sanguinary laws of the olden time. If, then, there is no urgent necessity for inflicting this arbitrary and unnatural punishment upon the transgressor of the laws, on what plea, either of reason or humanity can they be adopted? Surely none, for all laws, criminal or civil, ought to have mercy and benevolence for their basis. They must not be vindictive.

The principle of life is the most sacred thing in existence, and should not be trifled or tampered with by any pettifogging system of legislation or judicial power. The life of man is short, consequently, it should not be destroyed for the committing of any offence, except murder, because, there are many ways by which their labour might be made available and of essential use to that community whose well-being they had disturbed, and whose property they had plundered; and which, I think, is the only rational and just claim of detention they can have to the person of the criminal. There is no system of punishment in practice at the present time, that is preferable to the penitentiary plan, that is, where a due regard is paid to the classification of the prisoners, the neglect of which precaution has been attended with the most fatal results upon the morals of the youth in the prisons of this country, who have been indiscriminately confined with old offenders.

In Holland, this penitentiary plan has been in force for years, and has acquired the admiration of all classes for its mild and benevolent treatment of offenders, who have left its gates with sorrow; for owing to this beneficial plan, their minds were purged of every motive or wish to wrong their neighbours in future; and there were very few instances on record of a return to their former dishonest practices. Therefore, with such a glaring instance of economy and humanity as this staring us in the face, I maintain, that to take away the life of a fellow-creature either for forgery, robbery, or any other dishonest action, provided there is even the most remote chance of his reformation, or a probability of his restoring the property taken, is, to say the least of it, a legal and sanguinary murder. Dryden says, in his play of the *Spanish Friar*,

"It is not Justice, but a brutal rage,
Which hates th' offender's person with his crimes."

We have a fine illustration of the baneful effects of this human expiatory system, in the conduct of the Recorder of London, on a late occasion, when he received the death-warrants for the execution of those prisoners of whom he had previously made a report; for instead of forwarding it to London with the utmost dispatch, in order to allay the feverish anxiety of the destined victims to these deadly laws, he delayed his solemn duty for a whole day with as much *sang froid* as if it was of no more consequence than an order for the destruction of as many dogs and cats. Is he so insured to the appalling duties of his office, that it has at last blunted the finest feelings of the heart. At all events, his conduct was highly unfeeling and thoughtless, and justly deserved the severe castigation he received from Alderman Farebrother.

The absurdity and inconsistency of our laws has long been a just cause of complaint by the most celebrated writers on constitutional law; nevertheless, these laws are still suffered to remain as part and parcel of our Constitution, a stain upon our national character, and as a mark at which the wise of surrounding nations may point their shafts of ridicule and satire. To talk of the wisdom of our ancestors in laying the foundation of this chaos of confusion and contradiction, is one of the greatest proofs of the degree to which the minds of ignorant men may be biassed and thwarted by a blind attachment to the fallacious doctrine of venerating and upholding ancient laws.

To eulogize a body of laws, not for their intrinsic benevolence and mildness, but for their antiquity, betrays such a barren and infatuated mind, that, in some circumstances of life, would consign a person possessed of it to a lunatic asylum. Because the question for the consideration of every reasonable man is simply this,—that if a law is in the statute book, and is an essential part of the Constitution, founded on the principles of equity and wisdom, and is agreeable to the established usages and welfare of the people, then whether it was enacted in ancient or modern times, is a matter of no consequence—but, on the contrary, if a law is in force that is subversive of the imprescriptible rights of mankind, then whether it was passed in the reign of Charles the Second, or in that of George the Fourth, let it be repealed and buried in oblivion. Away then with the revolting and stupid doctrine of a veneration for musty acts of Parliament. We need not wonder at a late Lord Chancellor advocating such a doctrine, as it was by such ancient fiscal statutes that he was enabled to erect his princely fortune at the expense of the tears of the orphan, the bewailings of the widow, and the melancholy ravings of the maniac.

Many instances may be adduced, to show the absurd nature of our criminal code of laws, but one or two shall suffice. The laws regarding adultery are preposterous, and injurious in the extreme to the interests of social life. A man seduces the wife of his friend under the most aggravated circumstances connected with the laws of hospitality, which very often makes her a prostitute for the remainder of her life, reduces his children to a state of orphanage, and himself to the gloomy situation of despair, perhaps for ever. And all the punishment that is inflicted upon this despoiler of the peace and happiness of a virtuous family, is a fine of a few thousand pounds, which he makes the theme of a vulgar and bacchanalian boast at those receptacles for vice called Little Hells. Where is the reparation made to society in this case? What! shall a license be given to a host of brutal ravishers to trample upon the virtues of our wives and daughters, merely upon the payment of a paltry sum of money, which,

in consequence of the parties in general, is no punishment? The man who stops another on the highway, and demands his money, must forfeit his life as an expiation of his offence. What a palpable disparity in the quantum of moral guilt and punishment in the two cases,—for while the seducer, who acts in the most invidious, ungrateful, and unmanly manner, to accomplish his diabolical purpose, and whose brutal lust, like the Emperor Caligula's, is, in many cases, not even checked by the ties of relationship, is only mulcted of a comparatively trifling sum of money—the highway robber, who inflicts, in general, only a pecuniary loss upon his victim, is liable to a cruel and ignominious death.

The principle upon which the laws respecting many other offences are founded, is equally unsound and equivocal; which is the cause of such an immense host of lawyers, that dishonourable and crafty class of men, who thrive upon the sophistries and ambiguities which are ingrafted in them.

Litigious coifs infest the clam'rous bar;
Prolong disputes, and thrive by managed war.

Our criminal code is so much mixed up with inuendoes and technicalities, by which wealthy criminals may take advantage, that the proverbial maxim of the spider and the flies has become a beautiful and apt illustration,—for “Bad laws are like cobwebs, for, while the great flies escape, the little ones are entangled in the filmy net.”

It is curious to read the reasons given by many political empirics, for the increase of crime in this country. The Report of the Committee that was appointed by the House of Commons to inquire into this subject, and to consider of the best means to check the growing evil, is, at best, but an unsatisfactory production, for it does not pursue the inquiry with that sound sense and depth of reasoning which is absolutely requisite in any question wherein the chief things for discussion are the grand points of cause and effect. To attribute the demoralization of the people to the practice of dram-drinking, is paltry and contrary to truth, because it is an effect, not a cause. The chief cause of the demoralization of the people, has been a deficiency in the knowledge of mankind:—for, as Mr. Brougham has observed, “No man, until he has studied philosophy, can have a just idea of the great things for which Providence has fitted his understanding; the extraordinary disproportion there is between his natural strength, and the powers of his mind, and the force which he derives from these powers.” It is an absence of this tact for philosophical researches into the real history of man throughout the whole course of nature, that has been the great and sole cause of the demoralization of mankind. This ignorance of the laws of Nature has been the basis for those corrupt and arbitrary systems of government, which have had such a deadly influence upon the morals of society. For good laws can never emanate from bad systems of governments, as it is a fundamental principle in ethics, that if the source is bad, that which springs from it must be equally so. Until this knowledge of human nature is thoroughly implanted in the minds of men, they are always liable to be deceived by such men as Mr. Peel, in his present mischievous and puerile system of altering, twisting, and perverting, what is even good in our laws;—while a more comprehensive, enlightened, and liberal plan of emendation proposed by Mr. Brougham, is neglected, and very likely will never be carried into effect. But, to conclude, this corrupt system of government has evidently arrived at the zenith of its power; and it does not require much foresight to prophecy, that like those of Greece and Rome, it will be more rapid, but less sanguinary, in its declension. Then

may we erect a fabric that will be honourable to the humanity and wisdom of man, and dedicate it to truth,—

For Truth has such a face, and such a mien,
As to be lov'd, needs only to be seen.

HUMANITAS.

Dec. 19, 1828.

VICE OF OATH-MAKING AS EXHIBITED IN AMERICA.

(From the New York Correspondent.)

LEGALITY OF WITNESSES.

MR. EDITOR,—At a moment so pregnant as this is with schemes, devised by the priesthood, to abridge our political rights under religious pretences, it would not only gratify a number of your readers, but subserve the cause in which you are engaged, if you would publish the letter written by Mr. Edward Giddins, which was read at a late trial, in Ontario county, for conspiracy,* and which the court held as sufficient evidence to authorise the rejection of Mr. G. as a witness. To enable you to comply with the request, I enclose a copy of the letter; together with some remarks on the legality of the decision, from the "National Observer," which ought to accompany the document.

Yours, &c.

F.

MR. GIDDINS' LETTER.

Fort Niagara, 10th April, 1827.

MR. D. MORRISON,—*My dear friend.*—Your friendly letter of the 10th of February was duly received, for which you will please accept my warmest thanks, and now, after a very fashionable delay, finding "*all my nerves in a serene mood*," I have resolved to answer it. You must not, however, expect to find in it "*all about the past, present, and future*," for the first would require a scroll as lengthy as one of the *holy Evangelists* has been pleased to declare would be necessary to relate all the acts and sayings of Jesus Christ. "*Behold*," says he, "*the world would not be able to contain all the volumes on the subject*," or words to that import. The second, or present time, is but a moment and leaves us with the celerity of lightning before we begin to describe it; in fact it is to time what a point is to space, and all attempts to define either are but so many proofs of the fallacy and impotency of our minds. With respect to the future, I can only reiterate what has been said by thousands, that it is concealed, (and kindly I believe) from our view by an impenetrable barrier, which no human sagacity can remove, but that it passes in review before us, fold by fold, as it becomes present, and rushes on to join the past. And now, although it is bolting the course, as a knight of the turf would say, let me put in a word, that I think grammarians exhibit more grammar than philosophy by dressing their verbs in so many different tenses or times—but let this subject rest till another time.

I am happy that your prospects are so flattering—that you have friends to your mind, and know how to appreciate the boon which some one has said, is the "*mysterious cement of the soul, sweetener of life, and solder of society*," and above all that your neighbourhood is not infested with "*cold-*

* Involving a case of alleged murder.—R. C.

hearted misanthropes," or "*devils in human shape*," but that "*angelic philanthropy*" pervades your borders; indeed, one would be led to believe from your description of society, that Buffalo was situated in the *Symzonian* world, or the interior of our old terraqueous nut-shell, where sin and trouble never entered, but felicity reigned triumphant. I love to see you write this way, it betokens a satisfaction of mind, & cheerfulness of heart, which I hope you may always possess, but which *some have not*, and which you must remember you are liable to lose.

Under the head of *Orthodoxy* you relate an anecdote which I am sorry to say is but too faithful a picture of the intolerance of *Christianity* in general, but of *Calvinism* in particular; it is now, however, the raging mania of the times and must have its day, but the world is fast advancing in knowledge, and driving before it superstition, bigotry, credulity, and intolerance; and establishing in their places universal benevolence and liberal principles. Reason will yet gain her right, and man no longer be duped by priestcraft and manacled by imaginary fears, emanating from the superstitious dogmas imbibed in youth; the time is approaching when universal charity, universal benevolence, and universal philanthropy will prevail, when man will know how to act in conformity to the dictates of reason, and when he will subscribe to no creed but that of nature; that her laws are immutable, and can never be violated; and that a knowledge of them is at the same time, a knowledge of Deity.—Look up to the heavens and see what a mighty volume is open to our view, in which is written in a legible character, intelligible to every nation and individual on the whole earth, "*universal power, wisdom and benignity*." The sun rises upon the just and unjust, and inculcates universal charity—bigots will not see these things, or seeing them, pervert their construction.

A full and complete knowledge of our situation in the scale of being, will convince us that God has the same care of man as of an insect, of an insect as of a tree, of a tree as of a stone—that with him there can be no difference or distinctions between *beauty and deformity, virtue and vice*, perfection and imperfection—that prayers are but mockery to his name, and ought not to be encouraged, as they tend to impress us with the false notion that he is impotent, and operated upon by our persuasion—that all we can say or do cannot change him—that he is not susceptible of persuasion—and as relates to men, he is not capable of love or hatred—we are all members of the grand society of mankind, and every act we can do to benefit it, may be called virtuous, but every act that does it injury if done wilfully is wicked; this is my notion of virtue and vice, that they do not refer to a future time, but relate altogether to man in his present state, and the whole of our duty as moral agents may be comprised in these few words, "do all the good we can to our fellow creatures, and inflict not pain unnecessarily upon the meanest reptile."—practice that, and we need not fear any of the horrible punishments painted in such vivid colours by fanatics.

You will perceive from the above that my views are not in accordance with the *Bible*, for that book represents the *Deity* as *vindictive, revengeful and inconsistent*, performing an act to-day and *repenting* to-morrow.

But I have preached long enough for this time, I presume, either for your pleasure or edification.

Please to reply soon—and here let me assure you that nothing would please me more than a continuance of a friendly correspondence.

I am, dear Sir, very respectfully, your friend and well wisher,

EDWARD GIDDINS.

We perceive, by the report of the trial in the "Ontario Messenger," that the Court considered Mr. Giddins an incompetent witness, "because he had not such a belief in the existence of an over-ruling providence, and in a future state of rewards and punishments, as the law requires." On the decision, the "National Observer" has the following pertinent remarks;—

It will be seen that the testimony of *Mr. Giddins* was rejected; and the ground upon which it was rejected. In an article from the "Anti-Masonic Enquirer," we are not a little surprised to find Mr. Weed acknowledging the legality of that decision. If it be legal, it must rest upon a statute of our own, or upon the Common Law. But we have no statute declaring a witness either incompetent or incredible, on account of any religious opinion, or irreligious opinion, if you please, which he may have formed.

Does it rest upon the Common Law? We answer no! For Blackstone expressly says; "All witnesses of whatever religion or country, that have the use of their reason, are to be received and examined, except such as are *infamous*, or such as are *interested* in the event of the cause. All others are *competent* witnesses; though the jury from other circumstances, will judge of their *credibility*." Now, then, where will Mr. Weed find "the laws of the land" which "excluded his (*Giddins*) testimony?"

Our system of law is founded—*Firstly*, on our Federal and State Constitutions. *Secondly*, on the statutes of Congress, or the state Legislatures, passed in conformity to the literal provisions of these constitutions; we say *literal*, because we will never consent to any other construction in passing laws, or judicially deciding upon them. *Thirdly*, on such portions of the Common Law of England as are not incompatible with the letter, or spirit of our Federal and State Constitutions.

What says our Federal Constitution? "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." If then, no religion can be established by law in the United States, it follows that no Judge, or Court of the United States, can reject a witness as *incompetent*, on account of any supposed eccentricity in his religious creed, or his being destitute of any religious creed.

What says our State Constitution? "The free exercise and enjoyment of religious profession and worship, without *discrimination* or *preference*, shall for ever be allowed in this State, to all mankind."

What says our Statute Law? That is silent; for we have no statute on the subject; and God forbid that we ever should; unless it be a statute to put down for ever such decisions as that which we are combating.

It is clear, then, that there is no ground for this decision in the Constitution of the United States; nor in the Constitution of the State of New-York; nor in the Common Law of England, as laid down by its great, and we had almost said unerring *Oracle*; nor in the Statute Law of the United States, or of New-York. From neither of these correct and legitimate sources, we affirm it without fear of contradiction, is any principle, rule, or law, to be derived, that shall sanction the decision of the petty court of Sessions, which excluded *Giddins'* testimony—the testimony of an unimpeachable witness, in a case involving the life, liberty and property of every citizen of this state.

Where, then, we ask Mr. Weed once more, will he find the law of the land, sustaining that grossly weak or infamously wicked decision? for one or the other of these it is, as every *tyro* in law must know, if he has

read his books, and has common sense to understand them. We put this question seriously to Mr. Weed; because as the *professed* advocate of the Anti-Masonic cause, he must be aware, that any erroneous opinions, or misrepresentations of his, may produce wide-spread and ruinous effects to that cause, upon the success of which hang all our hopes of preserving the constitutional liberties of this land; and we beg him to reconsider the subject, for he may rest assured he will find no such law has even the shadow of an existence.

We can tell him, however, where he can find the *authorities*, or *precedents*, as they are called, upon which we presume this fatuitous or felonious decision was made. He will find them in the *arbitrary, tyrannical, and weak or wicked* decisions of partial and corrupt, or infatuated and bigotted Judges of Great Britain and America. But he will find no law for it, not the shadow of law for it, in this country. Several of our Supreme Court Judges, it is true, have made such decisions; but they have made them in the face of law, in the face of right, in the face of liberty and justice; and every Judge who has been guilty of making such a decision, ought to have been impeached and removed from the bench for it; and so ought the Judges who turned *Giddins* out of court, were it not that they are honest farmers, (save one) misled by mistaking the unauthorized, extra-Judicial, arbitrary and illegal decisions of their *Supreme Superiors* for the law of the land; a mistake not to be wondered at in them, since a *legislator*, like Mr. Weed, has run into it.

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NOTE BY R. CARLILE.

The case, in which the evidence of Edward Giddins was rejected, was a trial for conspiracy in the abduction of a man who is supposed to have been murdered as a revealing freemason, by other masons.

In the year 1826, after I had published an *Exposure of Freemasonry* in 1825, the same thing was attempted in North America, and one William Morgan, who had been a captain in some kind of North American employ, was the first to announce his intention to do it. Under the pretence of a writ for debt, this man was arrested and handed about from one gang of masons to another, in secrecy, until he was no more heard of; and there is not a doubt but he has been masonically murdered. The United States of North America have been deeply agitated on the subject of this believed murder; rewards have been offered for discoveries; trials for conspiracy to abduct and for abduction have taken place, until such a storm is raised, that the Anti-Masonic Test has become the great point of eligibility to all offices. Newspapers and magazines have been started purposely as *Anti-Masonic Beacons* and *Observers*, to write down Masonry; and every paper announces renunciations and denunciations of masonry; so far indeed that Masonry can no longer survive in the Northern States.

It was on one of those trials for conspiracy, out of which some evidence of the murder of William Morgan, by the Masons, would have been educed, that the evidence of this very intelligent man, Edward Giddins, was rejected. His letter is a well written letter, and evinces the love of truth that can alone make evidence respectable. This is a very good post-script to the Letter and Lesson to the Duke of Wellington.

LETTER 47.—FROM THE REV. ROBERT TAYLOR.

NEW YEAR'S PROSPECTS.

DEAR MR. CARLILE,—There is a very clever adage that represents it as a ninth beatitude, by some error dropt out of the text of Christ's mountebank sermon—“*Blessed are they that entertain no expectations, for they shall never be disappointed.*” As predicated of expectations, that the humble in station, or unfortunate in circumstances, might be betrayed to repose in the virtue, honour, or honourable feeling of aristocratical tyrants, the adage is replete with moral wisdom. And I am now right heartily glad, that it ruled my mind's observance in my late application to the Right Hon. Robert Peel. It requires no great advance in the moral science, to be able to make a very accurate calculation, as to the probable *when, where, how*, and under what modifications and circumstances, such a man as Mr. Peel, would do an act that itself would be morally right. *Imprimis*, when he could by no possibility stumble on any other sort of action.—2nd. When it should not cost him the pains of a thought, of an inquiry, or of the diversion of his shallow-hearted vanity, from that eternal round of dissipation and luxury which constitutes the whole business of life, to the officers and ministers of a profligate and unprincipled government.—3rd. When something should be to be got by it, to his own popularity and influence, such as the chance of being toasted at a more-than-half drunken city feast, as the friend of civil and religious liberty.—4th. And when nothing should be to be lost by it, and no hazard at all incurred, of abating the adulations of the pimps and parasites of the church, and the lordships and ladyships of the drawing room, or of doing aught that “might seem disgraceful in the city's eyes.” In a word, when in some way or other it shall gratify his own selfishness, then, and not till then, however late, the Right Hon. Robert Peel will be *just*:—and send you in his bill for it.

For, after all, your great statesmen are very little creatures, and like the rascal God, save us, or damn us, not for our merits or demerits, but only with a view to their own glory. I am vastly inclined to be a little popish in this matter, as I find a prayer addressed to the Almighty, at the end of the mass-book, which most wonderfully expresses my state of sentiment and feeling towards the Almighty Robert Peel:—“*O Lord God, if thine own goodness will not induce thee to be merciful unto me!—my importunity shall make thee.*”

There is a little waggery in this humble suit of a sinner, which might make you suspect the genuineness of the quotation, but I assure you that it is genuine, and worth observance; as supplying a consolatory evidence, that in that depth of mental imbecility, than which there is no lower deep, there is an indefeasible

ble recalcitrative energy, that tends to throw the mind up again from its degradation, and pump it into a necessity of being reasonable. The Methodists have invented a technical phrase for this, 'tis "*wrestling with God*," an admission (if the idiots dared to trust themselves with the consciousness of a meaning to their own words), that their God is but an unreasonable sort of a being, and that we should all be the gainers if he could but once be fairly *floored*. With this view, and in this sentiment, I purposely gave my humble petition to the Right Hon. Robert Peel, the tone that became a petitioner upon my argument, the *wrestling* character: as hoping this God on earth, might not persist in his inexorability against the force of a struggle, in which the other fellow would be conquered.

I had indeed well perpended the manner of application as well as the matter; the way of doing, as well as the propriety of its being done; I took the exact dimensions of all the difference that could possibly result between any one style and any other, that is, between the most humble and conciliatory, and the most firm and dignified; I have paid Mr. Peel a greater compliment, (though I owe him none), than calculating on him as likely to surrender to the meanness of cringing sycophancy, what he would withhold from right, or what he would be justified in withholding: because *that* right had not been begged as a *favour*. In truth, it is not a favour that I seek from Mr. Peel, but it is a right. In granting it, he will but act as a wise and good man ought to act; in withholding it, he is neither wise nor good; and while I sincerely believe and anticipate that he will withhold it, and have far more reason to think and fear that he will, than hope or prospect of his relenting; but I have as little appetite for piping low and humble to his godhead, as for biting the walls which surround me: every brick and stone of which doth say to me "Such, such, even such, are Christians." And would upbraid my folly if I expected more *yielding* from *them*, than these. Besides, I had previously analyzed the moral compasses of Peel, and found him flint to the inmost core. I had been guilty of two previous humble applications from this house of bondage, that wanted no grace that modest meekness and humility could give them, and I have found it much easier to forgive Mr. Peel for his cruelty in treating them with sovereign contempt, than to forgive myself for having put it into his power to treat me so,—which I will never do again.

The proud man's contumely,
The insolence of office, and the spurns,
That patient merit from the unworthy takes,

would never acquire that heart-breaking, and spirit-dejecting power which drives so many to the soliloquy of "*To be, or not to be*," had they not by the vice and habit of an enervating and priest-directed education, been led to the mistake of supposing,

that humility was a virtue ; that is, that the properties of a snail or of a cur, became a man. An ungentle, or a boisterous carriage (indeed, or any mode of conduct that trespassed on the dignity of others, or that withheld from others the deference that we should feel ourselves entitled to, if we stood in their places, would itself be tyrannous, and betray that very disposition in the slave who so conducted himself, which all brave and good men despise and resist in the tyrant.

But never can there be fitness, or reason, in bowing and cringing to a mere barber's block with a wig on it, or for honouring a mere Robert Peel, for filling an office, when we find him, filling it only in such a way, as that there shall not be a Jack in the kingdom, but who would fill it as well as he ?

It is this sycophancy that defeats the power of praise, and ultimately defeats itself and its own ends ; when the vote of thanks becomes a mere matter of form, and he who holds an office, knows before hand, that he cannot hold it so vilely, nor misuse it so abominably, but that he shall be sure of all the eulogies, compliments, thanks, and acknowledgements that are to come in of course, like *derry down*, at the end of a song ; and that Nero shall be no less *the Saviour of the people*, than Antoninus. And what has a Secretary of State for the Home department, to do, merely as a Secretary of State, to ensure his invitations to City-feasts, to have his health proposed from the chair, to have his mendacious acknowledgements of the honour done him, cheered with three times three, and greasy place-hunters "mark him, and write his speeches in their books ?"—what, but to be exceeding pompous, arrogant, and proud, to have his ears filled with the kind of stuff that *lord* and *lady* wit can pour into them, but deaf to poor men's prayers ; to be absorbed in engagements of Helio-gabalus's feasts, to keep the chronology of routs, balls, and concerts ; but to be inexorably inaccessible, dumb and dead to all remonstrances of persecuted virtue, to all complaints of suffering innocence, to all that the intention of his office was to oblige him to do,—but, pocketing the profits of it.

Should it come to pass, that a succession of applications to Parliament in my behalf, should become troublesome to him, that the public notoriety of my wrongs should be too prominent to be set aside by neglect, or to be answered by repetitions of his already avowed contempt ; or should I happily succeed in engaging the advocacy of some, whom he may not find it politic to treat with neglect, or to answer with contempt : then, will this *little* man in the *great* office, endeavour at my expense, to invest himself with the credit of liberality, and grant what he can no longer withhold, laying all the blame on me, as not having applied in the proper way, that it had not been granted before.

Under these views, and prognostications, my purpose was so to address the man from whom I expected so little favour, as to

provide for the solace of my own feelings, in the anticipated issue of his treating that appeal as he has others. If I had had better hope, I should have used an humbler tone. But, in my heart I don't like the man. I have a very ugly opinion of him, and I'd rather live on short commons all my days, than chew so much wormwood, and swallow down the spittle, as I must, e'en to choaking, to have been more than civil to him. A fellow—I say not who he was, spoke of me as an object of contempt—"turn thy complexion that way," and I think that my letter to the Right Hon. Robert Peel, who knows the thief that so spoke of me, was *miraculously* civil: and if it wasn't, I don't care, for I am sure it was, as civil as *possible*.

Severe experience has enforced on me the moral lesson, that in any case of adversity or wrong whatever, a man should never let his sufferings betray him into meanness, nor sink into such an attitude of supplication, as he cannot rise from again with dignity. The well-standing in our own esteem, is (I am sure, for I have felt it,) to be provided for before all considerations—to be ensured at all hazards—to be held through all sacrifices.

Without this jewel, *fortune!* we are poor,
And with it *rich!* take what thou wilt away.

I never knew, nor heard of any man whom it was in the power of fate or fortune to drive on desperate counsels, who had not first parted with that "immediate jewel of his soul;" and better it is, I am sure, a thousand times, that a good man should make up his mind to suffer the worst that can befall him, with silent dignity, than that he should aggravate misfortune, by meanness, or run the hazard of accumulating contempt upon calamity.

Our great and glorious cause itself, to which I cheerfully surrender my life, (and I mean the surrender, when I pledge it,) never yet gained an inch by any sort of compromising, conciliating, or truckling measures. Our enemies are not to be cajoled, outwitted, or manœuvred into defeat. This, Robert Owen, and his sticklers have found; this, the Universalists, Bible Christians, and Demi-semi-anything-arians of all sorts have proved; this, the God-and-mammon-London-University will find; and the fruitless issues of all the *go-between* works that have characterized and disgraced our periodical literature, have demonstrated. All these juggling and managing men, that are for doing things so very judiciously, and for mixing the spirit of priestcraft, with the advocacy of truth and reason, in reality do more harm than good; and, by their example and conduct, serve to keep greater knaves than themselves (if there be any) in countenance; inducing, in any converts they may make, a diathesis and character of mind, not a whit better than the superstition from which they had been reclaimed.

Who, blind to thought's fatiguing ray,
As fortune gives example, choose their way;

Not virtue's foes—though they her path decline,
And not her friends—though with her friends they join.

Had I written the most humble and obsequious letter that the pen of man could compose, to Mr. Secretary Peel, it would have been attended with no better success, than the worst issue that could follow the free use of the style and cadence that becomes our cause. But I should have been in an infinitely worse plight as to my own feelings, in the painful smartings of having put it into his power to despise me, and having been refused, with the horrible addition, of having deserved to be refused.

I know that a friend of mine, with the best and kindest intentions, but, sure, too hastily, intimated to Mr. Peel, that though I shall (should health permit) hold out against giving the required securities even to the completion of the sixth year of imprisonment; yet the securities would be forthcoming, and resorted to for my instant deliverance, in case of sickness. Ah! I would have that dear friend know and feel for me, that in my best pride of health and spirits, (and there breathes not upon earth a man at this moment in better health and spirits,) no prognostication of any sickness that could possibly befall me, would be so formidable to my apprehension, as *that*, that brought upon me a necessity of quitting my present situation otherwise than with honour. I have been *unjustly* a prisoner; and every day that I am continued such, is a continued crime. It is oppression, injustice, tyranny; and I will take care that it shall fasten the foul and damning blot of infamy upon the name of the villain, whoever he be, that hath the power to give me liberty, and gives it not. It is not *his*, but *mine*—my right, my sacred right: not that which I am to seek for like a beggar's alms, by currying favour, sneaking, cringing, and praying; but that which I demand and challenge as independently of grace or thanks to any man, as I lay this hand on this heart. But as for *going sick* and *going dead*, I assure you I never mean to give my voluntary consent to either; and I thank my stars that have given me a constitution that wears well enough, without any familiarity with that sort of meditations: but an' if (which God avert) if I shall be to be found one day with my face upwards, on what bed more gloriously, how with more honour, than *here*,—just *here*,—the martyr of the best cause that ever was in the world—here sealing the sincerity of conviction with which I have opposed Christianity, the perfect hatred with which I have hated it, the mighty and unanswerable arguments with which I have justified that hatred. Could the dream of ambition promise me a more glorious epitaph than the next edition of *DIEGESIS*, that should announce that its author died as he lived, holding honour dearer than life, and truth sweeter than liberty,

I own that glorious subject fires my breast,
And my soul's darling passion stands confess'd;

Beyond of Love's or Nature's sacred laws,—
Beyond myself, I prize OUR GLORIOUS CAUSE.

In a word, it cannot be ill with me, while it is well with *that*—and I shall think no length of imprisonment wearisome, and nothing that can happen to me evil, so long as I shall be master of the convictions of both friends and enemies, that *the cause*, in my hands, never moulted a feather.

In staying here, (as I now entirely calculate that I shall do,) after February the sixth, I shall, from *that* time, bring into action what further means of being troublesome to the saints my *then* situation and circumstances shall give me. Should I then, or at any time after then, obtain my liberty, as far as I can calculate from present views and intentions, my very first steps should be, to wait on the Lord Mayor, on Mr. Peel, the Common Council, &c. Aldermen Brown and Atkins, the City Solicitor, &c. to invite the honour of their attendance at the NINETY-FOURTH discussion of the Christian Evidence Society—on which occasion, the Rev. Orator should deliver again that very oration, for the delivery of which he hath been so unjustly persecuted, in challenge of all the talent, learning, and ability, *lay or clerical*, that should be present to answer and refute the arguments it contained. Further measures would be determined by further councils. But certainly, —never,—never will I cease to be the enemy of Christianity *a tout ouvrance*,—never will I fail to do less than the worst I can against it,—nor will I cease to be the assailant, the offending, the invading, the aggressing party. Never shall there be the Christian missionary on earth, who shall be able to show that *his* zeal and labour to *plant* Christianity, have o'ermeasured mine to eradicate it, to set all hearts against it, to warn all creatures from it, and to hold it up in its true colours,—as what it is indeed,—the disgrace of human reason, the bane of human happiness, and the GREATEST CURSE THAT EVER BEFEL THE HUMAN RACE.

Yours truly,

ROBERT TAYLOR.

Oakham, Dec. 27, 1828.

TO THE REVEREND JOSEPH GILBERT.

REV. SIR,—I have taken the liberty (and I hope a pardonable one) of sending you a few observations upon the subjects of your three first lectures on “Modern Infidelity.” I write merely to show you in what I think you have been mistaken, so that you may correct either me or yourself, in your subsequent observations, should you think it necessary.

In your first lecture, I lament to say, that you displayed, to my mind, more cunning than ability; or rather, perhaps, more “ingenuity than truth.” You seemed as if you was aware of the formidableness of your opponents, and of the desperate chance of victory, and like a general that has been beaten from the field, and taken refuge in his fortress, you

took every precaution to cut off all communication between the besiegers and the besieged, by raising false alarms of the desperate character of your antagonists, the enormities of which they were guilty, and the atrocities which they no doubt would perpetrate, if they should become masters. You shut up every avenue to impartial investigation and charitable inference, and hardened the heart against the "insinuation of truth and reason," by working upon the passions of your auditors, and laying down, *a priori*, that advocates of "Modern Infidelity" must necessarily be monsters of iniquity. You began by saying, that Atheism took its rise from the refutation of Deism: that when the ground of Deism was no longer tenable—when it was clearly demonstrated that there was too close a resemblance between the God displayed in nature and the God exhibited in the Bible, to leave any doubt on the mind of the impartial observer, as to the identity of the two; that then, they, whose wish it was to destroy religion on account of the fearful responsibilities to which it subjected them, started the idea of the non-existence of Deity; that they rather professed what they wished than what they believed. Being bankrupts in virtue and morals, there was no chance to escape the punishment due to their crimes, but by destroying the sovereign authority. You stated that it was not your object to inflame the passions, by going into a detail of the dreadful consequences of these opinions; yet you gave such a shadowy outline of these pretended consequences, as was more calculated to exasperate the feelings, than if you had filled up the picture. You left it to the mad enthusiasm of fanatical frenzy, to supply such objects and such colouring as were most likely to embitter the feelings and close the portals of conviction against the arguments of your opponents. You prepared them to receive every thing without examination. You may hereafter say.—You forestalled every generous sentiment and emotion for the desire of truth, by calumniating your adversaries. Having no hope of convincing these alarming advocates of reason, you determined, if possible, to prevent a defection from your party; and, though you could not lessen the number of the Infidels, you determined to leave no means untried to stop their increase. Did you really wish to fan the flames of disagreement between man and man? Was it your object to make the domestic fireside a scene of strife, and to supply social harmony with the bitterness of contention? Did you wish that your hearers should become domestic persecutors, and that all connexion should cease between the Infidel and the Christian? that, instead of having fellow-feeling for each other, the evils of life should be augmented by mutual animosity and recrimination? I do not wish to impeach your candour, and am, therefore, willing to hope, that these representations proceeded rather from an intemperate zeal for the opinions you espouse, than from any deliberate wish to slander your opponents; if so, you will readily make the acknowledgment. If I thought otherwise, I should mourn over the depravity of that being, that could use such arguments in support of his opinions. I should sigh for the virtues he has lost; and I would start from that demon, and curse the hour of its birth, that could thus instil its poison into the heart, and destroy the best feelings of human nature.

In the course of your lecture, you told the audience that some of the various discrepancies of the different religious sects amounted to absolute contradiction; and you also added, that the Infidels had no room to boast, inasmuch as the Atheist and Deist were directly opposed to each other. This is not exactly correct—the Atheist is not opposed to the Deist; he only declines venturing conjectures upon those subjects of which he is ignorant. There is a material difference, in my opinion, be-

tween *denying* a proposition and not admitting it. The Atheist cannot admit, neither does he deny. He only replies to the Deist's conjectures on the existence of Deity, "that he cannot perceive how such a supposition should remove the difficulties and explain the mysteries which surround us; to explain," (says he,) "the difficulties, you have recourse to greater difficulties; and of two suppositions, you choose that which is the most difficult to maintain. You go contrary to all sound philosophy, in neglecting the simplest elucidation for the most complex. You make the Deity eternal, and then clothe him with a multitude of the most extraordinary and contradictory attributes; and even then you are obliged to work a miracle in every step of your reasoning, to show how he could create matter out of nothing; how he could give motion to matter; and, he being a perfect Being, how the creation should have been so imperfect. Are you so sufficiently acquainted with all the properties of matter, as to be able to say that it is incapable of producing all the phenomena around us? Have you dived into all the secret springs of nature, so as to affirm that it cannot do all these things? I do not say that it can; but, as you only go on supposition, it appears to me to be more reasonable, as well as more philosophical, to make suppositions upon the things we do know, than to suppose first one thing, and then another on the top of it, and so on without end. It is better not to waste time in making suppositions, but to pursue our investigations uncramped with any theory; and, above all, that theory that requires the surrender of our reasoning powers."

You also called upon the Atheist to prove the non-existence of Deity, and contended that he ought to do so, before he denied it. I could see the Infidels smile at this appeal, as if they thought that you could not be in earnest, or, if in earnest, they smiled at your imbecility. What! are we to prove that Gulliver never went to the moon? Is it we that have to show that Don Quixote did not attack the wind-mills? Have we to demonstrate that these fabled heroes have not existed? No! no! You call upon us for our assent to your proposition. Prove it then; or, if you cannot, allow us the liberty to doubt. The burden of proving lies with you, and not with us. It is not for you to say; "This Being is the author of all things; for if he did not create every thing, show me who did? Ah! you cannot do that; therefore, my proposition is evident." This reasoning is on a par with that which proves that Prince Modoc, who sailed from Wales in the 12th century and was never heard of after, discovered America; for (it has been cunningly asked) if he did not go to America, where did he go?

You drew a dreary picture of the state of that being, who had no hope of a future existence; but you misrepresented his character and his feelings. I will attempt to describe one of those individuals who hold such singular opinions, for your better information.

The "modern Infidel," generally speaking, is ardent in the pursuit of truth, and seeking knowledge with avidity. Proud of those reasoning powers that almost all mankind suffer to be perverted, he unceremoniously applies them to all subjects, and determines what is true and what is false by the aid of these universal and only tests.

He is even bold enough to examine the ideas imbibed in infancy, and reasons himself out of the tales of the nursery. He spurns with contempt that doctrine which teaches him, the child shall suffer for the sins of its great-great-great, &c. grand-father.

Notwithstanding these irregularities, he is, as moral as the greatest stickler for religion. His ideas and conversation are equally elevated and far more rational.

Having reasoned himself out of every religious expectation and denunciation, he ceases to look on this state of existence as merely probationary, and expecting no rewards, fearing no punishment hereafter, he turns "this vale of tears" into that paradise which the enthusiast and the fanatic vainly look for in a future state. Freed from every idea that he could commit sins before he was born, he begins to feel that pleasure and tranquillity that always arise from spotless innocence. Having freed himself from an unjust load of imaginary responsibility, and removed every obstacle to rational and virtuous enjoyment, he experiences all that satisfaction for which the sinner sighs in vain. Having learnt the precepts of justice, he walks abroad with the dignity and assurance of one that had nought to fear. The cup of pleasure is never dashed from his lips by those painful recollections, and those interesting monitors that remind the sinner of the dangerous precipice on which he stands. He never runs the fearful risk of losing, by one act of folly, an eternity of enjoyments, and experiencing no remorse for crimes he has never committed—feeling no compunction for sins it was not possible he could participate in, he is more at liberty to attend to those beauties which nature has spread around him.

It is he alone that can feel, in all their force, the grand and ever delightful scenes of nature. It is he that can smile at the imposing magnificence of the universe. Yes! it is he that feels exquisite and thrilling sensations, whilst contemplating the varied hues of the landscape, the delightful variety of hill and dale, of wood and plain; the serpentine meanderings of the majestic river, bordered with delightful walks, now through flowery plains covered in wild profusion with what is most exhilarating to the sense and pleasing to the sight; now he traverses the grove, listening to the sweet melody of the feathered tribes; here and there, through a sudden opening in the trees, he catches a glance at the distant landscape, studded with hamlets, and bounded with lofty mountains. He looks upon the towering cliffs with silent admiration and wonder; and now he revels with extacies in the romantic and luxuriant vales. These pleasures are felt and enjoyed with a keener relish, as they are uneclipsed with the imaginary splendours of a future state. The enjoyments of the Infidel possesses all that superiority over those of the Christian, that the satisfaction of real possession gives over doubtful expectation. While the devout Christian is breathing the unwholesome air of his conventicle, and sweating and trembling before the being of his own creation, the Infidel is paying to the author of all things (if such there be) a more substantial homage, by invigorating his frame and elevating his spirits with the aromatic gales that float in the atmosphere, and by dwelling with inexpressible raptures on the multitude of charms that nature presents to his delighted senses. The setting sun recalls to his recollection "by-gone days," and he sighs for the friends of his youth—his rapturous feelings are now tinged with a melancholy as fascinating as the shades of evening. The milder beauties of the night have succeeded to the more brilliant glories of the day; and as he walks in the meditative silence of twilight, his imagination plies her pinions with tenfold the rapidity of light, darting from star to star, and from system to system, in search of the confines of that universe which, it is said, was created, but she every where finds immeasurable and boundless space peopled with beings, whose magnificence and glory are as eternal as the laws by which they are governed. Failing to find the end of this pretended creation, she now seeks for the beginning, and to her astonishment, she finds every drop of water a universe, and every atom a world of animated beings.

And, as the mind ponders on these amazing wonders, immensely great, and immeasurably little, we involuntarily exclaim—

“Infinity within, infinity without, belle creation !”

I shall not pain your feelings by dwelling long upon your second lecture, of which I dare say, you are by this time heartily ashamed, I would merely ask, if some of those theories you laughed at so unfeelingly, were not the reveries of Burnet, Whiston, Woodward and several others, to show that the wonders related in the Bible might be accounted for upon philosophical principles. You only mentioned the name of Cuvier, during the whole lecture, and it happens, that this gentleman is on your side of the question. You put “he assures us,” again, “they tell us,” “these gentlemen tell us,” “and we read in one place,” “and we see in another,” and so on, instead of a name or names ; why not mention names ? I can readily conceive the delicacy of your situation, and allow that perhaps there might be some little danger in so doing ; but then it would have freed you from suspicions. When you alluded to the “machinery at Manchester and elsewhere,” as being so much more motion created, in contradiction to the proposition that the motion of the universe is a constant quantity, I hope you only intended this allusion as a joke ; I should be sorry if you were in earnest, at finding you so deficient in the philosophy of motion. Why, you allow that man can create motion ! Surely you have no occasion for a Deity to set the universe in motion, seeing that man is competent to produce it ! You have made man the Almighty of the universe, a proposition for which the Atheist never had the presumption to contend. I dare say you will not think it necessary to correct this inadvertent slip in your subsequent lectures.

You were also very pleasant upon the subject of intelligence and organization : you supposed that it was as absurd to say that intelligence and organization were inseparable, as to say that the painter and his pencil, the musician and his instrument were not to be disjoined. You said that we only perceived intelligence by the means with which it manifested itself, and that the organization could only be considered the mere instrument of the mind, as the brush was but a mere instrument in the hands of the painter, by which he makes known his skill and ingenuity.

How absurd ! you exclaimed, to suppose that it was the brush and not the painter that produced this delightful variety of light and shade, or that the melody was produced by the instrument, and not by the musician. What, because we never see the manifestations of intelligence in the painter inseparable from his brush, are we to conclude that the intelligence lies in the brush, and not in the painter, or are we to conclude that when he lays down the brush, he ceases to be a painter. In this illustration, you consider intelligence as the painter, and organization as the pencil. I will examine it very shortly.

In your third lecture, which was on the powers of the mind, you proved as clear as day-light, that mere sensation alone, without the powers of retention, of comparison, of association and abstraction, could never make an intelligent being. It was also equally clear, that these powers could never make an intelligent being without sensation. There could be no knowledge when there were no sensations to remember, no feelings to compare, no ideas to associate, and nothing to abstract. These powers can never manifest themselves without sensations, any more than motion can exhibit itself without matter, neither can there be any sensations without the organs necessary to transmit impressions to the cerebral substance, or otherwise we might expect to see blind painters and deaf musicians.

What now becomes of your illustration above, of the independence of intelligence or organization ? If you compare it with this reasoning, you

will see that you make the pencil the instructor of the painter. You make it out, that the painter, the musician, the sculptor, and the mechanic derive all their knowledge from a pencil, fiddle-stick, a chisel, and a hammer! Oh! what would I not give for the pencil of a Raphael, or a Rubens, that could teach me, so to variegate the canvass, as to draw forth the applause and admiration of succeeding ages!!

It would be cruelty to retort all that ridicule and sarcasm you so profusely heaped on the Infidel. No, Sir, I can sympathise with the anguish and bitterness of your feelings. Unhappy man! with what agony will you see that you have demonstrated the very proposition you have laboured years to refute? How weak! How feeble! How vain! is man when he would wrestle with immortal truth, and swerve her to his purposes; when he would change the order of Heaven and Earth, of nature and her laws, merely to confound a few worms like himself?

Dec. 15th.—I have just heard your fourth lecture, but you said nothing in my opinion, to take away the force and point of any of the preceding observations. You certainly did endeavour to avoid the conclusion, or to take away the inference, that must inevitably be drawn from your third lecture, that the mind was not independent of the bodily structure. You were continually talking about "original powers of the mind," "the original laws of the mind," and "the senses being instruments of the mind." In these expressions, you have tacitly assumed that which ought to be proved, namely, "that the mind is distinct from the body." There are no original powers or laws of the mind to be discovered from observation, neither can the senses properly be said to be instruments of the mind. It requires some knowledge to use an instrument which the mind does not possess originally. An infant has no mind, it is entirely passive in receiving every impression, these impressions or sensations being continually repeated, and called into existence by *degrees*, by those energies or powers whose aggregate we call mind. We see them at first feebly. They become more active or more perceptible as we experience more sensations, the memory becomes more strong as it is more exercised, and all the other powers of the mind in like manner become more or less perfect, as they are exerted with more or less intensity; but the powers of reason and abstraction are generally not perfected till the human animal has arrived at maturity. Experience daily teaches us, that those powers of the mind strengthen as we grow up to manhood, and weaken as we decline in age. It may be said alike of the body and mind, that "they bud, they bloom, they bear their fruit, they wither and decay." We know that by disease of the body, the mind may no longer be able to come to any just conclusions, as to what is passing without, and may form conceptions that are totally at variance with nature; whence happens this? Is it not that the diseased state of the body causes erroneous impressions? How is it, that the mind should be affected with the body? When a man ceases to feel, does he not cease to think also?

A multitude of similar questions might be asked, all of which tend to show the fallacy of the metaphysicians who contend, in defiance of facts, that intelligence is separate from organization, a blow on the head would not only silence these puny reasoners, but show at once the brittleness of their arguments.

As the inferences to be drawn from these facts become better understood, religion will gradually decline, and in a few ages, Christianity will be known only by being the foot-ball of wits, or as blotting a page in history. We may then hope, that something like brotherhood will be reciprocal among mankind, and the human mind, being unshackled from

the sectarians, which at present pervade this happy country: they will at once admit, that every religion on the face of the earth is untrue but their own, and of course, sadly deficient as a moral guide, through this *vale of tears*, and as a proof of what they assert, (especially if you should happen to attempt a defence of any one of the religions in question;) you will perceive with what acuteness they will *reason* on the former, showing you the absurdities of their principles, and consequently the untruth of their doctrines; and as a proof of the latter, they will point out to you the dissipation, the public and private vices, in a word, the moral depravity of the people entertaining such superstitious notions. Besides, they will soon convince you, how they are priest-ridden, and, consequently, to what a degraded state of ignorance the people are reduced, through the implicit faith they have in their holy guides. In fact, they do not hesitate a moment, to attribute all the miseries which such a people endure, to the ignorance and superstition which prevails among them.

Now Sir, what inconsistent, stupid dunces Mr. Carlile and you must be, to adopt the above mode of reasoning, and draw the same corollary, when descending on our holy and *only true* religion. In the name of common sense, cannot you see the difference between the effects of our holy religion and the barbarous superstitions of Spain and Portugal. If you would but open your physical or mental optics, (either would do,) you might see religion and its sectarianism in a state of purity in your own country; here you might see if you would, the effects of true religion, in the *free, happy, and moral* condition of your fellow citizens. Here you see none of that gloomy melancholy, which sits on the brow of the superstitious like an incubus, blasting every bland impulse of human nature. Where do you see that slavish ignorance and implicit faith which is the lot of the devoted victims of every *false* religion? don't you see the difference in the encouragement given by the priests to the prosecution of philosophical pursuits and scientific discoveries? There is no fear here, you see, of the discoveries in the different branches of science falling foul of the preconceived religious notions of the people. No, no, every scientific discovery is another corroborative of its truth. The history of inventions and discoveries from the time of Galileo, down to Gall and Spurzheim, is a verification of what I here say. In fact, your own experience might have taught you how *benign* and *liberal* the Christian religion is, from the fact of its giving every facility and encouragement to the practice of free discussion, so much so, that if a bold and honest opponent arises, and shows a disposition to use his *carnal reason*, (which the church very properly says, *leads men into error*,) they will immediately take him under their own fostering care, and provide a sequestered retreat for him, where he can prosecute his studies, undisturbed by the noise and bustle of a vain world. Indeed, if he should happen to be ignorant and illiterate, our government, acting on the pious axiom of Alexander Pope, that a "little learning is a dangerous thing," will spare neither trouble nor expense in improving his education. It was for this purpose, you know, that Mr. Carlile was sent to Dorchester College, for six years, till he acquired a *complete Christian education*. As a proof of what I here say, and of the public benefit of his college education, I would appeal to the *pious* use which he has already made of his newly acquired talents.

No sooner was he returned from his "seat of learning," than we see him busily employed in preaching sermons, and writing gospels. I would here particularly recommend this latter work, "The Gospel according to Richard Carlile," to the pious reader, as a most able production; containing in fact, all the fundamental truths of Christianity, in the small compass

of a sixpenny pamphlet. His "*First Sermon on the Mount*," is also an excellent and pious production; and will richly repay the reader a perusal, as containing perhaps, the best definition and explanation of the foundation of our holy religion, of any sermon ever before published.

Carille turned priest! a fact not odd,
On *allegoric* ground;
As he that has defined his God,
Should be in pulpit found.

Again, Mr. Taylor, suppose the public morals of this Christian community do not just come up to your prudish notions of ethics; you should remember, that Christianity has but yet had a sort of experiment in the world; as you know it is but seventeen or eighteen hundred years since it was first promulgated to the world; and you also know, or you ought to know, that a thousand years, in an Almighty's pocket, is but as yesterday. Therefore, judging by the universal effort making by the friends of religion; the Almighty may have just resolved to Christianize the whole world; or that the friends of our holy religion, by *experience* of course, and the *history* of the above named experiment, have all at once discovered what you infidels cannot see, that is, that Christianity is calculated to reform and moralize all mankind. I strongly suspect though, that we should not have discovered this so soon, had it not been set in so clear a light by the opposition and hatred you infidels bear to the "Word," so sure is truth to result from the clashing of different opinions.—But, irony avaunt!

It is an incontrovertible fact, Sir, that there have existed innumerable religions, or superstitious dogmas in the world, which have been *demonstrated* by modern discoveries in the different branches of natural philosophy, to have been nothing more than the natural operations of nature, or, in other words, it has been *proved* to be the effects of *matter in motion*: instance the sublime phenomenon of thunder and lightning, which to the present day is contemplated with a sort of religious awe, by the more ignorant and superstitious of the people; while at the same time, it is viewed by such enlightened minds as Sir Richard Phillips, to be no more *supernatural* than the report of a fowling piece.

These superstitions have been invariably advocated and supported by their respective votaries of the age in which they flourished, and it has almost as invariably happened, that they have been opposed and wrote against, by the more enlightened of the same age. In the name of common sense, which has proved right, which has had truth on their side? the advocate of faith or the advocate of reason; the religionist, or the philosopher? If ever in the history of human events, the religionist *had in one single instance* proved himself to be in the right, by a *real* discovery of a supernatural agency; it would have spoken volumes in favour of his cause; but instead of that, wherever the question has been settled by *actual demonstration*, it has always proved unfavourable to the advocate of superstition; and scientific knowledge, I have no doubt, will, ultimately prove all systems of religion to be so many systems of human error and delusion. And yet a man is to be branded with the epithets of "presumptuous mortal, wretched infidel," and the like, because, after all his fellow citizens have pronounced ninety-nine religions to be false, he should have the consistency to maintain, that by the progress of human knowledge, the hundredth will prove false also.

Wishing you all the comfort that the interior of a Protestant Christian

prison will afford, I beg to remain, on behalf of the Subscribers, your
humble admirer and well wisher,

JOSEPH NICHOLSON.

A friend to the emancipation of the human mind		1 6	J. B. a friend to the progress of truth	0 6
One whose every day's experi- ence teaches him, that man is a creature of circumstances		1 0	J. Y.	2 0
Joseph Moore and sons, North- owram		5 0	J. H. a friend to the cause	2 6
B. F.		2 6	Truth and honesty	1 0
			J. G. Materialist	1 0
			W. M.	1 0
			J. A.	1 0

SCHOOL OF FREE DISCUSSION.

I HAVE to announce that this school will be regularly open of a Sunday throughout the present year, though I do not promise to tie myself to it. I was absent on Sunday evening last; but there was no lack of talent to confound the arguments of the religious gentlemen who presented themselves. I should not like the supposition that my presence were necessary to the well conducting of the thing, and I know too well the respectability of some of those who will attend, to doubt its correct management. Still I shall feel it a duty to be there, whenever I am in town.

The terms of admission will be arranged to preserve a good company. There will be no admission for less than sixpence to the school on the Sunday evening, no day's admission to the library, &c. for less than a shilling. A quarter's subscription to the evening school will be five shillings, and to the library, &c. ten shillings. In the first place, I shall put all the books on my catalogue into the room, and afterwards gradually extend the collection, and the addition of newspapers, periodicals, &c. as the subscriptions may encourage me to do it. I can begin the thing without a new expense, and I have resolved, in justice to myself and creditors, not to hazard any. This library has been much asked for, and it will now remain to be tried, if there be a public to support it. I am sure, that an open house will add nothing to my retired habits and domestic comforts, so I am not altogether seeking my own accommodation in this affair.

Experience teaches me, that the highest point of usefulness in my exertions will be to move about the country as much as possible, and I shall act up to this point, as far as my means will allow. Mr Gilbert may lecture upon modern infidelity, until he is called to glory, and he will not restore the same state of mind, as I found in Nottingham. The letter to him, in this sheet, is a proof of my assertion. He shrinks as much from paper war, as from oral discussion, thinking it honour enough to preach to contented and paying but unconvinced dolts, while we assail him at all points, save the point of the pulpit, his only strong hold, and that only because we do not want our honesty called and punished as a misdemeanour.

R. C.



The Lion.

No. 2. Vol. 3.] LONDON, Friday, January 9, 1829. [PRICE 6d.

TO HIS GRACE THE DUKE OF WELLINGTON, FIRST
LORD OF THE TREASURY, &c. &c.

—
LETTER AND LESSON THE SECOND.

MY LORD DUKE,—I do not suppose that you have much time to devote to a perusal of the public prints, nor much inclination, if you had more time; but amidst the variety of pompous advice given by those prints, I may prudently give mine; not doubting, but it will have an equal chance of being considered; if not by your grace, at least by those who will read it. My propositions are all of the serious cast and never appear in the garb of levity, are not put forth as mere impertinences. They are propositions, which, if not immediately acted upon, will certainly have their day.

The removal of civil disabilities for religious opinions, which means the removal of certain practices of oath-making, is becoming more certainly and more seriously a cabinet question, the necessity of a decision to the settlement of which is all but admitted. The last week has set forth that necessity in a stronger light; and *when ministers confess*, the sin or difficulty of proceeding without it, and without an alteration, must be very great.

I am anxious, that the question shall not be botched or patched up under a mistaken idea of settlement. I want the thing well done and finished at once, so that no more clamour shall remain on this head: and I take upon me the responsibility of saying, that it cannot be well and fully done, other than on the ground to which I last week called your Grace's attention, *the entire removal of the practice of oath-making*.

No bill that shall be confined, in its expressions, to a relief of the sort of Roman Catholics, will give full satisfaction to any

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party; but this entire removal of the practice of oath-making must, from its nature, finally and effectually give satisfaction to all.

Is the absence of an oath to be dreaded in the Roman Catholic? Scrupulous as he is in denouncing his own tenets or church, we know there is an absolving power in that church, which is higher in his view than the binding power of any oath. And this of itself is enough to pronounce the invalidity of a precautionary or sectarian oath.

Is the absence of an oath to be dreaded in the Infidel? He counts it as less honourably binding than his simple promise. Having no claim on social distinction, but in his talent and his virtue, he has no city of refuge in religion, no temple for shelter, when immoral: he stands upon moral character alone, and can only command social respect on that ground; he has, therefore one excuse less than the religious man to cover his errors, and one reason more to stimulate him to rigid honesty.

What sacredness then can there be in oath-making, since either it is offensive or futile? What purpose is strengthened by it, which might not have been strengthened as well without it? What solemnity can there be in the act of swearing, the first principle of which is to count a man's word, or a simple promise, as insufficient, as not binding, or as good for nothing? And where then is the difficulty in legislatively removing such practices? What the obstacle? What the argument against it, except that ever contemptible one of long bad habit, long custom, &c.? As a Christian, you condemn Pagan practices: the practice of oath-making is purely Pagan. As a Christian, you revere the New Testament. That book condemns the Pagan practice of oath-making, and bids you to be content with simple *yea* and *nay*.

If your Grace will examine the thing carefully, you will find, presuming that there are no political objections to civil equality among the sects, that there is not a reasonable objection to be made to the abolition of the whole practice and system of oath-making.

The inefficacy of oath-making may be viewed on another ground, and for the better taking of this view, I will set down the alphabet of infidelity.

Faith says there is a God or super-human being, with more than human attributes, by which man ought to swear, to whom he ought to make his vows, and whom he ought to worship.

Evidence presents no such God to the enquirer.

Shall faith be deemed greater than evidence?

Faith makes its god, and makes a world distinct from that which is visible. But evidence says, that faith is a phantom, its god is a phantom, and its spiritual world is a phantom. A phantasmal trinity in unity.

Evidence, then, is opposed to *faith*, nor can *faith* give strength or add to evidence.

Evidence is certain ; *faith* is not certain.

The man who swears by his *faith*, is immediately told that his *faith* cannot be substituted for evidence. His hearsays and his opinions are rejected, and his evidence and knowledge are required. Our courts have wisely rejected all the barbarous trials by ordeal or *faith*. Evidence is the thing demanded, and so far the practice of our courts has become properly infidel, and all human institutions, to be good, must be founded upon infidelity.

The doctrine of a God, in the superstitious, degrading and scandalous way in which it has been made a doctrine, is a bug-bear with which the rogues frighten the fools. It is the doll or idol of ignorance and insanity, and has done more to debase and corrupt mankind, than all other doctrines and vices put together. Evidence to the inquirer presents no such a God ; and I glory in the pronouncement, the proclamation, I feel myself to be a god, when I proclaim to mankind, that *there is not in existence any such a God as they have been variously taught to worship : that the God by whom they swear is a phantom, and that their oaths are empty sounds.*

Swearing upon the gospels or by Jesus Christ is not more efficacious ; for, my Lord Duke, we can show you, as clearly as you can show us the correctness of any record in your office, that these gospels are no more supported by evidence, than the stories of Jack the Giant Killer, of Valentine and Orson, of Cinderella and her Glass Slipper, of the Seven Champions of Christendom, of Mahomet's Miracles, or of any other miraculous relations. We can show you that the books have neither authenticity, nor genuineness, nor good moral character, and that a word would never have been written in defence of them, but from the pecuniary influence which has hitherto too much surrounded fable, and robbed the simple-hearted part of mankind.

As to the person of Jesus Christ, we dispose of the godhead as of all other godheads, by pronouncing it phantasmal. And as to the humanity of the name, we pronounce, after proof by evidence, that such a person has not existed, and that the gospels are entirely fabulous. Well-informed infidels have always proofs of these statements ready to be produced, and I will wait on your Grace with mine at an hour's notice.

My Lord Duke, I doubt if you have yet dreamt of the towering claims of infidelity ; but I have hope of your honesty, that, if you live many years longer, you will become and die an infidel. Infidelity shall become man's highest boast, his great distinguishing super-eminence, while the name of Christian or faithman shall sink into a bye-word of the most bitter reproach and the most deep disgrace. And I infer this state of things from the simple

and proper definitions of the words *faith* and *infidelity*; the one signifying a hope or rest upon a phantom, the other, a resting upon evidence and the conviction of certain knowledge.

Another claim which I have, is, that there will not be any reform of the present very corrupt and complicated state of things, but that which infidelity will produce. No improvement has taken place within the last twelve years, but that better state of feeling and action which infidelity has worked. Infidelity, as the representative of reason, of evidence, and not of faith, is that great lever of human improvement, by which the now latent dignity of mankind is to be called into action. I rejoice at the prospect, and feel exceeding great joy, at being one of the instruments by which this noble principle has been advanced to the renovation of my country's character. I swell with pride, I feel the dignity of my situation, and yet this state of feeling is humility itself compared with the insane bloatings of your faith-preachers, faith-holders, and faith-defenders. I pray not, I sing not the praises either of God or man; but I feel that high feeling which a sense of infidelity only can feel, I feel myself surrounded by, and acting with truth, honesty, boldness, even fearlessness. I know not fear, and the man is despicable, whose thralldom of body or mind keeps him in a state of fear; he is alike to be pitied and despised: pitied in his circumstances; despised in the want of energy to rescue himself from them.

'Tis not your faith-defending titled King, 'tis not your Bishops, 'tis not your very rich church, 'tis not the fanaticism of your dissatisfied dissenters, 'tis not your army, that can defend the faith against the assaults of infidelity; that evidence which settles every thing, which ultimately overpowers every thing, and without which there is no truth, is the property, and the sole property, of infidelity—has no relation to faith, and it must, eventually, if not now speedily, triumph over all opposition. Be wise to-day, my Lord Duke, examine and rule with infidelity.

My Lord Duke, if you could get a statute passed to put up a second pulpit in every church and chapel, so that there shall be discussion of doctrines instead of psalm-singing, praying, and preaching, you would find us infidels making pretty sport with your bishops, priests, and deacons. You would find the Pope as powerless and as virtueless as his great toe is when kissed. You would find Roman Catholicism, Protestantism, and Dissenterism, vanish like a mist before a rising sun. We could very soon put the church property into your hands by virtue of the universal consent that it should be applied to better state purposes; and the various churches should cease to exist amidst the hosannas of the nation to the gloriousness of infidelity. This picture is yet to be realized, it must be realized; and no astronomer by his physical laws shall predict the position of a planet, the return of a comet, or an eclipse, with more accuracy, than the moral laws on which,

I calculate, shall produce their most certain effects; and this because *evidence* and not *faith* is the operating cause. See to it, my Lord Duke, I would have you eclipse the glory of the physical power which you once wielded, by the more certain glory of the moral power which you may now and hereafter wield.

Flattery is not mine. I want some powerful man to assist me in doing good, and I care not who it is. What I want is to see the good done. The point to which I am now working is to make infidelity fashionable, and a something to be much admired. I think I shall live to see this accomplished, and then, most assuredly, though still desiring to live, I shall be prepared to depart in peace; for mine eyes will have seen *the only certain human salvation*, THE FULL TRIUMPH OF INFIDELITY.

RICHARD CARLILE.

P. S.—My Lord Duke, I can never think of the public officer but with pity, who has to play a part in ceremonies, which were meant to impose upon the vulgar, and to make the officer look great and consequential, but which, through lapses of times and changes in opinion, in circumstances, &c., have become matters of ridicule among those who were to have been awed into admiration. I pity the public officer thus situated; because, I see enough of the progress and principle of monarchical government, to know, that it will not, in intellect, lead a nation; but that it will stick to its customs, until the ridicule of the nation upon them becomes intolerable. So we shall have a crown, coronets, and a church, robes, rods and batons, gold sticks, silver sticks and maces, staves and official stupidity, until infidelity progresses to blush the absurdities out of existence.

We are told, that your Grace is a man of business; if so, you must see that the business or politics of a nation may be managed in a counting-house way, without pomp or ceremony. The pomp should consist of well kept accounts. Not a clerk more than necessary should be employed, and no salary given that is enough to spoil a man for attention to business. I have long thought that there is less ingenuity required to manage the affairs of a nation, than to manage any concern or establishment, where there is a speculative business or a complicated machinery. The affairs of a nation may be rendered as simple as the management of a retail shop, where buying and selling form the only mental employment. Your Grace has been credited for saying, that half a dozen serjeants may do the business of the treasury.

Whatever is intricate, whatever is mysterious, whatever is secret, whatever will not bear, and is not exposed to, the most rigid examination, is socially pernicious and meant to cheat *somebody*. In politics or the business of a nation, we want *openness*, simplicity and that sort of inspired confidence which

says the good of all is studied and accomplished. Take away this confidence, be mysterious, secret, intricate and deny explanation, and you produce a discontented and ever convulsed nation. Were I at the helm of affairs, there should not be one honest dissatisfied man in the country, at the end of the second year. And oh! how I should like to be there for the purpose of shaving and stripping the unwieldy monster of the state down to health, simplicity, and honesty of manners.

You have an opportunity, your situation in life is now so peculiarly timed, that you have an opportunity of doing more good than any man who has lived before you. You must see that this country with its present burthens is not in a state of health. You must feel yourself surrounded with difficulties; but they will vanish speedily if you will become an infidel, act wholly upon evidence and not upon faith, countenancing nothing but honesty and openness, free discussion and full investigation.

I am quite sure, my Lord Duke, that, if you take advice from any source, you can find none better, none like this which I offer. The greatness of character which an infidel minister has to present remains to be exhibited, and great indeed will be that character, where the best information that the infidelity of the day will produce be associated with it. I venerate greatness of character, wherever it be found, and I will strive to imitate, to excel it; but I will not envy the man who exhibits more than myself. I will support it, knowing that to support it in others is to increase my own: I wish to see your Grace truly great, and I know that the acme of the greatness of your character will be found in being an infidel minister. The country surrounded by and crippled with the ills of superstition, bigotry and prejudice, has need of an infidel minister for its renovation.

CO-OPERATION.

ALL the experiments which have been made upon principles of co-operation, with the present generation of mankind, by Mr. Owen, by Miss Wright, by the late Mr. Abram Combe, by Mr. Vesey, by the London Clubs of Co-operative Theoreticians, may now be considered failures, and the scheme, at present, consigned to temporary, if not to perpetual, oblivion. Mr. Owen has the bad prospect of having wasted his fortune upon it, without even the common hope of success at any future time. My opinion has uniformly been, that man is no further a co-operating animal, than as he is necessitated to co-operate. Co-operation, in Mr. Owen's system, implies free agency, and man has none applicable to such a purpose, at least, in his present generation. Co-

operation upon Mr. Owen's principles presumes, not only a free agency; but a present state of perfectness in the human character: it therefore presumes a contradiction and assumes a false position. He has projected a scheme that is Utopian, inasmuch as he has acted upon the anticipated improvement of mankind by a thousand years. In a state of the human mind, that shall be perfectly free from superstition, and in which state alone can social happiness be systematically studied and effected, his scheme may become practicable; but he may as well reproach the elements for their offences to our sensations, as to reproach man for not co-operating in his present character. In this view of the case, I have felt that I am the most clever and most useful co-operator, as, in other respects, I consider myself the most clever and most useful radical reformer; because, without keeping up a clamour about the, at present, impracticable ultimates, which I can see to be desirable, I work most industriously and almost alone to the removal of the obstacles. Other Co-operators and Radical Reformers dream of the ultimates and are never awake to the removal of the obstacles. Like the man with his cart in the mire; they'll petition for relief; but never think of putting a shoulder to the wheel and wade it through the obstacles to its motion.

All the old projects for co-operation having been tried and having failed, we are now called upon to consider the propriety of "Working Unions." This is but a shifting of the name; but, under this name, a small but a new order of shop-keeping has commenced, which rather than a "working union," should have been called a "buying and selling or trafficking union," by which the class of retail dealers are threatened with supercession, each such union buying and selling for its own uses, profit and benefit. This scheme will last so long, as honest men be found to be the stockholders and managers; but it is a concern peculiarly exposed to dishonesty, as it is one in which the thief may be a joint possessor, and who, of the hundred other proprietors, if he be dishonest, shall prosecute him? who, in such a complicated scheme, shall be the efficient accuser? And without such a precaution, without such a surety and common security, without such a responsibility, there is not the ordinary guarantee for honest management, that is found in any other business. None but they who are acquainted with the difficulties in managing a business, and more particularly where assistance beyond the family is required, can judge of the hazards to be run, and the great difficulty in getting, or making and keeping honest assistants. But here, in shops of the kind now under consideration, there is almost an invitation to dishonesty. The first man, who was tried in London, in one of these shops, proved dishonest and had nearly broken up the concern, and would have broken it up,

had there not been more zeal for the system of co-operation, than prudential calculation of its progress. The second may be found honest; but who shall ensure the honesty of the third? At least, in such a concern, as in many state offices, the stockholder or manager should give security to the amount of his stock and have a respectable salary. This, with the watching of a committee in particular, and members generally, would ensure good management.

I am, and I hope I ever shall be an advocate for every thing that is even likely to benefit the condition of the working man; but I despair of projects for that purpose, that leave him as to education just the creature that he now is. I despair of any man's being benefitted by a project of any kind, who cannot work most abstinently and most resolutely to obtain benefits for himself. That man is not to be helped, who is in himself helpless. And a union of any but sober, industrious, unprejudiced or unsuperstitious men, will never work lastingly well. I see too much of self-degradation among mankind.

I have no desire to crush the "working unions," as they are called; but more properly the "Union Exchange," as one in Tottenham-court-road is called. I rather desire to see them tried as experiments toward making men more sober, more industrious, more careful, and more disposed to accumulate capital. Whatever takes them out of the alehouse is good. He who squanders the income by labour of each week in unnecessary luxuries is a self-consigned slave to his indiscretion. He, who gets drunk while a labouring man, and does it systematically, is an unsocial beast that cannot too quickly perish. He, who may provide and does not provide in his youth for the wants of old age, deserves not to live to be old. There never can be perfect social order, where one man is a healthy beggar, or finds his past improvidence forgiven and cherished. A good state of society would recognise no poor nor poor's-rates. A beggar is a despicable character: and I yesterday told the robed annual beggarman of St. Dunstan's inquest, that begging, even his sort of begging, was one of the vices of the country, and that I would not support it. Charity, in this sense, covereth a multitude of sins, said he; is a vice, said I; and if it do cover a multitude of sins, it must be as a great thing covers a little one. I find it one of the torments of life to be much exposed to the beggary of mankind; and though now, and before now, very poor myself, I detest a beggar, and am sure that I should prefer death to beggary. I begin to think it criminal to encourage beggary in any shape, and though no one sooner melts at a piteous tale, I struggle for the virtue that shall discourage or deny relief to one case of distress, to put down nine of laziness, vice and imposture. Ours is peculiarly a nation of beggars. We have royal beggary, religious beggary, legal

beggary, and customed beggary, none of which should exist, if I could make the laws. I would fine or work the beggar, as I would fine or work the drunkard, the liar, and he who disgraces the faculty of language by vile cursing and swearing.

If any kind of co-operation, or working union, or union exchange, will remove the beggary and self-degradation, it shall have my most hearty commendation and support. The lame, the blind, the orphan and the diseased should have some common hospital support; but never should they be seen in the streets or in houses as beggars. If it will do any thing toward correcting the morals of the people, by abating drunkenness and superstition, it shall have my support; but there has been as yet no example of this kind. I have seen too much truckling among the self-styled and mis-styled co-operatives of London to the superstition of the day, to allow me to judge favourably of the utility of their association. I am informed, that the Brighton shop-keeping community is not superior to this of London, on the score of superstition, and if so, I predict its failure. There can be no harmony of proceeding in a community, where there is a variety of superstition. I now think too deeply, connect too widely, and look too far into the future, to give an unbecoming support, or to express a warm attachment, to an ill-founded institution. But while I am saying this, I am not forgetting to say, that the working people have every thing to do for themselves, where benefit is sought. It is on themselves, that they must depend. It matters not what this, that or the other writer says or thinks of them, their fortune, their welfare is in their own hands, and while they work it out, they have but to take the best care they can, to keep within themselves, as much as they can, of their produce. I think the time premature for the projected system of co-operation, and so far as experience has gone, the time has said so. Mr. Owen acknowledges that superstition has been its great obstacle; I think it has, and that the first public present duty of all reformers or projectors, is to war with superstition.

CO-OPERATIVE PRESS.

In England, at present, this press is reduced to the existence of three occasional penny periodicals. The first in time is *The Co-operator*, published monthly at Brighton, and is, with the exception of a little superstition now and then, a very neat, useful, and well written publication. It is the best specimen of a penny periodical that has yet appeared, and deserves encouragement.

The second, in order of time, is *The Union Exchange Gazette*, issuing from the Tottenham-court-road co-buyers and sellers. In relation to the London co-operatives, I never write or think

of the name ; but the devil, if I, who deny the person may use the figure, instigates me to write or say CO-IDLERS. I never saw a man among them, that appeared to me to have any knowledge of what was hard work. I allude to the influential members, or they who make a theory of co-operation ; and I, who have had some experience of both, know well the difference between real and imaginary labour.

The Union Exchange Gazette, No. 1. only of which has appeared to my knowledge, though with literary defects, from which the Brighton Co-operator is free, is an effort among working men that deserves encouragement. Any step on the part of the working man, that elevates him above the alehouse and the gospel shop ; any step that indicates a desire, and with it the endeavour to raise himself in the scale of animal life, deserves and should find every possible encouragement. I do not see any part of the scheme of co-operation to be at present permanently practicable and useful ; but the mere attempt, as an attempt to improve condition, is praiseworthy. Though I cannot flatter the project, I like its moral. And as I wish every scheme to have a fair trial, I would say to all the co-operative societies, GO ON AND PROSPER.

The third existing co-operative periodical is "THE ASSOCIATE" which has just made its appearance. It evidently proceeds from a philanthropic mind, but even philanthropy is not without its morbidity ; and I can perceive a morbid philanthropy in "The Associate."

It is the philanthropy of a system, that dares not grapple with the ills that surround mankind, and that wishes it, without working to the removal of the obstacles to that better condition. I intend to copy the whole of No. 1, of "The Associate" as a prospectus of the future work. The first No. will not do any particular good, though future ones may, by timely criticism, be brought up to the point of usefulness. The individual newspaper, mentioned in "The Associate" is not by any means the paper of the working people. They have never yet fairly had a paper in their possession. The *Trades'* paper was an abortion from the beginning, and this Weekly Free Press begun in fraud, has ended in falling into the hands of people who pander to the superstition of the day and will not do anything great and good for the working people. I think I am more correctly informed than "The Associate," when I say, that the Weekly Free Press is not supported by the subscriptions of working men, excepting, their purchase of this as of any other paper. I take this objection ; because I should not like my publication to convey uncorrected such an erroneous statement to the working classes.

There is a fourth periodical connected with the co-operative project, entitled "THE CO-OPERATIVE MAGAZINE ;" but this is so far defunct, as to exist but in its name, it has now neither pub-

licity nor circulation. This paper has represented the very spiritualism of spiritual or quixotic co-operation, and has mystified its own editor or editors, by its sublimities and mysteries.

I leave "The Associate" to show the present claims and the present state of the co-operative system, as it is in practice, and wish it improvement and success.

R. C.

THE ASSOCIATE.—No. I.

THIS First number of "THE ASSOCIATE" is put forth, with a view to ascertain how far the readers of every working class are disposed to attend to the prospects it will offer them; or listen to its suggestion of means, by which they themselves may become the authors of a lasting, and almost unlimited improvement of their own condition in life.

There are few indeed who will not admit their condition to be capable of improvement, but far too many are so accustomed to privations as to be content with the barest and coarsest necessities of life; while many more console themselves over their excessive toil and scanty pay, with the sad thought that thousands around them are worse off than they are. For they are allowed to work from morning to night for wages, while their less fortunate neighbours can find no employment, however willing to work.

But the reflecting mind will not be satisfied with its owner's more fortunate lot, as long as numbers of its fellows remain destitute. Such a mind knows that no considerable portion of human suffering can exist without in some way lessening the value of its own existence. Nothing is more obvious than that, when numbers of work-people exceed the means of employing them, the most work will be done at the lowest prices; and the mere fact of our fellows being unemployed should convince us, that our own lot is not so good as it might and ought to be.

These are important considerations, and it well behoves us to show that they are founded in reason; or where would be the right to rouse feelings made callous by long suffering? why upbraid even the slave with senseless apathy to his degraded state, if relief be hopeless? Miserable indeed is our condition, if there be any thing in the course of events that forbids our using the materials so amply provided for the enjoyment of life.

No doubt can remain of any considerate inquirer, that in every populous district of the earth, in all known periods of human society, and in every stage of civilization, poverty has been the lot of at least ninety of every hundred persons. In proportion as the wealth of a few has increased, the pittance of the many has diminished; and a rich display of luxury in the great, has always been the sign of abject poverty in the lowly multitude. How comes this inequality in the command of wealth? Are the great born with magic powers of bidding the elements put on the shapes that suit their uses? Not so: these are the result of human toil, in collecting, preserving, preparing the various produce of the earth; and yet the least industrious portion of mankind revels in a waste of wealth, the fruit of labour only. By union, the result of superior intelligence, the few have established a claim to possess what they have not produced and are incapable of producing; while disunion and inferior intelligence in the people, cause that claim to be respected, and those fruits of labour to be yielded up.

It is not surprising that the sole enjoyers of leisure should soon have

contrived means well adapted to perpetuate disunion, and inferiority of understanding, among their poorer brethren ; and they have been admirably seconded hitherto by the more intelligent among these, who have generally been caught by the glare of superior fortune, and strain every nerve to gain a footing in the ranks they look up to as privileged to rule their fellows. When the love of distinction for wealth prevails, to display the signs of wealth becomes the universal aim ; substantial comfort is generally sacrificed for an empty show, and the needy aspirant to such distinction becomes a fit tool in the hands of those who can dispense it. They no doubt rejoice to see those, who might advance and support the juster claims of the producers of wealth to the disposal of it, become willing instruments of coercing, cajoling, or befooling, benighted millions.

Having just hinted at the causes of poverty among civilized nations, we may congratulate ourselves that it lies within the compass of human exertion to modify and remove them. We might say more ; that there is a manifest tendency to increasing intelligence and closer bonds of union, for mutual assistance, among the working classes of most European as well as American States. We may observe this tendency in the Institutions for instructing young and old of those classes, and the circulation given to such public prints as the *Mechanic's Free Press* of Philadelphia, and the *Weekly Free Press* of London. These newspapers are, in part, if not wholly, supported by subscriptions from working-men.

By a similar and admirable working of events, the declared enemies to increased power in the people are vying with its friends to promote the growth of that power by the communication of knowledge. What the means are which the people themselves possess to commence a lasting and almost unlimited improvement of their own condition, shall be unfolded in future leaves of *THE ASSOCIATE*, if this be favourably received. We must content ourselves with announcing that the *Standard of Rational Reform* is unfurled : let all the enlightened, just, and humane of every class rally round it, and they must prevail.

PART II.

Our allotted space, compared with this extensive field of thought, reminds us that we propose to give account of the exertions now being made by such of the working classes as have already awakened to a true sense of their condition. Nor because their first attempts are humble, and their numbers small, are we to conclude that their object is paltry, or their means insufficient. The united effort of a few well directed, is able to accomplish what the forces of a giant would recoil from.

The example of one body of working men, determined by every legal means to raise themselves from their state of dependance on the good-will and good fortune of their employers, to the possession of a capital sufficient to employ themselves, and shield them from the ever-recurring fluctuations of the markets for labour, cannot fail of exciting others to follow it.

THE ASSOCIATE will have to record the fate of many such examples, and by this early beginning will be able to trace and mark their varied course. For mistakes will be made in one, which the knowledge of may serve as a warning to many ; and the successful growth of another will be owing to arrangements which it is highly important to make known, as a pattern for all.

Benevolence was the corner-stone of the first of these structures ; and accordingly "*Benevolent Fund Association*" was the name assumed by the workmen at Brighton, who were the first to unite, and raise a sum in aid of any one among them who might stand in want of such

friendly assistance. It happened that no case of the kind expected had occurred, when the sum of weekly subscriptions, at 1d. from each member, had amounted to above 3l. Not to lose the use of this money, it was laid out in candles, nearly at cost price, and brought the usual profit, by their being sold in retail to the subscribers and their families.

The business of distribution was performed for some time gratis; one of the subscribers acting as agent, at after-hours when his day's work was over. When the fund increased, it was applied to the purchase of tea and other necessities of life, besides candles; and the distributor's leisure hours became insufficient for that service; so it was agreed to pay him for his whole time, at the rate of his usual wages, in order that he might attend constantly to the distribution of the articles purchased as they multiplied with the increasing fund and profits.

From December 1827, the Association at Brighton determined that the amount weekly subscribed, with the profits of trade, remain the *common property* of each and all the members; and be applied, in proportion as it may accumulate, to employing the subscribers at their respective trades, until all be employed on the capital thus created, and their independence be secured.

It will be enough to mention at present that the Society alluded to at Brighton employs now four men, at 14s. a-week, on a market-garden at Albourn, besides a woman as housekeeper there, and the agent at the shop in the town of Brighton; and that, by loans cheerfully contributed to the fund from its members and friends, capital enough is raised to employ ten more members on the garden, which contains twenty-eight acres of the best land within the same distance, nine miles, of Brighton.

Such has been the progress towards independence of seventy-five intelligent operatives since they laid the foundations of a *common property*. It is the interest of such a Society to be surrounded by similar ones; and there are two besides the original Society, in Brighton; one, in the neighbouring town of Worthing, and another, in the adjoining village, Findon. Ready money and prompt payment are their rules of business, and will give them access to the best markets whenever two or more Societies find it convenient to join in a large order at wholesale prices. More detailed statements of the formation and rules of such associations of workmen may be easily obtained through the *Weekly Free Press*, by letters addressed to the Editor, who has already inserted various communications from Brighton.

It is necessary, where a larger weekly subscription than 3d. or 6d. would press too heavily on working men and their families, to withhold from individual members all right of withdrawing any sums once paid into the common stock; in order to secure the advantages of co-operating in the purchase, production, and sale of commodities. This would seem a hardship in case of sickness, want of employment, or death of a relative; but, without sinking any money for these objects, it is found best to provide against such unfortunate casualties, by making every member engage to pay, on the emergency, a certain sum, as 3d. for the relief of a distressed member, or 1s. each, to make up a sum for the representatives of one deceased.

The object of *The Associate* is rather to point out what may be effected by judicious union among the more humane and enlightened of the working classes, than to anticipate objections. Still the very common one of mismanagement, or misconduct of persons entrusted with the care of property, must not be overlooked; as it is considered by many a sufficient reason for not joining in any association. Trade Unions may be referred

to as instances of the way in which large amounts of subscription are vested and managed by individuals, without breach of trust towards their appointers. But the practice of keeping no accumulated funds unemployed; the close bond of union among persons who may be considered as members of one family, each interested in the health and welfare of every other; and the growth of knowledge and virtue in such a body, fostered by the genial influence of improving circumstances,—are the best guarantees of fidelity in the Agents and Committees of our WORKING UNIONS.

To the Editor of "The Lion."

On examining a bundle of old papers, I met the following lines on Christmas.—They were written by an old friend of mine, long since dead, and presented by him to me, on my inviting him to dine with me on Christmas-day; they recalled to my memory a man of sterling merit, a witty companion and social friend, who, though small in stature, had a giant's mind, and most independent spirit—who thought as a philosopher, and spoke his opinions to all with firmness—who lived with propriety, and though assailed in his latter hours by the saints, treated them with satire and contempt, and died with fortitude and resignation. John Hobbs, for such was his name, had he lived, would have been a supporter of your work; as he was a disciple of the principles you profess, and as he possessed powerful ability, would have been a contributor to "The Lion." With this impression on my mind, your inserting the lines of my lost friend, with the production of those it would have been his pride to be ranked with, will gratify the feelings of

Bristol, Dec. 25, 1829.

A CHILD OF NATURE.

A CHRISTMAS CAROL.

Good Christians draw near, 'tis the season for mirth,
Let us honor the day of the wonderful birth,
We'll guzzle our beer, our tobacco we'll funk,
Until we all get most religiously drunk.

That our holy religion admits of good cheer,
Our patron's example will prove very clear;
For he and his friends, so to mirth did incline,
That they drank till they did not know water from wine.

Precision of language was never design'd,
To stop the free vent of a liberal mind;
For our patron himself (when occasion did suit),
Could blast a poor fig-tree for lack of its fruit.

That a Christian should not be a peaceable man,
Appears by the method on which he began,
For the bankers and bird-catchers felt him—good lack!
With a neat cat o'nine tails applied to their back!

The rights of mankind, Christianity shows
To be catch all you can, and nothing refuse,
For our patron (as all his biographers say),
Made free with a jack-ass and rode him away.

But one of the best of his frolicsome rigs,
Was be-pigging the devil—be-devilling the pigs ;
Regardless whose property such things might be,
Pitch'd the damnable pig-meat plump into the sea.

*So Easterbrook clever, as the Methodists tell ye,
Seven devils drove out of George Lukins's belly,
Unboused, they took refuge in great consternation,
In the hearts of our merciful wise corporation.

Now push round the glass and let this be the toast,
May each man among us have reason to boast ;
That he ne'er in his life (be he Tory or Whig),
Flogg'd a man, stole a jack-ass, or drown'd a pig.

*A few years before Hobbs wrote the above, one Geo. Lukins, a tailor, who possessed the power of ventriloquism, seeing that many fellows with no ability but a canting face, and hypocrite grin, obtained a good living by preaching the word, felt a disposition to damn the shop-board, and turn preacher ; but as he had been a merry, drinking, rattling fellow, full of fun and frolic, he knew the usual way would not answer his purpose ; so he was determined to cut a grand caper ; to do which he sought the company of the saints, became pious, and attended the love feasts and prayer meetings, in the midst of which, he would throw himself into most saint-like attitudes—speak in many strange voices and play some devilish queer tricks ; first to the annoyance, but afterwards to the great delight of the saints, who were convinced he was possessed of a devil, and contemplated the glorious effect of casting out the evil-spirit. George saw that the bait took, and came the caper stronger. About this time, some of the ministers of the Orthodox Church, became Evangelical, among them, Easterbrook, the Rector of Temple Church, in the city of Bristol. John Wesley had been preaching here, and converted many vagabonds who had wallowed in the dirt and groaned in the spirit, before they received the second birth.—Acquainted with Lukins, he thought this an opportunity to out-do Wesley in the soul-saving trade, and he determined to strike a bold stroke. Lukins was induced to attend his preaching, and introduced to the saints of his congregation, before whom he often exhibited, and by whom he was well clothed and fed. The parson having well prepared the way, announced his intention of combating with the devils, as he was convinced George possessed many, and the time was appointed—other Evangelical clergy were invited, and the church was filled with saints, and Lukins placed before the altar ; long prayers were used and psalms sang, in which the saints joined. When the solemn words of exorcism were used, George became frantic, a strange voice was heard to come from him, and ultimately he threw himself on the ground motionless. This was seven times repeated, and seven different voices were heard, till Lukins completely exhausted, with the capers he had cut, declared his conviction that all the devils were fled. Hymns and prayers were repeated, and the saints departed, convinced of the miracle they had seen ; though the Catholics denied the fact, because no holy water was used. Lukins became a preacher, but not having a sufficient quantum of hypocrisy to conceal his natural disposition, he lost ground, but the saints to preserve their character, supported him during the remainder of his life, and employed him to deliver religious tracts. I knew him well, and remember the transaction, and the caricatures which were displayed in the picture-shops in consequence, and I defy all the saints and clergy in Bristol, to prove my assertion of this insult on the understanding of men, to be false.

THE FIRST CAUSE;

OR, THE BEGINNING AND THE END OF THE WORLD EXPLAINED.

“Remember that the universal cause
Acts not by partial but by general laws.”

TO MR. R. CARLILE.

London, Dec. 16, 1828.

SIR—Having seen some observations in your last Number relative to this subject, and not thinking them sufficiently comprehensive, I beg leave to offer a few remarks myself, for the purpose of setting the matter, as I conceive, in a clearer point of view.

First, then,—Did this our earth, as a separate body from other globes, have a beginning, and will it, at some subsequent period, have an end? To this I answer, yes: the earth, as a separate globe, has had a beginning, and will also have an end. Secondly, how can it be proved that the earth has had a beginning, and that it will have an end? Here I direct the reader's attention to my motto—and now to make it applicable to the subject, I proceed to show, that every man has had a beginning, and every man will have an end: every horse has had a beginning, and every horse will have an end; every tree has had a beginning, and every tree will have an end; that every house, tree, plant, fish, fowl, beast, and insect, have, as individual objects, had a beginning, and will likewise have an end. That as all separate or individual parts of the world have had a beginning, and will have an end, and that as the globe itself is but a part of the universe, it is most certainly subject to the same law. That as a man, a tree, a house, a fish, an insect, &c. have none of them come into existence as separate or individual beings without a *cause*, we arrive at the positive conviction that the earth also has had a cause for its separate existence; and that **THERE WAS THEREFORE A FIRST CAUSE**:—that there was a cause for the earth's arriving, like man, out of a chaos into its present form. I mean to refer to nothing further back than the beginning, nor nothing further forward than the end of the earth; this is our world.

By the same reasoning I arrive at the conclusion as to whether man is, or is not, a free agent. Is man a free agent, it is asked? To which I answer, no. If man be a free agent, then every thing in the world is a free agent. But as every other object in the world is compelled to be as it is, and to act as it does, so is man every moment of his life compelled to be, to act, and to do, exactly as he does. Look at my motto again. There is no difference in nature: we, with the globe itself, and all other objects are subject to the same law.

It is by reasoning as above, that I arrive at the conclusion, that as man is composed of atoms, which have helped to form every part of the world, so is the globe composed of atoms which have at some former period contributed towards forming every part of the universe.

There has then been a **FIRST CAUSE**. The world has had a beginning, and will have an end. Every thing is governed by compulsion. There is a transmigration of elements, from object to object, throughout the world.

If I am not right in my ideas, I am open to conviction.*

CANDID.

* CANDID has not advanced the explanation; because no explanation can be given as to the origin of the earth or of its contents.—R. C.

LETTER 48.—FROM THE REV. ROBERT TAYLOR.

CHRISTIANITY, THE CAUSE OF CRIME.

DEAR MR. CARLILE.—EDINBURGH, our Christian Athens, the centre of civilization, the core of orthodoxy, the pith of piety, the marrow of morals, the God-fearing, Kirk-going, Sabbath-keeping, Bible-circulating, Missionary-sending, *Edinburgh*, whose black-faced sulky Sundays make the world look, as if its father were dead. closes up the eighteen hundred and twenty-eighth year of its era of

“Peace on earth and mercy mild,
God and scoundrels reconciled;”

with a developement of crimes “whose horrid image doth upfix the hair, and make the seated heart knock at our ribs, against the use of nature.”

E'en within the sound of their kirk-going bells, and i'the very scenting of the Presbytery; science has been trafficking with slaughter: and the little value set on human life, and utter disregard of the direness of the most frightful crimes, has been exhibited in the patesfaction of a system, and establishment of horrors, whose comparison doth blanch the feats of cannibals and anthropophagies into innocence. Our surgeons, indifferent as to the ways and means whereby they obtain bodies for dissection, making their bargains even before-hand with murderers; upon no honester stipulation—than—“to leave no rubs nor botches in the work; and something from the palace, always thought that they require a clearance.”

I challenge any readers of the classical remains of pagan antiquity, whose minds have been attempered by the mild philosophy, and tranquillized by those sweet views of domestic happiness, and social virtue, which we trace in the letters of Pliny, and the correspondence of Cicero and Atticus, to entertain the conception of even the possibility that men, or any order of men, in their days, that is, before that heaviest of all curses, *Christianity*, befel them; were one half so wicked, as they have been since, as they are *now*, or that ever such scenes existed among them, or could have existed, as are confirmed to our knowledge, in the discoveries of the High Court of Justiciary at Edinburgh, on the trial of that God-fearing, good Christian man of blood, *William Burke*, and his fair partner in grace and gore, *Helen M'Dougal*, on our Christmas Eve last. And I fearlessly stake in demonstration to prove, that this and all other hideous crimes, are traceable and attributable to the influence and prevalence of *gospel principles*; (I mean the purest and most genuine principles of the *gospel*;) that those dreadful crimes exist and are committed *by cause*, and in consequence of the influence and prevalence of these *gospel principles*: and that they would not exist, were it not for the

prevalence of those principles, or of some such, the like or as bad!—worse there could not be!

For look now, I pray, at the effects of Christianity on minds, on whom its effects are *least*, on the moving springs in the Edinburgh tragedy;—the medical professors, philosophers, chymists, orators, public lecturers, journalists, astronomers, geologists, antiquaries; or show me but the proportion of one work in ten thousands that issues from their pens, of which you could say, that the author with all his learning, or with all his science, was really *an honest man*, and then, I will admit that the source of moral depravity may be traced to some other spring than that to which I ascribe it. No rational man *will* talk of a depravity in nature.

In the comparison of our own with the times of the antient paganism, we should never forget the claims and expectancies which in justice to the trutination, demand the measured allowance to be made, for that improvement of the arts and sciences, and those infinitely extended means of the diffusion and perpetuation of knowledge, which lie in our scale exclusively; and then say, if we can conceive that, if the philosophers of old, the Livys, Ciceros, Plinys, Senecas, had possessed *the means* of enlightening the world, and of being enlightened, and of banishing all sorts and forms of superstitious nonsense from among men, which *our* men of mind possess; that they would have played that sneaking, cowardly, time-serving, self-seeking, lying, truckling part, which characterises modern philosophy, which gives superstition its strength, and keeps folly and falsehood in countenance.

Is it not grievous, that one cannot lay one's hand on a work of genuine and pure philosophy, but its author shall be endeavouring to betray one into a capitulation of some sacred conceit or other, that might disgrace a nursery, for which we can clearly perceive that he has no more respect than we have, and which he introduces solely for the purpose of making his book *sell*, of escaping the dreadful censure of a few evangelical idiots, and of being *a very fine man* with the booksellers' chapel-going wives, and the *petit-maitre* saints of a ladyship's drawing-room? Philosophy must be mangled, and squeezed to fit into a compatibility with the book of Genesis,—History must pay homage to the tower of Babel—Geology must prove the fact of the universal deluge—Astronomy must play upon the Jew's-harp to the tune "*the heavens declare*"—Music must "*know that its Redeemer liveth*"—Architecture must respect the dimensions of Noah's Ark—Government must return thanks to providence, and even anatomy and physiology must be shown to be *no ways incompatible* with the immortality of the soul. And all this utter rascality of meanness is endured and played off, by men who despise it as affectionately as *we* do, and in their hearts despise the fools who would *not* despise it. This priestcraft of men, who

professionally are *not* priests, is carried to such a pitch among medical men, that I have learned, that there actually exists in London a set or fraternity upon a tacit confederacy, of pious surgeons, apothecaries, and men-midwives, playing off the card of prayer-saying and psalm-smiting, to get practice; and who in a case of difficult parturition, will actually call the family to prayer, and thus give an appearance of miracle to the deliverance: to which it is happy, when this is the only way in which they have been *instrumental*.

The poor man who went dead in being cut for the stone the other day, was more indebted to the piety than to the skill of the operator: he left God to guide the cutting gorget, and God knows where it went. And when the descendant of the evangelical *slasher*, Knox of Edinburgh, observed in other professions as well as his own, and in none so much as in that which professes most of honesty and truth, that honesty and truth, and all considerations whatever are sacrificed, to the *esprit du corps*; that their only ruling principle is the

Rem facias, rem,
Si possis recte, si non, quocunque modo, rem.*

When he sees those who hold the character of the most scrupulously veracious, the most punctiliously conscientious, the most holy, most upright, most excellent of men, all concurring in imposing on the belief of others, what it is *known* that they do not believe themselves; all cheating, all lying, and bound so fast in the compact of lying, that their most general and common knowledge, that they *are* lying, and that the thing *is* a lie, is of no effect to sting their consciences to the care of lifting a finger for its correction—as when, for instance, even as the case stands with the sincerest devotees of Christianity, and the most wholesale believers upon earth, he sees them circulating the Bible just in its *status quo*, as the pure and unadulterated, and *altogether* word of God, notwithstanding the forged and interpolated texts which they themselves *admit* to be forged and interpolated, which it contains; when these things are seen, and “overcome him like a summer’s cloud, without his special wonder,”—when such is the highest standard of morality, where morality stands as high as Christianity will let it stand, what example had Dr. Knox, what motive, what encouragement to be so expensively virtuous, as to let his anatomical pupils want subjects for dissection, owing to an uncalled for curiosity into the management of his friends *Mr. William Burke*, and *Mr. and Mrs. Hare*? And when such is the state of morals, necessarily induced by the keeping up a system which, in the most partial estimate of it, cannot be kept up without a continual war of suppressed convictions, resisted evi-

* A fortune you must make—a fortune, if you can honestly; if not, at any rate—a fortune.—*Horace*.

dences, stifled sentiments, compromises, connivances, collusions, and violences done to all the ingenuous and noble workings of our noble nature; are we to wonder at its desolating effects, or to look out for other causes of them on meaner minds than those whose influence is felt on the mightiest? Such a state of things, be it recollected, would not be, because it could not exist, nor arise under any predicament but such as Christianity brings upon us; that is, under the hampering incubus of a *professional* mode of thought, that must be common to the scholar and the dunce, to the child and the man, to the old woman and the philosopher; and which, as it is an incongruity in nature, and an impossibility in effect, necessarily involves the prevalence of an universal *hypocrisy*; the scholars, the men, and the philosophers, *being* the hypocrites. And what harm shall bumbler minds think there to be in any degree of deceitfulness or guile which may serve *their* turn, when they cannot but see, or cannot but shrewdly suspect, that their betters are as far from being honest as themselves; the only difference between an archbishop and a thief being, that the one is a superfine rogue, and the other a coarse one; the one a muslin wiper-up of dirty things, and the other a dishclout.

These demoralizing effects of Christianity result not from any thing peculiar in its doctrines, since their chief mischief is chiefly apparent upon minds that do not believe its doctrines, nor even entertain a thought of what its doctrines are; they result purely from its common character *as* a religion, and would as much result from any form of religion, the very best and wisest that could possibly be devised, and from the very worst which stupidity itself could have stumbled upon. The evil arises from a general law of nature, that *any FIXED mode of thought imposed upon the human mind, whose nature is not to admit of being FIXED to any thing, must necessarily become more and more unnatural and mischievous, as the mind more and more outgrows it, and advances beyond it.* For example: there was a time with all of us, when our sincere belief of that most solemn and incontrovertible truth, than which in the whole compass of religion I know of no truth *more solemn* and more incontrovertible, that

“ A Robin and a Swallow
Is God A'mighty's shirt-collar (*collow*).

This, our true and conscientious persuasion could be entertained without any violence done to our minds, it was wonderfully suited to our *then* capacities, it made us happy and comfortable, moral and humane: But the Devil on't is, that while this dogma remains just what it was, our minds have not remained what they were; and consequently the adaption of the one to the other, has ceased. When we become men, we put away childish things; and the more men and manly we become, the more preposterous, monstrous and offensive must be our enforced

adherence to the gow-gaws and rattle-traps that did well, and well enough for the nursery and the play-ground. The death of Cock Robin, would have made quite as good a Gospel as your *come-to-life-again* JESUS.

But bad and mischievous as the best religion must necessarily be; it is the distinction of Christianity, over and above its character in common, that it is characterized by vitiating and demoralizing tendencies beyond all other religions that ever were upon earth, and consequently, it is, of all religions that ever were upon earth, the vilest and the worst.

None other that ever was, did ever in equal degree, hold out encouragement to sin and sinners: none other ever propounded so good a bargain for the commission of capital crimes, none other ever portended so extensive an efficacy of its apparatus of *atonement*,—none other ever exhibited so horrible, so malignant a character and example of its deity. The other Gods were sometimes spiteful enough, and would be revenged upon their enemies, but they were always understood at least to like honest men best. Pluto himself would have considered a God too bad for Hell, who had slain his Son to *satisfy himself*.

But could our good Christian Resurrection-man, any where in Edinburgh have gone out of the eternal dinning in his ears of a Sunday, of the Christian dogma, *the greater sinner the greater saint*? Were not the very walls of his evangelical slaughter-house, hung round with pictures of that infinitely immoral and demoralizing story of *the Prodigal Son*? Could he ever unhook from its fastening in his hellish mind, the early impressed *recipe* for making joy in Heaven? the indelible apprehension which Christian priests every where inculcate, that upon the whole, the bad man shall have a better chance, and a stronger interest in Christ, than the good one?—that, as sings their favorite poet *Young*,

“Twas for the vilest of the vile he died;
Most joyed, for the redeemed, from deepest guilt.”

And will the parsons give him up as a lost soul? Will they not scramble among themselves for the envied honour of becoming his spiritual comforters, and hot-housing the growth of grace in his soul, so as to get it ripe for glory, by the day fixed on for *his translation*? And will not his “humble, holy, penitent and obedient” *strangledyship* tell us with his last breath, “how happy he feels,” and leave his dying parent’s admonition to us poor unregenerate infidels to “see with what composure a Resurrection-man can die,” and as said the never-to-be-forgotten Quaker-thief to “*put our trust in Christ, and, then we shall be as happy as he is.*” God give ’em all the keeping of such happiness to themselves!!

Now, add but to these direct encouragements, if not incentives to crime, held out by the Christian faith, its still more peculiar

and characteristic hostility and avowed open war against REASON, its eternal ding-dong in men's ears, that their *reason* is not to be consulted, not to be followed: that in the use of it, they set themselves against God; nay that REASON itself, (which they revilingly call *the carnal mind*) is enmity against God! And then say, what more, or what so much could tend to disenthroned reason from her seat, to take from her her power to restrain from guilty deeds, and to render her voice weak and impotent when she should "peep through the blanket of God's forestalling promises of pardon, and cry *Hold! Hold!*" The thoroughly trained saint is educated and broken in to the habit of not hearing that voice, or being deaf to what he hears; the motive to commit the crime, is stronger; the promise of God's pardon for it *ensured before-hand*, is louder. And though no man could ever define to us, even the possibility of *reason* guiding us wrong, in any case whatever; nor so much as imagine, how any act could be unreasonable, but yet right; or reasonable but yet wrong: yet having none other guide, we are to be told that *Reason* is a fallible and erring guide. And the tyrannical and overbearing fools who have not a reason to give, nor an answer, that they are not overwhelmed with sheer shame, when they themselves are called on but to look on such an answer, shall clap me their ruffian hands on their unfeeling hearts, and claim our credence that God and they, are *croneys* in any villainy they please. I wish I had not come so near the end of my paper, or so near the demonstration of the position I undertook to prove. Your's truly,

Oakham, Jan. 4, 1829.

ROBERT TAYLOR.

[A further display of that insanity which is peculiar to religion, leaving the mind sane on all other subjects.]

TO THE REVEREND ROBERT TAYLOR.

London, 19th Dec. 1828.

REVEREND SIR,—When the 13th Number of the *Lion* was put into my hand, I could not but notice your hasty conclusions respecting my communication of 12th September last, especially as your reply was dated two days after, and which it would appear, has called my sanity into question.

As one who is always ready to pay homage to talent wherever it may be found, I have to ask pardon for having thus intruded into the sanctuary of erudition—for having roused that *Lion* in his den, whose appetite seems to be hourly increasing, and who is anticipating that he will by the help of the *Digestis*, feed himself with the very heart-blood of Christianity.

But as a Christian, and one who fears his Creator, I feel myself called upon to answer the suggestions which your reply to my letter contains; and which I shall do in the same order as you have put them.—

In answer then, to the first suggestion, I certainly agree with you, that

an occurrence of the nature of that which I have related, is well calculated in the eyes of any one to appear at first sight, as rather the effect of hallucination on the mind, than of a real communication from the Deity—but such a great lapse of time has intervened since the introduction of Christianity into the world, (when supernatural occurrences were very common) and so utterly averse is the mind of man to any thing that is not customary, that, I do not wonder any one, especially such a person as yourself, should immediately upon hearing of a communication of the sort, to say, it is the offspring of hallucination or insanity.

Mine is a case which cannot be put down to hallucination or insanity, I am ready to show for two reasons; first then, I was so intent upon following the bent of my own inclination, and the scheme I was pursuing of remaining out of school, could never have been so devised and continued by any one, whilst under the impression of hallucination or insanity.—Secondly, this is the only case of the kind which has occurred during my existence, if my senses at the age of twelve, had been acted upon by hallucination, or that I had been insane at the time, how then should twenty-two years pass away, without any thing of the kind occurring again,—the truth is this, that events were likely to occur, which would require from me a line of conduct such as I have pursued—such circumstances were about to transpire, as would require a person, whose mind was thus early formed, and thus instructed, by the Almighty himself.

Before I answer the remarks in your second suggestion, allow me to ask one question, and also to make a few remarks upon that question. You say that you sincerely believe in God.

From whence arise your notions of the Deity? Do they arise from your own imaginations, or from the imagination of any other Deist?

If I understand Deists rightly, they maintain, that the Almighty never did hold any direct communication whatsoever with man, consequently the knowledge Deists possess of the Almighty, can have no other source than what arises from their own understanding, unaided by any assistance whatever from the Almighty; now, if any one will give himself the trouble, let him consider but for a moment, that his own internal ideas of any thing whatever beyond the earth we inhabit, and of the Deity, must be vague; or else, why is it that in most parts of the earth which have been discovered, that the Aborigines have been found, to have had such contradictory and absurd notions of the Deity—the reason is obvious—as mankind spread over the face of the globe, they had no means of preserving the knowledge of the true God amongst themselves—the knowledge which our first parents had of the Deity, was lost to them—they were therefore thrown upon their own resources, they were left, I may say, to their own discretion, to form what notions they could of the Deity—left pretty much in the same predicament, that you strive to reduce us all to, namely, that of relying upon our own conceited imaginations.

The idea of any thing whatever beyond this earthly sphere can no more be truly conceived by man, without the assistance of God, than that man can create a new world—it is equally as impossible.

All knowledge then of the Deity, must proceed from him alone, from him who created us, and from no other source whatever.—If we refuse to seek for the knowledge, which may be had of the Deity, from those who possess it, we say at once to ourselves, we will plunge into the dark abyss of uncertainty, about the matter for ever.

Therefore, in regard to his benevolence and wisdom, it must appear to every one, that it has been manifested in a very striking manner, by not permitting the departure of a minister of the Church of Christ from its ser-

vice, without his enduing me with that spirit, which has prompted me to make known his communication to me, when I was a boy.

As to your third suggestion, that of his revealing himself by hot iron, let me call your attention to the Old Testament, which makes repeated mention, of the Almighty appearing as a fiery element, the wonder then will immediately cease, as to the barbarous type which you are pleased to call it—I say, when you come to reflect, you will find it to be no longer an enigma—like unto the fiery element, is, the way and manner, in which God hath chosen to reveal himself aforetime, of which, there is abundant proof to be found in the writings of the Old Testament. And as to communication being made to a boy, there is a like precedent for that also to be found, which every one knows, who is at all conversant with the Old Testament.

In the fourth suggestion, you state that you have studied medicine, and the laws of the animal economy, and that you know for a fact, that such impressions as I experienced, would be the effect of a slight inflammation of any one of the cerebral sinuses. Now I cannot take upon myself to imagine, how far the senses could be acted upon by such inflammation; but even suppose such inflammation to have been at the time upon me, is not yours an argument which confutes itself? If the sinuses had been affected in my case, how was it possible that such an idea, as that of the presence of the Deity, could instantaneously come over the mind of one so affected: I should rather suspect, such an idea as the presence of the Deity, could never instantaneously enter the diseased brain of any person; besides the power of God was too legibly manifest, was too strongly impressed to be doubted for a moment; therefore, the idea of the Almighty's appearance in my case cannot be refuted by any such sophistry or mode of reasoning as yours.

Before making any answer to the fifth suggestion, I shall take the liberty of refreshing your memory, by informing you of the letter, which was published some time ago, through the medium of the newspapers, in which letter the writer gives his opinion, that you were at one time certainly insane yourself, therefore, the hint thrown out that I must be insane, comes very ill from one who has been supposed to have been in that state himself. I shall beg leave to make use, as I did before, of a quotation from Scripture.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them; Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect, shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either, how canst thou say to thy brother, brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

In reply, then, to the fifth suggestion, that of mine not being the first communication of the sort, which you have received, since you have been in prison, I do not pretend to know what analogy there is, between my communication and that of others of the sort; but I should think from your previous silence upon that point, that their's are so very unlike mine, as not to be deemed worthy of being published.

Now, Sir, I was not ignorant that there are a set of beings in existence, and in London, too, who pretend to have had communication with the Deity. I derive my knowledge of such people being in existence from good authority, for I personally knew, a good many years back, one whose brain, I understand, was afterwards almost turned when living with a character of that description; and I could give you the name of the person who so endeavoured to impose upon the understanding of the person I was acquainted with. I was, therefore, fully aware that I laid myself open to such an imputation as that you have cast upon me; but recollect, you have been pleased to make a distinction between my communication and that of others—that of its proceeding from a better state of heart.

I would strongly recommend this to your second thoughts, that the thorough consciousness I have of this communication having been made from the Deity, makes me perfectly satisfied with myself on the business, and acting with perfect good-will and charity towards you, which perhaps would not be the case, if I had in the least tried to persuade myself that the Almighty had been pleased to honour me with this visitation.

Before I answer the last suggestion, I shall beg leave to refer you to the conclusion I have come to in answer to your second suggestion, namely, that "All knowledge of the Deity must proceed from him alone, or those commissioned by him;"—that I have the Almighty's commission, and do possess his credentials, and that I can produce something that will satisfy others, I am ready to maintain.

As that race of people called Jews were the people who had communication with, and from whom Christians borrow their first notions of the Deity, remember, the Scriptures state, they had an individual mark upon them, which was appointed by God himself, that they might, as a peculiar people, be the means of enlightening the nations of the earth in the knowledge of the true God, which mark is continued to this day among them, and which mark is circumcision. That very mark I have upon me to satisfy others, that I am a peculiar person appointed by God to make him known unto you—that mark which I have, I brought into the world with me, and therefore with the knowledge that I have this mark of circumcision, you may satisfy yourself as soon as you please, that I possess credentials of a divine mission.

I have now completed my task, I therefore confide you to Our Father which art in Heaven, and should think the talent which God hath given me never better made use of, than in endeavouring to convert you from the error of your ways. I should never think myself better employed than in using means whereby you might be again endued with that Holy Spirit which you once possessed—than in using means whereby you might once more be possessed of that Holy Spirit, which leadeth to life eternal.

Your Friend and well-wisher,

JAMES HILLER.

To the Editor of "The Lion."

SCRIPTURE PRECEPTS EXAMINED, IN ANSWER TO A. P.

THE labour and time required to analyze the Bible has been its shield. It has protected it from the attacks of the unlearned, and has been a subject of dismay to the learned. It is a jumble of incoherent patch-work, put together at various times, and by a variety of persons, and has baffled all the arts of Priestcraft and Kingcraft united, to arrive at any settled conclusion as to its real meaning.

The vulgarity, obscenity, tyranny and cruelty it exhibits, have been construed by priestcraft into proof of its authenticity, and the faithful record of the historians. But why such scenes of debauchery, plunder, cruelty and tyranny, committed by the chosen people of God, should be handed down to posterity, as an incitement to morality, is a complete paradox. The disjointed mode of preaching from isolated texts of scripture, will never give the hearers a general knowledge of their contents; it is not the object of a *well-paid teacher* to make his hearers as wise as himself, though it often happens that many of them are wiser, to *their* great annoyance.

The Christian "scheme of redemption" is founded on that of the fall of man, recorded in the book of Genesis, which represents the father and creator of man as a most inhuman monster; who places his perfect innocent children in a garden, in which he had planted a noxious tree, the eating of which would ruin them and all their helpless progeny; he did not put a fence nor a flaming sword to guard this noxious tree; but he made a serpent to persuade them to eat that which he had forbidden them to eat, and what he previously had declared with all his other works to be "very good!" Reader, if thou art in possession of thy reasoning powers, and out of the trammels of the nursery, thou wilt say this is a fable.—And so it is, an infamous fable, and on this fabulous foundation rests Christianity!!! So true it is, that "all priests deceive the people from two causes, either because themselves are deceived, or because they have a powerful interest in deceiving others." Thus much for the foundation, now let us examine the superstructure.

The maudlin tale of the Virgin Mary, being found with child by the Holy Ghost, in the face of her query to an angel, "How can this be, seeing I know not a man?"—and the total contradiction in Matthew's genealogy of this strange tale, which proves Jesus to be the son of Joseph, is the introduction to Christianity. Matt. Chap. 4.—The story of the devil taking Jesus and sitting him on the pinnacle of the Temple, and again on an exceeding high mountain, is so truly contemptible, that it would be treated as the quintessence of romance, if found in any other book than that which from custom and prejudice has been deemed sacred. Chap. 5. Jesus is made to say, "If any man sue thee at law, and take away thy coat, let him have thy cloak also." What morality can there be in letting a man who plunders me of one article, take another? And who are they that love their enemies? Chap. 6. "Take no thought for the morrow." Such a precept can only refer to Priests, who are well provided for; it is inconsistent with the common wants of other men.—Chap. 7. "For every one that asketh receiveth." This is devoid of truth and contrary to known facts, in a literal sense, and we may challenge proof of its being true in any sense whatever. It is added, they who hear and *do* those sayings shall be likened unto wise men, and they who do them not, unto foolish men.

The consequence is evident, that as no persons whatever act on such precepts, they must be fools, with very few exceptions.

"Narrow is the way that leadeth to life, and few there be that find it." Then why was the way made so narrow, and the way to destruction so broad? We see all men find the way to death, and who can find a way beyond it?

Chap. 10.—Now, reader, mark the aforementioned precept, "Love your enemies," &c. and bear its pretended author pronounce the following bitter curses, as the natural result of Christianity:—"It shall be more tolerable for Sodom and Gomorrah, in the day of judgement, than for the

city" whose inhabitants should not receive his disciples: that the brother should deliver up the brother to death, and the children their parents! that he came not to send peace on earth, but a sword. He came to set a man at variance against his father, and the daughter against her mother!—And so it has ever been since Christianity has been established, and so it is to this day.

Chap. 11.—He upbraids the cities where most of his mighty works are done, "Woe unto thee, Chorazin, Bethsaida, it shall be more tolerable for Tyre and Sidon, at the day of judgement, than for you: and thou, Capernaum, it shall be more tolerable for Sodom than for thee." Did such anathemas breathe a voice of "good will to man?" If the *might and power* of these "mighty works" wrought no conviction, made no converts, in cities, of what use were they, but to entail an eternal curse on their inhabitants? If Christianity was a universal good, the way would not be narrow. If its authors were good (for we know not who they were) they would not curse whole cities for refusing their testimony, especially as their successors could not be culpable. If the doctrine was good, it would not destroy parental affection, and produce parricide; nor would a good being, who could do mighty works, need anathemas to produce conviction in cities.

Can there be any moral good (supposing it possible) in sending devils into swine and destroying the property of the owners? Chap. 22.—Where is the justice of binding a man hand and foot and casting him into outward darkness, for not having on a wedding garment at a marriage feast, especially as the guests were invited from the highways and hedges? yet this tale is represented as a likeness to the kingdom of heaven!

Chap. 23. Eight woes are pronounced against the Scribes and Pharisees, twice they are called fools, and finally condemned to the damnation of hell, making them accountable for all the righteous blood shed on the earth from Abel to Zecharias! Is it just to make them accountable for crimes done before they were born?

Chap. 24. "And ye shall hate one the other, and betray one another;" and this has been rigidly attended to in all ages—they have destroyed one the other, while singing "Glory to God in the highest, peace on earth, good will to man."

Chap. 25. The sheep in this chapter are sent to receive the kingdom prepared for them before the foundation of the world—Christian sheep, doubtless, that is, not more than one-tenth of the human race; and for the goats, this "gospel tidings of great joy which shall be to all people," have provided an everlasting fire with the devil and his angels.

Thus the benevolent judge pronounces a curse on the remaining nine-tenths of mankind, as a confirmation of his former testimony, that he came to seek and save that which was lost.

In the 9th chapter of St. John, the historian states that Jesus said, "For judgement I am come into this world, that they which see not, might see; and that they that see might be made blind." Millions have been made to see, and feel, and tremble under the torturing hands of their Christian persecutors.

And millions have been, and now are, made blind by an interested and bigoted priesthood, who engross one-seventh part of the people's time, which they craftily call *the Lord's day*,* but which is in fact the priest's

* Under the Christian dispensation, we may defy them to produce any command or direction to keep a Sabbath. Christians teach the commandments of the Jews, and break them by their non-observance.

day of profit, and on which day they gospel their hearers in just such a way as they never shall understand what the gospel is. To be a candidate for heaven you are at one time taught, to be like the five *wise* virgins; at another it is "hid from the wise and prudent and revealed unto babes, but these and a hundred contradictions are easily accounted for by preachers of the gospel, they have "worldly wisdom" to suit some cases, and "heavenly wisdom" for others, and "carnal reason" is not allowed to judge in either case, but it is spiritually discerned by them alone.

Chap. 24.—If we point out the false prophecy of Christ, his coming in the clouds of heaven with power and great glory, and his telling his disciples, that "this generation shall not pass away till all these things be fulfilled," the answer is, that the word generation may mean "race, tribe, or nation."

If I say that, on the showing of their own record, the "Son of Man" was not three days and three nights in the heart of the earth, but only thirty-six hours, therefore this is another false prophecy of Christ. I am told, that this proceeds from my ignorance of the Jewish mode of calculating days. I wish the learned and Rev. R. T. would correct my error in one of his future communications, that I may answer these wise men.

St. Peter (or the writer of that Epistle) has made an ample apology for all false prophecies. From the record, it is very evident that he and others expected the second coming of Christ in their life-time, and to account for the failure, and allay their fears, he is made to say, "beloved, be not ignorant of this *one* thing, that a thousand years, with the Lord, is as one day, and one day as a thousand years." Nothing could be better than this, certainly, for, by laying the blame on the Lord, in this way, the difficulty ceases. The inference is, that, as the Lord said it, it is a thousand to one if we can understand it. The soundness of the logic is evident, and the fact clear, that if a *unit* is the same as 365,000, it follows of course that 1000 years are as one day, though to us it would be equally evident, if we were to say a thousand years is a millstone. But this very ingenious thought of Peter's, dictated by inspiration, which confounds intellect, annihilates common sense, and challenges the powers of arithmetic, is inadequate to explain the passing away of "this generation." Something more is requisite, since neither *days* nor *years* are mentioned in it.

We ought to have these things better explained by the dignitaries of the church, who are more than amply paid for it; but, unless we examine for ourselves, we never shall understand them.

It is a grievous malady, and a disgrace to a civilised country, to see about ten million per annum paid to support a system of fraud, while hundreds enjoy princely incomes, derived from this revenue, who live in comparative idleness, and do no good whatever to the people, and while so numerous a portion of the inhabitants are reduced to pauperism and want.

"England is the only country in the world where a tenth of the produce is claimed by the clergy. In Popish Italy, the ecclesiastical tythe is only a fortieth, and is taken in kind; a prosecution by a clergyman for tythe is nearly unknown. In France, the expense of all religions is defrayed out of the taxes, like all other branches of the public service. The pay of the English clergy vastly exceeds the pay of the clergy of other countries. In France, an archbishop has only 1041*l.* a year, a bishop 625*l.* a rector 48*l.* a curate 31*l.* In Rome, the income of a cardinal, the next in dignity in the church to the Pope is 400*l.* to 500*l.* per annum, a rector 30*l.* a curate 17*l.*"

The same author states, that the whole of the clergy of the Christian denominations all over the world, except England, Ireland and Wales, receive about 8,852,000*l.*—while England, Ireland, and Wales, with about one-thirtieth part of the number of Christians, pay to their clergy 8,896,000*l.* "My brethren, these things ought not to be." How dear Christianity is to the heart and the purse of an Englishman!

Taking the expenses of the Dissenters in addition to the above, 20,000,000*l.* sterling will be about the annual pay for Christianity in our dear country, and this is the moral system that the free-thinking Christian wishes to prop up, with the exception of the payment of priests, and the more gross and inconsistent portions of public service. A little more reflection, if they preserve their title of "free-thinking," will enable them to explode the whole. To select all the filthy cruel tales and murders contained in the book of books, would fill a volume. Even the "sublime" prophecies of Isaiah are not free from the foul imputation. See Chap. iii. 17, and Chap. xxxvi. 12.

The quotations I have made are sufficient to show to any intelligent and candid inquirer, that the New Testament is not a good code of morals, though it may contain some few good precepts; and was it not for the enormous emolument the system produces, it would have been exploded long ago, as a composition of contradiction, absurdity, and stupidity.

E. K. D.

For "The Lion."

CIVIL AND SAVAGE LIFE.

THOSE persons who are, as regards pecuniary matters, fortunately situated, seldom think deeply, or penetrate with their inquiries beneath the surface of the existing state of things; while they continue to enjoy their accustomed round of pleasures, the whole world's affairs, with but trifling exceptions, appear to glide on smoothly and unobstructed; being exempt from all anxiety on their own account, they entertain no sympathetic feelings for others, and not only become forgetful of their own unmerited exaltation, but even incapable of properly appreciating the sad privations the general mass is doomed to suffer.

'Tis thus, the delicate lady, who from her infancy has been accustomed to all the luxuries of life, thinks it of importance that she should continue to press her downy pillow till such time as the sun has advanced sufficiently above the horizon to dispel the rawness of the morning air that circulates within her state apartments. And when seated at the breakfast table, where the delicacies of the dairy abound, if she can afford, amidst her literary amusements, or the agreeable sallies of conversation, to bestow a thought on the poor milk-maid, who, to furnish a part of these delicacies, quitted her humble couch perhaps some six or seven hours earlier, and trudged through cold and wet as many miles. Alas! 'tis not in commiseration, for she has been taught that Providence has appointed every one to fill a certain allotted station, and she is too contented with her own condition to awaken any doubts, reason away her self-sufficiency, or cavil at that distribution of benefits, which has made her the sovereign mistress, and the other the wretched slave. Industry, that magic word, which, as it were, like another philosopher's stone, causes the drudgery of the poor to undergo a transmutation, is applied, as being descriptive of what is in reality laborious and painful exertion, and a few

trifling pieces, which cost the giver nothing, from the overloaded purse of this pampered creature, whose person "the very winds of heaven are not permitted to visit too roughly," are thought to be an ample remuneration.

'Tis thus, too, that the rich man conceives he is doing a service to the community that merits great praise, by employing some hundreds of poor wretches to construct him a palace, in which he may riot in all the luxury of refinement: he thinks that, by paying a scanty pittance for their labour, he has performed the *utmost of his duty*, and haughtily takes possession of his gorgeous dwelling, as though he had an unequivocal right to it, or as if it were a very grant from nature. Behold the edifice that rears its extensive front on the border of yonder park—view its fanciful compartments, its numerous Doric and Corinthian columns, its richly sculptured entablature; contemplate on its beautiful external structure, and its garden grounds, which are laid out in a way that might realize the idea of fairy land—in short, behold another *palace of Aladdin*. Now, reader, dost thou think that all this and the like magnificence betokens any real prosperity in a country, or happiness to the generality of its inhabitants? If thou dost, then much art thou deceived: the whole process of erecting this superb structure, even from the setting of the first stone, to the affixing of the last ornament, has been nothing but a round of degrading drudgery. It stands, indeed, beautifully conspicuous to the eye, a specimen of human ingenuity, or of that perfection which may be obtained by constant and painful application; but what advantage is this to those who have so slavishly toiled in its erection? They require, truly, more substantial benefits than can be conferred by the empty meed of praise. To the rich alone the constructing of palaces yields advantage; to them, indeed, they may be said to stand as monuments of grandeur and of exultation; but to the poor and unfortunate they must ever remain as so many memorials of opprobrium, by perpetuating the idea of their slavish dependance.

We boast much of the vast superiority of civilization; but if we take a comparative view of the two states of civil and savage life, we shall be obliged to acknowledge that, on the whole, we possess little or nothing in our state of refinement that is deserving of our exultation. Perhaps if we were to adjudge an equal share in the aggregate of happiness to each party, we should approach very near to the truth. Civilization, according to an enlightened American, (Thomas Manning, author of "The Savage,") "consists in the refinement of a *few*, and the barbarism and baseness of *many*;" whereas, in savage life, the general mass, though certainly not in possession of any superlative enjoyments like the lords of refined society, may yet be said to lay claim to most of the advantages that simple nature yields. Who, after reading the following beautiful extracts from the work of this same enlightened author, could look with any kind of complacency on the pale impoverished artizan of civil life, plying his sickly calling, with scarcely any relaxation, in some dungeon-like apartment or filthy stall? "We," exclaims the savage, (after enumerating the various occupations of the pastoral life,) "guide our course through the boundless wilderness, by the sun, moon, and stars, and even by the appearance of the trees of the forest. We perform the most incredible journeys without fatigue, crossing the widest rivers on the trunk of a tree. Through the immense desert we are familiar with every hill, and at home on the bank of every rivulet. We walk proudly on the hills: and from the towering summits of the Appalachian mountains we look down with ineffable contempt on the *brutalike drudgery* of civilized life.

"Thus the wild horse snuffs the western breeze, bounds joyously over

the hills, laughs at the rattling of the chains, and despises the bridle and the plough.

"Do you not suppose, O ye inhabitants of cities, that our pursuits and employments are well calculated to sharpen the faculties and exercise the understanding? Where the mind is accustomed to turn itself to a variety of vocations, and accommodate itself to a multitude of circumstances, must it not become infinitely superior to that sluggish existence whose ideas are continually occupied with the *mill-horse* round of domestic drudgery?

"Not only the memory, but every faculty that man possesses, is improved by exercise: how, then, can his mind be enlightened who is the mere creature of habit, unaccustomed to thought and reflection? Can he, whose business merely leads him from his house to the street, from the street to his shop, from his shop to the street, and from the street to his house again, possess an elevated understanding? Can he, whose most distant excursions extend not beyond the limits of the town, have a mind enriched with a multitude of ideas? The things called zoophytes can know very little more than a leaf of plantain, or a sprig of hoarhound; and those animals that remain, during the whole period of their existence, on the same bank or hillock, are scarcely superior, in their intellectual powers, to a polypus or zoophytic fungus. What knowledge of the world was possessed by the toad, which was shut up for five thousand years in the solid body of a rock? Men, who *vegetate* in one spot, and have their minds wholly taken up by one perpetual round of occupation, must be limited in their ideas, and narrow in their understanding. Such are thy blessings, O civilization! such are the consequences of thy refinement!"

It may, perhaps, be observed, that the above views of society are very far from being consolatory to that mind which may have cherished the idea that man must eventually realize a state of felicity, as they would seem to imply that all our efforts with respect to the improvement of our condition, do not, in fact, subtract from the *amount*, but only change the *nature*, of our *toilsome exertions*; which being the case, our hopes of ever reaching a state of happiness, as things are here constituted by nature, must be perfectly delusive; for, if the word happiness has attached to it any meaning, it certainly must imply a state of tranquil repose, or, at least, one from which all painful or involuntary exertion shall be excluded.

Contemplating man, then, in this point of view, (I mean that portion only of the "two-legged unfledged animals" who are worthy of being included in that dignified class,) and taking into consideration all the pains, penalties, and misfortunes that pursue him through life, till his final exit in the "silent tomb;" such as his necessary but laborious exertions, his conflicts with famine and disease, his fear of want and perpetual anxiety for the future, his often frustrated hopes, his frequent denials of justice—and, last, though not least, his superstitious fears, and dread of terminating his existence: taking, I say, all this into consideration, and remembering that death, *as it is contended*, will finally blot him from the universe, surely the most severe or fastidious philosophy may allow us to exclaim, "*Alas! poor human nature!*"

D. D.

January 3, 1829.

SCHOOL OF FREE DISCUSSION.

IS A BELIEF IN, A WORSHIP OF, OR AN ADMISSION OF THE EXISTENCE OF A DESIGNING AND DIRECTING GOD, OR OF ANY KIND OF GOD, SOCIALLY USEFUL TO MANKIND?

Such is the first grand question appointed for discussion in the Sunday School of Free Discussion, at 62, Fleet Street, for the present year. Mr. Carlile will open the question in an oration that shall maintain the negative side, on Sunday evening next, at seven o'clock; and every thing uttered in the shape of argument on the subject, pro and con, will be reported in 'The Lion.'

All sorts of infidel books, and some of the newspapers of the day, will be provided for those who may like to attend this school in the morning.— Admission for the day, One Shilling; for the evening, Sixpence. Quarterly subscriptions payable in advance, 6s. per quarter to the school; 10s. to the school and library.

N.B.—In discussing the above question, it is not proposed to call in question the existence or non-existence of any particular kind of deity, further than the points may be essential to the elucidation of its social relations; but granting that to which all assent, that *deity is incomprehensible*, the enquiry follows, can that incomprehensibility be reduced to any useful social applications. Can a pretended belief, a pretended worship, or any kind of admission about it, bear usefully upon the social relations of mankind. A poet has wisely said—

“The proper study for mankind is man.”

Taking this as an axiom, and it may be so taken in its fullest sense, it follows, that *the study of God is not proper for mankind*. This will be the line of argument taken by Mr. Carlile, and he hereby challenges all comers to say any thing argumentatively and rationally upon the social relations of their varied doctrines of deity.



The Lion.

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TO HIS GRACE THE DUKE OF WELLINGTON, FIRST
LORD OF THE TREASURY, &c.

LETTER AND LESSON THE THIRD.

MY LORD DUKE—I am emboldened to continue my addresses; because I know not a reason between us why I should not; and I really do it with a conciliatory spirit, because I see most clearly, that nothing but infidelity can allay the sectarian clamours of the day. I have the whole thing within my mind's grasp, and I shall pity the man or men who shall attempt or think to accomplish a civil peace among the religious sects, on any other basis than that of infidelizing them. It is not now what it was in the sixteenth century, a case of change from one sect or church to another, but a case of contention among various powerful sects, whose hostility is only to be allayed by being brought in contact with some principle distinct from each of theirs, and which shall exhibit superiority over all that they can advance: that principle is infidelity.

A Session of Parliament approaches, in which I do not say that something must be done; but that something ought to be done, and that something will be attempted to be done: and if your Grace will only meet the subject as you met that of the Corporation and Test Acts in the last session, the name of Canning will lose the last shred of its popularity, and that of the Duke of Wellington supersede all the names that now occupy public attention.

I ask no favour for my principles—Infidelity will never again cease to assert superiority over, and to command respect from, all persons and principles. It is not a thing that wants legislation; all that it does want is, *free discussion*, which it now has, and it would further require, that no barbarous laws shall

exclude its advocates from civil equality. Remove the oaths, of which infidelity is ashamed, but which are no conscientious obstacles to its civil equality, and we will never ask you to legislate, nor to use one word in a statute, about infidelity. We want no laws to protect its pretensions—it shall fall if it cannot stand without laws made for its support, and I, when I find such to be the case, will be the first to attack it. Therefore, my Lord Duke, I do not propose that you shall, in removing the practice of oath-making, do an act that will be painful to any sect. To me, it appears to be a great conciliatory project, degrading to no sect; but very likely to be most agreeable to all, and equal to all the civil equality that is now asked. You will then minister the affairs to a nation of citizens, among whom there is no exclusion, who are alike eligible to employment in the State, and who will neither claim nor recognize any political privileges, but those among the Royal Family and Peers.

Are you afraid of the Roman Catholics? If I had a million lives, and a million of acres of land, I would stake all as a responsibility for the entire harmlessness of Roman Catholicism in this country and in Ireland henceforth and for ever. Infidelity is the master of that church.

Had Napoleon Buonaparte ruled in the spirit of infidelity, he would have put the Roman Catholic church out of existence, and have been a splendid reigning monarch or chief magistrate of a nation, if not of the united nations of the continent of Europe, to this day. It was within the scope of his physical power, and he only wanted the understanding or moral power to do it. The Saracens had at one time nearly extirpated that church. But, I predict, that its final accomplishment is reserved for infidelity. That church will henceforth be perfectly harmless and unequal to any political agitation or interference with any nation. Such is its present state, and the less it be persecuted, the weaker it will become, to the extinction of its last taper. If I could but transfer to you but a little of my spirit and discernment, I would make the Duke of Wellington a greater hero, physical and moral, for posterity, than Napoleon Buonaparte, or than any public man that has preceded him.

If you be a man of the world, my Lord Duke, if you have mixed much with intelligent society, with sound and well-informed politicians, with thinking, calculating, and foreseeing men, you must have seen that there is not only a desire, but a pride, exhibited in the contemplation of throwing off those superstitious usages which our ancestors have bequeathed to us, and which have no other claim to our respect than witchcraft or fairy tale, because they were the false imaginings of our ancestors. I revere the name of my mother, but I cannot respect the superstition which she cherished, and so I would deal with all the errors that have been handed down from father to son.

It is the peculiar glory of this infidel age, that no new superstitions or errors can obtain enough of countenance and support, so as to be perpetuated. In Europe, there never will be a new religion, and this makes it a matter of greater importance, that we should rid ourselves of that which is up. If the alternative were a change of superstitions, I would say, retain the old and reject the new one. But as every pretence to establish a new religion or system, from that of Johanna Southcote to that of Robert Owen, is now tried in vain, we may congratulate ourselves, that the *age of error* is gone, as far as new errors come to be considered. The Christian religion, with its age of seventeen or eighteen hundred years, cannot now hold up its head and defy opposition, and were the origination of another such a system to be now attempted in England, it would be treated as the errors of Johanna Southcote were treated. The Virgin Mother would die of a dropsy, and Shiloh's cradle or manger be exhibited to be laughed at.

Let me repeat, my Lord Duke, that I am not insensible to your peculiar situation. I can see the Bishops gather round you, and say, "Give us this day our daily bread;" and I understand very well, that you cannot yet answer, "Go and work for it." But there is a middle course to be pursued. You may say to the Bishops: "your opinions, on which you find your religion established, are impugned, in every relation which they possess, as to morals, as to history, or as to physics. How do you intent to meet those impugnings; for it is impossible, that you can maintain your ground, without successfully meeting them? Will you refer it to public discussion, and shall I put up a second pulpit in your churches, in which you may fairly and honourably meet your opponent?" Your Grace may also gently hint the great benefit to the financial difficulties of the state, that would accrue from no further use of a religious establishment and its accumulated property to support it. It is only to put a stop to the creation of persons, to ordain legislatively, that there shall be no more episcopal ordinations after the passing of an act, and the half of the thing is settled.

I have a passion for doing great things and for seeing them done by others. The only thing worthy of a life, or that makes life worth having, is to do some extraordinary act for the advancement of human happiness. The aggregate of human life, as it is now found, is not worth the possession; but it is improveable, and he, who improves it, lives deservedly. With these sentiments, Duke, I would gladly inspire you to do something morally great; because, you are better situated, than I am, for that purpose. My propositions are all great; and this is a reason why they are shunned or feared by lesser minded or interested persons. They are new, and they alarm those who have not weighed them; but I and others can see, and I wish you, my Lord Duke to see, that

they are some of the most humanly important propositions that have ever been advanced.

There is a time for all things. This is peculiarly an age in which great things may be done. I go to "the wisdom of our ancestors" for nothing; but I am exceedingly ambitious that posterity shall look to me and to my age, as to something eminent and worthy of observation. I am not aware that there ever was a similar proposition, under similar circumstances, made to a minister, as that which I make to you. And I call your attention to it under the condition that not only the peace of the country, but your own peace of mind, depends upon it. In playing fast and loose among the various powerful sects in this country, no minister can be happy or eminent; but in seeking to infidelize them, which signifies, to give them knowledge in lieu of their faith, he may become most happy and most eminent.

There can be no prematureness in any thing that can be done toward removing the religious hostility of the country. Infidelity will give its all-sufficient warrant to whatever separation may be made between religious and political influence, and to whatever neglect the government may show to the religion of the country. We do not ask for persecution; all we ask is, that the sectarianism shall be separated from the public business of the country, and be left to stand by itself, and to support itself amidst free discussion. Surely this is not too much to ask. We ask alike for political and religious equality, and seek no superiority, but that of towering talent. Have you time, my Lord Duke, to think of those things? I have endeavoured so to simplify them, that you may run, read, and understand. I understand fully what a number of weighty considerations must be crowding upon your mind, and I would rather seek to relieve than to encumber you with them. An acting upon a few well-understood principles will be found the best and only means of relief, and I pray that you may be inspired so to act.

RICHARD CARLILE.

SCHOOL OF FREE DISCUSSION.

On Sunday evening last, the question as presented in the last No. of "The Lion" came under discussion among about fifty scholars, and as far as desultory and irrelevant conversation could be controlled and checked, the remainder was animated and useful. There is an education yet to be acquired, to keep a body in debate, to a discussion of the question, and to prevent a wandering from it. In the school, on Sunday evening last, the gentlemen, who had gods in their mind's pocket, were exceedingly anxious to take them out and to bowl them one at the other; but:

as far as possible, this disposition in the discussion of the question was objected to and checked.

A pledge has been made, that all argument advanced upon the subject shall be reported, and, as far as it has gone, an attempt will be made to redeem that pledge.

Mr. Carlile introduced the subject to the company nearly in the following language:—

Ladies and Gentlemen.—Some apology is due for the delay in opening this evening's business; but you must see, that my scholars are like all other scholars, somewhat lothe to be at school in time.

The subject for this evening's discussion is one of the very first importance, inasmuch as it does not propose so much to scan the various theories of God, as the validity of our social relations to those theories, and the tests of their useful application to human condition. The question is:—*Is a belief in, a worship of, or an admission of the existence of a designing and directing God, or of any kind of god, socially useful to mankind.*

The proper division of this subject is into three heads:—

First.—What are the useful social relations of mankind?

Second.—What is the general doctrine of deity?

Third.—How can they, as principles, be associated, in useful application to mankind?

First,—The useful social relations of mankind consist of whatever actions conduce to human happiness, without, at the same time, conducing to the unhappiness of any portion of mankind: to which may be added, as a further explanation, that they must be such actions, as will bear a moral test.

They are useful social relations, which unite a community in a common interest, which improve the condition by adding to the comforts of a people, which go on to increase the amount of capital and of intellect; for it is the principle, both of capital and of intellect, to be unlimited in its accumulation, and the welfare of mankind is in close relation with the quantity, the one following the other. Capital is not so good without, as with, a corresponding degree of intellect. Intellect is shackled without a corresponding degree of capital. And the point is worth a repetition, that mankind cannot have too much of either united; though they may, for their happiness, have too much of one without the other. It is then worthy of our consideration, to ascertain the best means of increasing the amount of each, and I promise myself, that the question before the school, will be found, in its elucidations, to prove one of the best means.

For this introductory purpose, we want nothing more than a proper definition of useful social relations. To particularize them, to treat of them individually as well as generally, will belong to the discussion that may arise out of the question, or in the attempt to make the doctrine of deity a useful social purpose.

I have therefore, by way of accuracy, thrown this brief sketch of them upon paper.

No such accuracy of definition can be made of the second head or of the general doctrine of deity, but this defect of definition will strengthen the view which I shall take, that *the social welfare of mankind has no dependency upon nor relation to the indefinite doctrine of deity.*

Every man has some sort of notion of deity, such as the aggregate of physical power, the aggregate of moral or intelligent power, the spirit of nature, the principle of motion, the properties of matter, or some indefinite and inexplicable phrase, until we descend to the worshippers of animate or inanimate objects, or such as worship their own fears or fear-created phantoms. Consequently, no man is, in any general sense, an Atheist; but every man is an Atheist, in a particular sense: which is explained by saying, that every man is an Atheist, who rejects any other man's view of God; but that no man rejects the general, or every man's view of God. They who think with me, are, with me, an order of Theists; they, who do not think with me, are, with me, *mutually* Atheists. And the want of agreement or understanding upon this doctrine of deity, is the point which makes it, in my view, *socially mischievous*; because, it is mixed up, most improperly, with the whole business of human life, and produces, without a particle of benefit, a never ending disagreement and hostility, and a large train of imposture upon human credulity. *Faith is the chief source of human degradation*, ramifying itself and accumulating, until it neutralizes man's natural superiority over other animals, and degrades him to a condition to which other animals cannot be degraded; because they have not that imaginative power which produces faith. All animals are Infidels: they act upon the evidence of their senses, and never, barring their natures, or pain-producing propensities to mangle or destroy, act wrong.

The attempt to connect the welfare of man with the doctrine of Deity may be thus considered:—Man, in his individual, his social, or in his human character, as one of a genus or species of animals, has his relations confined to the surface and atmosphere of the earth, and beyond that surfacial and atmospherical limit, he knows not a relation. The sun, as a planet, may give him light and heat; and the moon may yield him light by night; but these, to him, are no more than artificial relations, such as he finds in light and heat obtained from other bodies. The earth is his only natural relative among the planets. This being his predicament, what can any doctrine of Deity, which must relate in common to every other planet, or to what we call the universe, concern him separately and in particular. It is the unbounded, the insane, the unnatural view which man takes of himself, and the very narrow view which he takes of every thing but his pigmy self, that lead him into such errors, such inconsistencies,

and such contradictions. Taking all that can be assumed of deity, and making that all apply alike to all that is known; making a deity, what a deity cannot be less than, equal to all other powers individualized or in the aggregate, then say, *what is MAN THAT GOD should be mindful of him, or the SON OF MAN, that HE should be related to him, other than in such relations as are common to all other animals?*

Taking the ground of the incomprehensibility of deity, and this is a point in the general doctrine of Deity to which all most readily assent, I maintain, that the incomprehensibility granted, no relation to man can afterwards be rationally comprehended.

Again, if we may use that fine axiom of Pope, an axiom to which I assent, and which I think worth all his other well written axioms united, that—

“The proper study for mankind, is man.”

It follows, as a certainty, that the study of God is not so proper as that of man, and inferentially, that the study of God is not at all necessary to man.

Holding that man has been degraded by his doctrines and views of deity, holding that his condition needs improvement, and that free discussion on all subjects is the best means for that end, I throw myself open to discussion on this subject, and shall be happy to be convinced of error, to be instructed; for mutual instruction is the principle of this school, and my peculiar principle, by any gentleman, who may be pleased to advance any arguments upon this subject, and to make way for him, I take my seat.

The first person who arose was our new Christian scholar, who makes, “*as it is written in the scriptures,*” an all-sufficient authority, and confounds our philosophy by his pertinacity; because we cannot bring it to bear upon him, and still keep to the question to be discussed. He has “Moses and the Prophets,” and, with them, would add to the confusion of Babel, without receiving on his part a particle of instruction from the unanswerable arguments that are brought against him. There is no merit in the *not yielding*, where the arguments are unanswerable. Discussion is a moral conflict, and the weaker party, or he who has the least knowledge, is the only one of the two which can gain or be the victor; for he conquers his own ignorance in the conflict. It was found necessary to call this gentleman to the consideration of the question and not of *scripture*. He sat down, and his retreat brought up a

Mr. R——.

Who expressed his obligation for the opportunity of discussing such a question, allowed that it had been fairly introduced, and began to meet it fairly, endeavouring by a series of propositions, to lead to a series of inferences in support of an intelligence not

animal. But the pivot of his argument was, that the human mind exhibited no material properties, and was an independent something not dependent upon the body, leading to a universal or all-creative or all-motive intelligence; and that, in a contemplation of such an intelligence, in association with the highest order of moral attributes, supported by all physical power, there was a human stimulant to virtue.

There is something pretty and benevolent and modest in this position; but one peep at the reality of things is enough to undermine it. There was an abundance of answer, that the mind was essentially and intrinsically an animal property, springing first from sensation, and growing out of the animal experience, and not flowing in from a foreign source; and that, consequently, there could exist no moral attributes separate from the animal, as a stimulant to moral attributes in the animal or man. *Ergo*, there is not a more contradictory and self-condemnatory phrase used among men, than that of *an intelligent immaterial God*; for intelligence is inseparable from animal matter, and immateriality can have no relation to material or physical motion. To move a something by a nothing, is as absurd in supposition, as to make a something out of nothing. The ancients understood this principle fully by their *ex nihilo nihil fit*.

There was in reality nothing farther advanced in the shape of argument against the first negatory positions, than that which has been here set down. There was much more disposition shown to squabble about the ignorance of each party on the subject of Deity, than to consider whether any thing upon the subject could be usefully applied to the social relations of mankind. The subject was adjourned for further discussion, and, on Sunday evening next, at seven o'clock, will be resumed.

An effort will be made on Sunday evening next, to confine the speakers to the subject for discussion and to tolerate no wandering. There is room for every speaker of every sect, to show that his or any kind of religion is socially useful to mankind. Our Christian scholar maintained, that his God would not allow any one of his followers to be starved to death. On which Mr. Carlike observed, that he evidently so chastened them, as to keep some of them very hungry. Other hallucinations about deity were exhibited not much to the credit of the reasoning powers of the parties; but no one save Mr. R. attempted to bring his deity into moral operation with mankind. And a God without a moral connexion with mankind is a very bad connexion. This subject promises to be very fertile in discussion; if we can check the wanderings.

A PIECE OF SOUND REASONING,

FROM THE ATLAS NEWSPAPER.

SOME cunning critic discovered not long ago that the age of poetry in England had passed away, and that we could no longer boast of such spirits as Shakspeare and Milton. The discovery was certainly a notable one, and reflected much credit upon the ingenious gentleman who communicated it to the world. When a man fixes upon an occult problem, and devotes his life to the development of one great truth, he confers upon mankind a more enlarged benefit than the singleness and apparent narrowness of his pursuit will permit his cotemporaries to acknowledge. But if each man in his proper sphere sought out one demonstrable maxim, and bequeathed it to posterity, he would have no need, with the fastidious Roman, to lament on his death-bed that he had lost a day. One moral apothegm is worth a life. If we were all to direct our attention from infancy upwards to the chace of a solitary fact, and to become a community of seekers in the utilitarian sense, what a mass of wisdom would we not accumulate in a century. Instead of long undigested treatises upon speculative science, and air-drawn theories, we should have volumes of solid sayings, trite aphorisms, and self-evident saws; all knowledge would be resolved into proverbs, and the sum of human experience would work itself into a bye-word. That the gentleman who discovered the poverty of the present age in its poetical character has contributed one of those irrefutable dogmas that are palpable to the first touch of sense, we verily believe; but though the matter is obvious, and every body admits it, yet the causes are by no means so intelligible or accessible to the popular understanding. Every man who has read a copy of verses is accustomed to despair of seeing a second Shakspeare, and to rail mechanically at the comparative feebleness of living genius. The verdict is one of common consent, and is by accident strictly honest; but, like many other verdicts in courts of justice as well as courts of taste, it has been pronounced by jurors who have come to their decision without investigation.

It is perfectly true that the present age is inferior to the past, but it is perfectly natural that it should be so; the wonder would consist in the improvement, and does not arise from the deterioration of poetry. With the advance of society, the original characteristics of poetry decline. The elements that in the simple state of communities contributed to the perfection of the art, are subdued and controlled, or classified and generalized, in an improved state of existence. The rude language of nature furnished the true eloquence of poetry. We are accustomed to consider the earliest poets the best, and should not therefore be

surprised to find the latest the worst. As men advance in knowledge, they forsake those modes of thinking, in the condition of which they were most susceptible of the influence of romance. Ascending from the rough drafts of individual feelings and passions to the higher delineations of events, and the characters of whole classes, they gradually drop the sensitiveness that was awakened by touches of beauty and truth, and adopt the cold philosophy of practical reason. It was when science was least known that poetry was best understood; and before the mechanical arts were developed, that the imitative arts were most relished. Civilization, in its progress, destroyed the influence of imagination, and substituted, for the dominion of fancy, the regulated despotism of knowledge. As intelligence increased, the delusion of poetry diminished: men held the light of experience to the magic exhibition, and the figures of the phantasma faded away before it.

The poetical temperament could only be said to pervade society in its infancy. The growth of manhood, with its accumulated experience, and its aptitude for proofs and inquiry, effectually works against the fictions that delighted childhood. The child trembles at the tale of terror—believes in the monsters of fable—or, if it does not believe, submits its whole heart to the fears they inspire: it revels in the unnatural scenery of oriental splendour—credits the story of trees dropping golden fruit; of rivers generating angels in the morning, and depositing them in the cups of flowers in the evening—joins in the fairy revel—ascends the hills of allegory—communes with the cherubim of some vagrant Paradise—and is paralyzed at the up-rising of the sleeping giant, or the awful cry of the wild man of the woods. A few years more, and the man looks back sadly on the days of childish credulity. He remembers the time when his blood would curdle at a legend of impossible horror, and his spirits flutter at the description of unimaginable felicity. But when strong realities crowd upon him—when his mind expands into action, and he gathers unto him the unembellished lessons of experience—when he has learned to extract, to compare, to analyze, he can no longer be cheated into the happy illusion; he can no longer feel the bliss of easy faith: the enchanter's girdle may be clasped about him, but it no longer possesses the power of calling up the apparitions of fancy, or of transposing the scenes in which he moves. As it is with individuals, so it is with nations. That predisposition for the marvellous, that aptness for the exquisite delineations of unreal existence, and that power to create fresh enjoyments out of non-existing materials—which constitutes the essence of the poetical mind—fall away insensibly, as the understanding becomes matured and information systematized. An enlightened age is philosophical—the age of demi-civilization is poetical.

The same reasoning applies to painting and sculpture. The knowledge of anatomy, which opened fresh sources of inquiry, has not improved the delineation of the muscles; but, on the contrary, by exacting unnecessary precision, has created increased difficulty. Painters portrayed the suffused blushes of the human face better before the circulation of the blood was discovered—and sculptors threw out the giant proportions of their Colosses with more fidelity, before the graveyards were desecrated for the dissecting-room. Their models were simple: they were not to imitate general principles, and the universal laws of nature, but to copy the individual figure; and to do that accurately, the mind should be disembarrassed from the conflicts of speculation, the inspiration should be pure and unalloyed, and the desire to produce a perfect work should be limited to the desire of perfect imitation. For this reason, the ancients excelled us in sculpture and in painting—and for this reason, applied upon broader grounds, they excelled us in poetry.

In proportion to the abatement of poetical enthusiasm is the progress of experimental science. Every century adds to its discoveries, and because it is not yet complete, future centuries will cultivate its pursuit. We have amassed in our time all the knowledge that resulted from the labours of our predecessors. A boy of ordinary capacity may become in a few years as wise as NEWTON, or as profound as ADAM SMITH: MRS. TRIMMER can teach political economy, and young ladies can compile books on geometry and geology. These facilities to solid acquisitions reduce our passion for those accomplishments that seem superficial. We will not be satisfied to linger upon the surface of truth, when, by an easy effort, we can penetrate its recesses. Poetry, therefore, is less encouraged because philosophy is more spread. The man who can analyse a compound will despise the uninstructed superstition of him who reverences its mysterious properties. The age of blind adoration, as well as chivalry, is gone: and we can no more recall the period when poetry influenced the depths of human feeling, than we can the times when old women were burned for witchcraft. It was in the absence of knowledge that men worshipped fiction and feared supernatural agency: the cause was the same, and the effects were coeval. Poetry was born in forests, and amidst tribes of primeval people, it faded away in cities and amidst cultivation; and it will at last cease to exist altogether, when the language of science, and research, and naked truth, becomes universally disseminated. Even now we can scarcely understand the feeling that preserved the house of the bard in the ravages and desolation of war: we can scarcely comprehend the influence of TYRTÆUS over the affrighted multitudes: and the ecstatic agony of the Greek rhapsodists, when they recited the verses of HOMER, is now a moral paradox. Like music, its influence is a fashion, and no longer a

deeply-seated sympathy. We now look back as upon a fable, on the days when laws and morals were set to music—when the musician, STRADELLA, is said to have overcome his assassins by a song—when ERIC, of Denmark, was excited to such frenzy by certain tones of music, that he slew his attendants; and we can scarcely credit an anecdote that is related in the annals of our own age, because being a solitary instance, it violates probability, of MOZART, who affected the people of Naples so miraculously by his performance, that they forced him to take off his ring, under a notion that the jewel with which it was set was inhabited by a spirit!

NIAGARA FALLS—AGE OF THE WORLD.

(From the Scotsman.)

WE have lately received a list of papers, tracts, and pamphlets from the United States, which supply some curious information on local subjects.

Of this we shall avail ourselves as occasion serves, but passing over other subjects at present, we mean to call the readers' attention to Niagara Falls, where surprising things have been done, we find, for the traveller's accommodation. When Lieutenant Hall visited this natural phenomenon in 1816, he tells us that to reach the island in the middle of the stream, and to get down to the water's edge at the bottom of the cascade, was an enterprise not without trouble and peril. He guessed, however, that the crowds of wealthy visitors would operate as a bounty for the removal of difficulties, and that the time would soon come when the Falls would be deprived of any vestige of that solitude, which adds a charm to their grandeur, and be seen, like the Elgin marbles, amidst "simpering fashionables and gaping tradesmen." "I foresee," he observes, "that in a few years travellers will find a finger-post, 'To the Falls Tea Gardens,' with cakes and refreshments set out on the table rock." All this substantially, and something more, has been accomplished. On the British side, where the descent to the falls was formerly by a ladder, impracticable for ladies, there is now a good carriage road, by which you may advance in your barouch within a hundred yards of the cascade. For pedestrians, there is a spiral stair round a mast, with a small inn at the top, and another at the bottom. In the latter, dresses are furnished to those who wish to gratify their curiosity at the expense of a ducking, by walking into the fearful Gothic arch formed between the sheet of water and the projecting rock over which it falls. So dense is the cloud of spray in this cavity, that it penetrates the clothes in a single minute. Besides these smaller places of accommodation, there are two large and handsome "Hostelries" a few hundred yards back from the river. The Americans, on their side, have been equally active, but as usual, Jonathan has looked at the Falls with an eye to business. The lovers of the picturesque will be scandalised to hear, that a line of manufacturing establishments of various kinds, now occupies the eastern shore, down almost to the brink of the cascade, and that the vulgar noise of iron hammers and mill-clappers, mingles with the everlasting thunders of Niagara.

There is a large tavern a few hundreds yards from the river, and a small one stands on the verge of the bank, with a stair close to it for descending to the foot of the Falls. Goat Island, which in former times could be reached only with some danger, is now as accessible as any parish

church. The American General Porter joined it to the continent by a wooden bridge, over which carriages can pass; and an inn has been erected on it, where there is a Reading-room and a Museum of local curiosities. The island, which contains 70 acres, extends quite to the margin of the Fall, parting the cascade into two unequal divisions, and has a carriage road winding round its shores. To erect a bridge strong enough to resist the ice, over an arm of the river 1000 feet broad, and rushing along at the rate of 18 miles an hour (as Mr. Howison states), was justly considered no slight achievement in practical mechanics; but American enterprise has accomplished something still bolder. From the west side of the island, a wooden pier or gangway has been run out, 60 yards in length, resting on beams or jutting points of rock, and extending to the very brink of the precipice. On the extremity of this, the visitor can stand secure, as it were in the midst of the rushing flood, at the point where it springs from the rock, and precipitates itself by a single pitch of 160 feet into the tremendous abyss below. The gangway projects so far forward, that the whole course of the sheet of water under the observer's feet, from top to bottom, can be seen. Perhaps a situation so calculated to overwhelm the mind with a feeling of awe, does not exist any where else in the world.

The Niagara Falls, independently of their grandeur, possess an interest from the light they throw on a curious question in Physical Geography—the *Age of the world*. By this expression we do not mean the lapse of time since the primitive rocks were created, but the period which has intervened since our continents and seas assumed their present form, and our rivers rolled in their present channels. Every fall, indeed, in the course of any stream, whether great or little, may be considered as a natural Chronometer, but there are few where the effects admit of being measured with the same accuracy as those of Niagara. We shall explain how this takes place.

If we suppose that a large instrument, of a kind not liable to injury from use, had been put in motion to bore through a homogeneous mass of rock, at the time when our continents assumed their present form, and had continued to work *equally* ever since, it is plain, that after we had ascertained by observation the rate at which the boring proceeds, we could easily tell, by counting the work performed backwards, how long a period had elapsed since the operation began. If, for instance, we found that the boring went on at the rate of ten feet in a century, and found that the whole depth to which the instrument had penetrated was 100 feet, we would infer that 1000 years had passed since it was put in motion. Now, the water of the Niagara is exactly such a boring or cutting instrument. The stream, aided by the gravel stones, masses of ice, and trunks of trees which it brings down, gradually undermines the rock below, or breaks off fragments from it above. The strata are thus cut through, and the fall is constantly, though slowly, receding. From the position of the rocks, we are able to tell precisely where the operation began, and the distance from this point to the Falls in their present position gives us the measure of the work done. Two conditions, however, are necessary to give us confidence in our calculation—that the magnitude of the current, and the thickness and composition of the rock, should not vary. With regard to the first, we can only say, that we have no good reason to conclude that it has either increased or diminished; and those who have examined the channel cut out, with an eye to this question, do not say that they have discerned in the size and form of that channel any indication of the action of a body of water either larger or smaller than the present.

With regard to the second, it is certain that the rock is of the same nature throughout, that it lies in nearly the same position, and has, generally speaking, such a degree of uniformity as to afford us a rational probability that an agent of any given power operating upon it, would produce equal effects in equal times. If, then, we could ascertain how much the Falls had receded in a century or two centuries, we should have a scale by which to estimate the time that has elapsed since the stream began to flow.

Lake Erie, out of which the river Niagara flows, is a cavity, the eastern part of which, if not the whole, is situated in a vast horizontal bed of limestone resting on sandstone. This bed terminates six miles below the Falls where its edge forms a well defined declivity or precipice from 200 to 250 feet high, which can be traced with ease for a hundred miles east and west. It divides the country most distinctly into two plateaux, the one rising 300 feet above the other. It is almost morally certain that the Falls must have been at the northern edge of this Table land, when the stream began to flow. It is equally certain that they are at present six miles from it in a direct line, or saved by the course of the river; and no one who attends to the subject, can doubt that the Falls have travelled over this space, and cut by the agency of the water, the deep ravine of 200 feet which extends from the present foot of the cascade, to the natural edge of the limestone rock at Queenstown.

Science is of slow growth in newly-settled countries. Had the first observers, who took no small pains 120 years ago, to estimate the height and breadth of the Falls, indicated with tolerable accuracy their position on the horizontal plane, by a reference to some fixed objects, we should have had a scale by which the action of the current in any given time could be estimated. This was not done; and, in the absence of better data, we can only make use of one or two facts mentioned by travellers.

Mr. Weld, who travelled more than thirty years ago, observes—and Volzky repeats the observation after him, that the old inhabitants of the district recollected having seen the Falls some yards more advanced than in their present position (*plus avancés de plusieurs pas*). Lieutenant Hall remarks that the British fall no longer merits the name it formerly received, of the "Horse-shoe" fall; for it has become an acute angle. He adds, "An officer who had been in the neighbourhood 30 years, pointed out to me the alteration which had taken place in the centre of the fall, which he estimated at about 18 feet in thirty years." (Travels, p. 235.) Now, the 18 feet of rock removed is merely estimated, and as the object was then inaccessible, the estimate must be considered simply as a loose approximation. Supposing, however, that it is correct, we find, by a very simple calculation, that if the Fall has receded 18 feet in 30 years, (or seven inches per annum,) it must have required 61,060 years at the same rate to pass over the interval of seven miles between its present site and its original position. But it is material to observe, that as the 18 feet of rock removed from the centre has produced an indentation in the British Fall, the adjacent rock towards the two sides must have suffered much less from the erosion of the stream; and hence we may infer, that the waste of a rock along the whole line of the Fall has not been even one-half of what this estimate makes it. And this change in our scale would lead us to extend the period necessary for the excavation of the seven miles of ravine considerably.

REV. ROBERT TAYLOR.

THERE is no other reason for the absence of a letter from the reverend prisoner this week, than that he had not a subject, and was not, from the pressure of other excogitations, in the humour to write one. The DIGESTS occupies, in the correcting of the proof sheets, and in making improvements and additions, more real labour of mind, and as much time as the first writing of it. We are not yet near the finish, and no subscriber will find cause to regret this, when he possesses the work. It was not a work to be hurried through the press.

R. C.

CHALLENGE FOR DISCUSSION FROM THE REV. G. C.
SMITH, OF PENZANCE.

To Mr. Richard Carlile, Fleet-street.

20, Wellclose-square, Ratcliffe Highway.

SIR,—I beg to inform you, I am most willing to discuss the truth and benefits of Christianity, in any way you may choose, so confident am I, that Christianity is of divine origin, that I would willingly die for it.

Waiting your reply,

I remain, your well-wisher,

January 15, 1829.

G. C. SMITH.

To the Rev. G. C. Smith.

62, Fleet-street, Jan. 15, 1829.

REV. SIR,—For a discussion of the merits of the Christian religion, I am your humble servant, at any time or place that may be agreed upon. I have a discussion room that will seat a hundred persons, so I can receive or wait upon you, just as you please. Excepting the Friday, I will attend to any appointment that you may propose for any other day, to decide on preliminaries. I am willing to do any thing but to die for the developement of truth.

Respectfully,

RICHARD CARLILE.

VERSES.

Written in a cotton mill, after twelve hours labour, by an operative spinner, bearing some analogy to the Heathen Hell, and inscribed to the generous Christians of the good town of Nottingham.

Like Pluto's vast regions of hell,
Is the place where I'm doom'd to repine,
Ye wood nymphs, oh! aid with your spell,
And let me repose at your shrine.

On my knees would I worship the god,
The magical power would I bless,
With what pleasure I'd kiss Terra's sod,
To enjoy but a moment's recess.

Through this day I've incessantly toil'd,
And like Ixion, bound to the wheel,
In air so impure am I broil'd,
That a hot perspiration I feel!

Like infernal Sisyphus doomed,
Two machines to roll up which rebound;
Once a youth—like the rose which has bloom'd,
Now I'm pale and emaciate found.

Like Tantalus, I thirst for a drop,
Of the current which flows from the spring,
But alas! old Cerberus* will stop
The humane, nor permit them to bring.

Oft I say to myself, with a sigh,
Are these the decrees of a God?
When the Goddess of Truth whispers nigh,
'Tis an edict of Christian synod.

'Tis as false, aye, as hell, to impute,
All our sorrows to old mother Eve;
And my sufferings now will refute,
That a Christ died mankind to retrieve.

Oh! Christian, oh! priest, black and vile,
Of Christian forbearance ne'er tell,
On the crimes of Robertus,† ye smile,
And myself in the regions of hell.

Yet our God's ‡ like Aurora's bright car,
Which appears in the east with a smile,
And our Christ, like the good polar star,
The magnanimous Richard Carlile!!!

Lno.

Ashton under Lyne. Nov. 12th, 1828.

* The door-keeper.

† His employer.

‡ Reason.

RICHARD CARLILE AGAINST JOSEPH GILBERT.

“PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

I AM about to try whether Mr. Gilbert can put his text into practice. In his letter to the editor of the “Nottingham and Newark Mercury,” he has made assertions, imputations, and innuendoes for inferences, which, I say, he cannot prove. I endeavoured to bring him to the proof, in a fair and mild way, by personal invitation, which he refused to comply with. I had then no alternative but to go to law with him: and to law I have gone, to demand proofs of some of the statements made in his letter. Soon after I returned from Nottingham to London, in September last, I caused a letter to be written to Mr. Gilbert by an attorney, to ask if he would acknowledge the authorship of his letter in the “Nottingham and Newark Mercury.” He was so very honest and very gentlemanly, here, as in writing such a letter, that he did not condescend to answer my attorney’s letter. The next step was to write to the publisher of the paper to know if he would give us evidence of such letter having been written by Mr. Gilbert. The answer to this second application was so evasive, that we could not act upon it, merely promising, that, if brought into court the publisher could not or would not withhold such evidence as he had to give. We Londoners are better lawyers than to be duped this way, and a second letter was written, to say, that the proprietors of the Mercury had their choice as to against whom the action should be brought, themselves or Mr. Gilbert. They have chosen to bear the brunt of it; but I seek no damages from the proprietors of the paper; the spirit of my action is against Gilbert. This sort of parleying filled up the time until the November term, and caused, from the pressure of other business, the neglect of the preparation of my declaration for that term. It is now ready, and I shall subjoin it, to give all the world a challenge to assist Mr. Gilbert in his justification. The frame and the form and the language of this declaration is that of the special pleader and not mine. I wanted to draw one, that should consort with my ideas of propriety: but was told that a demurrer may be pleaded and the case thrown aside, on the informality of the document. I do not remember that I ever saw a document, in a legal process, that was free from a lie, or what, in law practice is called a fiction.

I have a double purpose, in bringing this action. It is first, to prove Mr. Gilbert a slanderer, and secondly, to counteract a mass of vile calumny, which pervades the town and country, as to my actions and character. On my trials, in 1819, I proved, that I had led a strictly moral life up to that time, and on this trial to come, I will maintain the same proof up to its time, and that every publication that has issued from my press, has no other than

a highly political and moral bearing. In Nottingham, a report was eagerly swallowed by the Christians of all degrees, that I was travelling with two daughters, who were pregnant by me. I have no daughters, nor was any female travelling with me, yet, Mr. Gilbert knew very well, that it was upon a people of this stamp, that his false and slanderous letter was meant to operate, and that is my ground of damage against him. He cannot do me an injury, or damage, among those who really know me.

So late as Friday last, a friend of mine came to me from a wine merchant in the City, who had a serious charge against me, for having written a most indecent or improper letter to a school-mistress. My friend was startled and uneasy, until I assured him that it was a fiction; that I had written no such letter, nor any letter to a female, but such as he had seen. This calumny and private slander, is the chief enemy with which I have now to contend, since I have beaten all hands at the game of prosecution; and it is to cope with this enemy, in a formidable way and on proper ground, that I bring my action for Gilbert's letter. I do not seek damages, what I seek is, a just estimation of my real character; and they may impugn that character, who may be able or may be pleased to do it, and I will bring no action, if they will but prove or justify what they say. Mr. Gilbert cannot charge me with pursuing him with a malignity. I have behaved toward him, not only as a gentleman, but as an honest man; and he has behaved toward me as a ——— what I will prove in the trial of the following declaration:—

Ellenborough and Markham.

Michaelmas Term, 9th Geo. 4.

Middlesex (to wit) Richard Carlile, plaintiff in this suit, complains of Jonathan Dunn and Joseph Shaw, defendants in this suit, being in the custody of the Marshal of the Marshalsea, of our Lord the now King, before the King himself, of a plea of trespass on the case, &c. For that whereas, the said plaintiff now is a good, true, honest, just and faithful subject of this realm, and as such hath always behaved and conducted himself, and until the committing of the several grievances by the said defendants as hereinafter mentioned, was always reputed, esteemed, and accepted by and amongst all his neighbours, and other good and worthy subjects of this realm, to whom he was in any wise known, to be a person of good name, fame and credit; to wit, at Westminster, in the county aforesaid. And whereas also the said plaintiff hath not ever been guilty, or until the time of the committing of the said several grievances, by the said defendants as hereinafter mentioned, been suspected to have been guilty of the offences and misconduct hereinafter mentioned to have been charged upon and imputed to the said plaintiff, or of any other such offences or misconduct; by means of which said premises, he the said plaintiff, before the committing of the said several grievances by the said defendants, as hereinafter mentioned, had deservedly obtained the good opinion and credit of all his neighbours and other good and worthy subjects of this realm, to whom he was in any wise known, to wit, at Westminster aforesaid, in the county aforesaid: yet the said defendants, well-

knowing the premises, but greatly envying the happy state and condition of the said plaintiff, and contriving, and wickedly, and maliciously intending to injure the said plaintiff in his said good name, fame, and credit, and to bring him into public scandal, infamy and disgrace, with and amongst all his neighbours and other good and worthy subjects of this kingdom, and to cause it to be suspected and believed by those neighbours and subjects, that he, the said plaintiff had been and was guilty of the offences and misconduct hereinafter mentioned to have been charged upon and imputed to the said plaintiff, and to subject him to the pains and penalties by the laws of this kingdom, made and provided against, and inflicted upon persons guilty thereof, and to vex, harrass, oppress, impoverish, and wholly ruin him, the said plaintiff, heretofore to wit, on the 6th day of September, A. D., 1828, to wit, at Westminster aforesaid, in the county aforesaid, falsely, and wickedly, and maliciously did publish, and cause and procure to be published a certain false, scandalous, and defamatory libel, of and concerning the plaintiff, in the form of a Letter in a certain public Newspaper or Journal, to wit, a Journal called or known by the name of "The Nottingham and Newark Mercury," and purporting to be signed and subscribed by the name of one Joseph Gilbert, in a certain part of which said libel there was, and is contained amongst other things, the false, scandalous, malicious, libellous and defamatory matter following, of and concerning the plaintiff, that is to say, "I did not believe that the object of Mr. Carlile (meaning the said plaintiff) in seeking it, was a candid regard to truth, I wish the general tenor of his publications, and the special design of some of them (too vile to be named) could allow me to give him credit for such a motive."

And in a certain other part of which said libel there was, and is contained the false, scandalous, malicious, libellous and defamatory matter following, of and concerning the plaintiff, that is to say, "of the private character and morals of the gentleman in question (meaning the said plaintiff) I am happily ignorant. I know nothing more of him (meaning the said plaintiff) than he (meaning the said plaintiff) has chosen to tell, but if he (meaning the said plaintiff) lends his (meaning the said plaintiff) name to publications, the tendency of which he (meaning the said plaintiff) would shrink from embodying in practice, it would be hard to reconcile such an act with any notion of integrity, and if he (meaning the said plaintiff) would make such works (as some I cannot name) the standard of his (meaning the said plaintiff) own morality, I may assert, without fear of contradiction, that there is not a father, a husband, a brother, a man, sane and sound in the empire, whose first indignant impulse would not be such as I find it difficult genteelly to express."

And the said plaintiff further saith, that the said defendants further contriving and intending as aforesaid, heretofore to wit, on the day and year aforesaid, at Westminster aforesaid, in the county aforesaid, falsely, wickedly and maliciously did publish, and cause and procure to be published a certain other false, scandalous, and defamatory libel, of and concerning the said plaintiff, in the form of a letter in a certain public Newspaper, or Journal, to wit, a Journal called or known by the name of "The Nottingham and Newark Mercury," and purporting to be signed by one Joseph Gilbert, containing therein (amongst other things) the false, scandalous, malicious, libellous, and defamatory matter following, of and concerning the said plaintiff, that is to say, "I did not believe that the object of Mr. Carlile (meaning the said plaintiff) in seeking it, was a candid regard to truth, I wish the general tenor of his (meaning the said plaintiff's) publications, and the special design of some of them, (too vile to be named)

could allow me to give him (meaning the said plaintiff) credit for such a motive."

And the said plaintiff further saith, that the said defendants further contriving and intending as aforesaid, heretofore to wit, on the day and year aforesaid, at Westminster aforesaid, in the county aforesaid, falsely, wickedly, and maliciously did publish, and cause and procure to be published, a certain other false, scandalous, and defamatory libel, of and concerning the said plaintiff, containing therein (amongst other things) the false, scandalous, malicious, libellous, and defamatory matter following, that is to say, "of the private character and morals of the gentleman in question, (meaning the said plaintiff) I am happily ignorant. I know nothing more of him (meaning the said plaintiff) than he (meaning the said plaintiff) has chosen to tell, but if he (meaning the said plaintiff) lends his (meaning the said plaintiff) name to publications the tendency of which he (meaning the said plaintiff) would shrink from embodying in practice, it would be hard to reconcile such an act with any notion of integrity; and if he (meaning the said plaintiff) would make such works (as some I cannot name) the standard of his (meaning the said plaintiff's) own morality, I may assert, without fear of contradiction, that there is not a father, a husband, a brother, a man, sane and sound in the empire, whose first indignant impulse would not be such as I find it difficult genteelly to express." By means of the committing of which said several grievances, by the said defendants as aforesaid, he the said plaintiff hath been and is greatly injured in his said good name, fame, and credit, and brought into public scandal, infamy and disgrace, with and amongst all his neighbours and other good and worthy subjects of this realm, insomuch that divers of those neighbours and subjects to whom the innocence and integrity of the said plaintiff in the premises were unknown, have, on occasion of the committing of the said grievance by the said defendants as aforesaid, from thence hitherto suspected and believed, and still do suspect and believe the said plaintiff to have been, and to be a person guilty of the offences and misconduct hereinbefore mentioned to have been charged and imputed to the said plaintiff by the said defendants, and have by reason of the committing of the said grievances by the said defendants as aforesaid, from thence hitherto wholly refused, and still do refuse to have any transaction, acquaintance, or discourse with him, the said plaintiff, as they were before used and accustomed to have, and otherwise would have had. And the said plaintiff hath been and is by means of the premises otherwise greatly injured, to wit, at Westminster aforesaid, in the county aforesaid, to the damage of the said plaintiff of £200, and therefore he brings his suit.

January 7, 1829.

To the Editor of "The Lion."

SIR,—I cannot see, that you were guilty of any inconsistency, in admitting into No. 21, vol. 2, of THE LION, any extracts from "The Empire of the Nairs." The philosophy of that publication is to show the superiority of truth over faith; and what is the foundation of paternity, and the evil that it has necessitated, marriage, but faith? Shall your readers, who will not believe in Moses and the Prophets, be favourable to an institution, that will not bear a scrutiny, and is only founded on assertion?

Permit me to say, that, if you have excluded works of fiction, I conceive that you have adopted a plan contrary to the interest of your journal, and to the propagation of your principles. More liberal ideas were spread by the tales and novels of Voltaire and Diderot, than by the serious essays of Hume. By rendering them agreeable, Helvetius rendered his opinions popular. As poison may be used in medicine, so fiction may be used in the cause of truth. To render a periodical work successful, one third of it should be dedicated to amusement and fiction. Propose this to your readers, and for one pedant who would quit you, you would have a number of new subscribers.

With the age of Wieland and Shelly I have nothing to do; if they were both poets, they were also both philosophers; and the notes in prose and verse to Shelly's *Queen Mab*, are not less esteemed than the text in verse: what is their age to the purpose? The author of "*The Empire of the Nairs*," when he published his essay, was under age, and "*The Child of Nature*," who has criticised him, and whom I propose to criticise in his turn, is, as he has had the goodness to inform your readers, a grandfather; yet the junior has supported his assertions with a train of argument, which the unsupported declamation of the senior cannot overthrow.

It would be preposterous, to require of a grandfather, to read a romance in four volumes, though the German reviewers assure us that it be a philosophical work, where the inconveniences, contradictions and horrors of our institutions are discussed; and consequently, "*The Empire of the Nairs*" cannot be compared with the *Arabian Nights*; yet, as the author proposed his romance as an amplification of the opinions that he had previously published in the *Essay*, a critic would have rendered himself more capable to judge, and consequently to do justice to his author, had he studied those opinions in every channel before he set about overturning them.

Upon one point, they both agree, a woman has the same right to dispose of her affections, that a man has: and your Bristol friend says, "I do not dispute the right of the virgin Molly to prevail on Tom the carter to get her with child; but if she makes her father and brothers maintain her child, I hold her nearly as bad as the Virgin Mary, &c." If your Bristol friend had reflected a moment, he must have observed that Molly, under the Nair system could have had no father, and would not have known what a father was; and as her brothers could have no children of their own, they would naturally adopt the child of their sister, without inquiring who or what was the father, or perhaps imagining the necessity of one. It would indeed be unjust to force a man to support the children of his sister, as well as those of his wife; but among the Nairs, he would have no wife to bring him children. Under such a system, a sister would produce children as a tree produces fruit, without any inquiry from what other tree the wind had conveyed the seed. Even among us, the brother is fond of his nephews, when he happens to have no children of his own; and how much more fond of them would he be in a country, where he were the nearest possible male relation, and he could have no nearer heirs than his sister's children: he knows that they are his own flesh and blood, sprang from that sister, who had issued from the same womb, who had fed at the same breasts with himself. He, like an European husband, cannot look in their faces, and fancy that he sees there the features of a rival: whoever was their father, he *must* be their uncle.

Your Bristol friend, when he talks of Otaheite and the garden of Paradise, seems not aware, that the Nairs are not the only people that

follow this system, but that other nations now, and several more formerly, in all parts of the globe, followed the same : as the Ashantees, the ancient Gauls, the Americans, at their first discovery, &c.—See Washington Irving's *Life of Columbus*.

"As the author of 'The Empire of the Nairs' refers to nature, I will follow him there," so says your Bristol friend ; but how has he done it ? "All the other animals are free in love, and to the mothers alone falls the care of the offspring." So says the author, (page 653,) and, perhaps, in saying ALL, he said too much ; for the birds and fishes are animals also. But had he said, as he probably meant, the animals that have the most resemblance to man, he would have been perfectly correct ; and your friend allows that the sheep, the dog, the rabbit, the hare, &c., follow the Nair system, nor will he dispute that the colt follows the mare, and not the stallion : the calf follows the cow, and not the bull. But then, he says, the birds and fishes do not follow this system. What then ? Surely he will not deny that the sheep, dog, rabbit and hare, have more analogy to man than birds and fishes have.

Allowing, therefore, that the birds know both a father's and a mother's care, the fishes know neither one nor the other ; and, unfortunately, mankind having imitated the birds of the air, instead of adopting the usages of the beasts of the field, how many millions of infants have been cast on the ocean of life like spawn of fishes ? The usages of society, by requiring that these miserable beings should have a lawful father, a parent that can never be ascertained, have deprived them of their mother, their natural parent, that is liable to no doubt. The dog in the fable, who, in catching at a second bone, loses the first, is justly punished for his avidity. It is hard, that foundlings should suffer for the prejudices of others. Every child must be the natural child of his mother : but may be only the lawful child of his father. Reflect, for a moment, on the pangs of a mother, who is forced by our false ideas of modesty to abandon her infant.

If all voluptuous and debauched characters are fond of admiring the liberty of the bull, the prodigal life of the cock, and envy every sparrow that they meet, must they not be little qualified for marriage ? and must not an unprejudiced mind approve a system, that would permit them to follow their natural inclinations, without doing harm to themselves, or to others. If such characters be only goats with men's faces, let your friend try the experiment of marriage upon two goats, and see if they would not pull and strike, till one of them had caused the death of the other. Do not the number of murders of man and wife, with which our daily papers are filled, to the disgrace of our lawgivers, proceed from the same cause ?

Your Bristol friend considers next the helpless state of the infancy of man ; but if feeble, who is more capable than the mother to superintend this feebleness of his first years ? In the first place, the mother, having received a different education than at present, would be a superior being herself ; and afterward the child is sent to school or bound apprentice ; and numbers of children might be clothed, fed, and educated at Lancaster schools, or according to the plans of the co-operative societies, much cheaper and better than they now are at home. If children are necessary to the State, the State may contribute to their support, and have in return a claim on their labour or other services. In France, every *enfant trouvé*, who has been educated at the public cost, must work a certain time to indemnify the public, before he is at liberty to work for himself.

Your friend's eulogy on parental affection gives me a favorable opinion of his personal worth and his kind-heartedness, but were he born among the Nairs, where an uncle is the natural protector of his sister's children, he would feel for them the same affection and pride, which he now feels for those children, whom he believes his own, and there he might indulge his feelings with greater security, for there no wife could laugh in her sleeve

"Where'er she sees her husband, like a sot,
"Fondle the child he never had begot;"

and, as your friend appears conversant in the history of birds, it is singular that, having hinted at the wantonness of the sparrow, he has passed over in silence the waggery of the cuckoo.

To what your friend says of the nobility, I have nothing to object, and I am happy to see he agrees with our author, that if the descent of heirs were from their females, there would be some, (I would say, a perfect) certainty; but what has the long rhapsody that follows about seduction and prostitution to do with the Nair system? These are the abuses of Europe, and proceed from our extravagant estimation of chastity. Do away with marriage, and you would do away with prostitution also. In the Romance, he might have found whole chapters on the horrors of prostitution, and these not the least moral that have been written on the subject. Such are the episodes of the heart-broken and the depraved prostitute in the second volume. Where, asks he, is the comparison between the woman of divided love, and her whose affections are placed on one dear object; let your author define it.—But who would oblige any woman to divide her love, if she find a lover equally disposed to confine himself to her; and could your friend, who makes this challenge to the author, have read the long eulogy on Constancy, which fills a whole closely-printed page (670 and 671) not to mention a multiplicity of passages to the like purpose, interspersed throughout the Romance. All the Author maintains is, that if constancy be natural, it would subsist of itself; and that if inconstancy be natural, it cannot be detrimental. It is marriage that takes away the charm of constancy, which should be voluntary.

The Author laments (page 657) that marriage seems ordained exclusively for the comfort of the man, that of the woman being disregarded. But this your Bristol friend considers very proper, and he talks of the necessity of a wife, of her attention to our comforts, of the great share she has in the rearing and educating our (her) children, of her attention in our sickness, &c. Here the cloven foot appears. Many Whigs, who rail abroad against priests and kings, become Tories when they return to their elbow chairs; and some men imagine that women were created for their comfort, as the West Indian Planter considers the negro created for his; but every prudent egotist would do well to keep her at a distance from his sick bed, lest she should have learnt the new Edinburgh hug and squeeze, for possibly she may be tired of being his breeding machine. If murder can be committed with so much facility, man and wife would do well to adopt the plan of sleeping in separate beds.

Having told us, a few lines before, that man is by nature false, cruel, and inconstant, (not reflecting that if so, he is little qualified to be tied, and still less qualified to be tied to); your Bristol friend gives him better character, and says, "Man is a sensitive being, possessed of so many superior qualities to the brute, that his love is of a more refined nature, and his greatest happiness in love consists in the conviction that his mistress is solely attached to himself: hence arises the pang of jealousy, and death from disappointed love." Is it in consequence of his superior

qualities, that he alone requires to be shackled? Does your friend consider his egotism one of his superior qualities? As to death from disappointed love, it is as rare as death from sea-sickness; and, though jealousy may torment a lover, (and so much the worse,) in a husband it generally proceeds from the fear of ridicule, or of spurious children. It proceeds rather from avarice than from delicacy. Insure their wives from pregnancy, and few husbands would act to their wives like the dog in the manger.

Your old friend next rants like a young Romeo. She is the idol of his love, the god of his worship, and the saint of his idolatry, because he is all that to her.

But here the young philosopher is a match for him.

"A lover extols his mistress into a deity, and exults in paying her divine honors. What taste in every ornament of her dress; what expression in every feature of her countenance! Her mien is the mien of Venus, her air has the majesty of Juno, the wit of Minerva graces her conversation; her image embellishes the solitary walk, her smile gilds the midnight dream, her presence is heaven. No courtier is so humble or submissive as he; she is the sovereign of his soul, his idol. At length the spell works its desired effect; her head cannot support the fragrance of the incense that burns at her feet; she pities her adorer, she marries him—her empire ceases, the goddess sinks into a mortal, the queen is treated as a slave: alas! poor wife!"

Your Bristol friend next, like Othello, relates the early story of his everlasting love, and in so doing, he pricks up his ears like an old war-horse at the sound of the trumpet, and defies the Nair to produce anything half so fine, and half so sentimental.

Here I must refer you to the Romance, Vol. I, page 128, where an old schoolmaster, not indeed a grandfather, (grandfathers being unknown in the empire of the Nairs) but the lover of a grandmother thus relates their loves from their very school days.

"For my part, I bless the moment when my mother first placed me at this school: I was a child of eight years, I soon became acquainted with a little girl of my own age. We played together every children's game: in the school hours we studied on the same bench: inseparable, we both approached the age of maturity. O the impatience of no bridegroom could equal mine on that day,—of no bridegroom in Persia or Arabia, though he be not suffered to see the face of his bride till the irrevocable ceremony be passed. With him curiosity is mistaken for love; but love, pure genial love warmed my heart, warmed both our hearts, and for forty years it has glowed with unabated fire, the pleasure and comfort of our lives.

"*De Grey.* Forty years! what unexampled fidelity, and in a country where variety is allowed!

"*Preceptor.* Constancy would have been a more proper word. Fidelity is only shown when one acts in obedience to one's duty, contrary to one's inclination. The word fidelity should never be used in matters of love; love is an exhalation of the soul; should one wish to impose any duties on it, like the shade of Creusa, it would slip through one's arms and vanish into air. But think not, because in this country we change when we please, that we are less constant in our affections than other nations. Strike out from the list of constant couples in your country, or any other country, where marriage is tolerated, all those who are constant from hypocrisy, avarice, fear of shame or death, ignorance (for there are countries where the wife never saw the face of any other man than of her

husband) from superstition, and so forth; and count the remaining couples, who are constant from inclination, and you will find that the number of constant couples in Calicut will exceed their number in any city on the globe. This may be easily believed; each has every opportunity of learning the character of the other: this also is an advantage of our system of education. The pleasing recollection of every little event, that occurred in their days of innocence and childhood, lends to their merits an additional charm, and joins the two school-fellows till death."

If your friend be happy in marriage, we can only hope that his wife may be equally happy; but because a man has won a prize in the lottery, he must not lose his temper, should any one abuse a lottery as a nuisance.

Nor is it improbable, that your friend has mistaken the character of the Author, (if the character of any Author may concern his readers.) From his long praises of celibacy, as being favorable to the pursuits of literature, philosophy, science, &c., one would rather imagine him of studious habits; nor is it likely, that a young man, if only addicted to sensual pleasures and dissipation, would have produced the essay in question, though it may not have the approbation of your Bristol friend.

Next follow repetitions of the same declamations in favor of marriage. Your friend says, that, if an unprincipled villain would discard the woman, who had placed all confidence in his vows, and leave the produce of his love to misery and want, he must be bound by laws. This I deny, 1st. What advantage would it be to a woman, to be bound to an unprincipled villain? 2dly. It is not certain that he be the father of her offspring. In France and Austria, by the Republican code, and the laws of Joseph the Second, children born in marriage belong to the husband; but all children born out of marriage, belong only to the mother, who, if she cannot or choose not to educate them, puts them into the hospital, where they are educated at the public expense. What are the consequences of marriages here, forced by the parish officers? Murder and infanticide.

So much for your friend's letter. On your notes upon it I will only remark, that brother and sister, or two individuals of different sexes might keep shop together, as well as man and wife. If an obligation for life could only ensure fidelity to one's duties, shopmen might be bound for life also. No dissolution of partnership should be allowed, and instead of freeing the negroes, we should turn our labourers into slaves.

Such being my sentiments, I conceive, Sir, that you need no absolution for your insertion of the Essay, and am happy that another correspondent has bid you go on.

A MOTHER'S SON.

THE PARSON.

Sometimes she cometh with a tythe-plg's tail,
Tickling the Parson. SHAKSPEARE.

"What is our second boy to be?"
Said Mrs. Cecil Normanby.
Her spouse replied, "Why—let us see—

A Parson."

So Master, only half a fool,
Is straightways posted off to school,
And placed upon the lowest stool.

At Parson ———'s.

He apprehends with sports and plays,
Some very pretty vicious ways,
As father did in former days,

At Parson ——'s.

Thus all "*the fellars*" love he earns,
A gentlemanly way discerns ;
' *Odi profanum vulgus* ' learns,

At Parson ——'s.

O Horace, that so much of you,
Catullus and Tibullus too,
Must of necessity indue,

A Parson !

To hear some Christian man of God,
Expound to youth some heathen sod—
Omite is, certes, something odd.*

O Parsons !

Well, well, the boy, thro' '*propria quæ*,'
Hopp'd on from form to form, till he
Went to the University ;

From Parson ——.

And when matriculated there,
Boats, badgers, dogs and horses share,
Each hour he can from study spare,

Sweet Parson !

He learns to drink, to breed a row,
To floor his man, I can't tell how ;
Till honours thick adorn his brow,

Brave Parson !

Meantime he takes up his degrees,
For that's a thing that's done with ease—
That is, when the superiors please,

Good Parsons !

Behold him now fulfil the cure
Of uncle's manor, Grind'em-poor ;
His maiden sermon preach'd, all o'er

A Parson.

And there he lives for many years,
Drinks, whores, or something worse and swears,
But all in private with his peers,

Wise Parson :

" On Sunday," say the country folk,
As wise as oxen in a yoke,
" How *larnedly* his rev'rence spoke,

Our Parson !"

O could ye hear, deluded crew,
With what contempt he speaks of you,
You'd to the devil give his due,

Your Parson.

* See " Harwood on the Classics," for a full account of the lives of the above mentioned worthies.

Behold him in the pulpit stand,
His cambric kerchief in his hand,
His look devout, his figure bland,

Prim Parson !

His genuflection made with grace,
He rolls his eyes in fine grimace,
Then in the cushion hides his face,

Meek Parson !

And thus, while honest Hodge believes
He prays, he's laughing in his sleeves :—
Hark ! what a solemn sigh he heaves,

Sly Parson !

Hodge knows not what the *sarman's* 'bout,
But gapes, and yawns, and hears it out ;
For Lord, he shouldn't thrive without,

The Parson.

No matter what the text, be sure
He draws in that eternal bore—
Submission ; be content and poor,

True Parson.

No bore to those who've got the O—
Tism, believe me : no, no, no ;
Their noses send th' approving blow,

To Parson —.

Hark, hark ! a twang from Squire Snugs :
Now Dr. Drench's, Lawyer Smugs,
With Lady Fusty's and her pugs,

Praise Parson —.

But why stand shivering in the aisle,
The aged and sickly poor the while ?
Will paupers' pews and seats defile,

O Parson ?

Oh ! that thy master would descend,
Who poor himself, was poor men's friend,
And bid thee this strong fact defend,

Thou — Parson.

Where, where, is Christian charity ?
Art dumb ? then I'll reply for thee ;
In heaven, with its humility,

Proud Parson.

No one of all the priestly crew,
From old Melchizedeck, than you,
Has grasp'd his tythes with greater *gout*,

O Parson.

Oh hateful, both to God and man,
Your revenue's detested plan !
Whence dearth's not more pernicious than

A Parson.

But lo ! to crown the picture, see
His rev'rence in commission ! he
'S armed with two-fold authority,

Dread Parson !

Woe, woe, to each who's brought before
His Reverend Worship,—knave, or w—re,
Shall vice thy holy wrath endure,

Just Parson ?

Woe, poacher, who did'st in a snare
Catch th' aristocratic hare !
Base clown, to eat it did'st thou dare,

From Parson —— ?

Did God make game for thee or thine ?
Thou might'st as well aspire to wine ;
Lords, knights, and squires on these things dine,
And Parsons.

How 'twould impoverish their *gout*,
If they were shared by such as you,
Base swinish multitude, vile crew !

Ask Parson ——.

Thus George's *locum tenens*—God's—
He weilds by turns his masters' rods ;
Things deem'd to be not much at odds,

By Parsons.

Yet what th' all wise, all good, first cause,
May deem of his and human laws,
As Hamlet says, should "give us pause,"

O Parsons !

O God ! thou hast been much traduced ;
By priests, and prophets how ill used !
Vindictive, jealous called—abused

By Parsons.

They've made thee promise, made thee threat,
That they may live in sloth, and get
The profits of our toil and sweat ;

Base Parsons !

To make their cursed dominion strong,
They married thee to state ; and long
Hast thou been made " th' oppressor's wrong,"

By Parsons.

Murder and rapine, sword and flame,
Beneath the sanction of thy name,
Fill hist'ry's page, with monarchs' fame,
And Parsons.

When knaves and bigots have agreed,
That none shall contradict their creed,
Lo ! half the human race must bleed

For Parsons.

Eternal God of nature ! why
This ignorance, this butchery ?
Is reason or the creed a lie

Of Parsons ?

O let the sun of truth arise !
O couch thy wretched creatures' eyes !
And purge all lands beneath the skies,

From Parsons.

AN ESSAY ON THE DOCTRINES OF SPIRITUALISM AND MATERIALISM, BY W. J. IMRAY.

(Continued from page 751, vol. 2.)

AFTER very deep reflection, I must say that I think my three axioms incontrovertible, at least, they have decided my belief, which is, that there is an eternal all-creating spirit. It is in vain we would found a sure reliance on the mere surface skimming ambiguous disputations of theorists. If we are indeed sincere in our researches after truth, we shall cast aside those easily gained conclusions, which only satisfy those, who cannot bear the labour of thinking for themselves, or from some interested motive, are ever ready with their slavish amen, to the most fallaciously woven tissue of falsehood, that can be proffered to their hireling senses; an original mind is proud to be held apart from your second-hand or mercenary thinkers. It will not be satisfied with any proposition, merely because others are so; it will search for itself, and ultimately penetrate through the cobweb illusions that have been spun around it. By most of those, who have as yet written on the nature and origin of the universe, design has been vaunted as an indisputable proof of an intelligent first cause. They have talked also of cause and effect, but has it never entered their minds, that the simple argument of cause and effect, proves at once, that there must be a Creative Spirit? Let any man try it, and he will find that cause and effect include "Design," and every faculty, power, and existence, that the mind can, or cannot conceive. It may be said, however, that although cause and effect be admitted to exist, that the cause or first principle of any existence is not a separate quality, but absolutely a portion of that existence, and merely its peculiar generative power. Passing over this, I will do without first principles entirely, and choose at random any acknowledged existence. As any particular one will do; and no one more than another, I will take that of man. My reader will most likely allow, that he had or has a father, that his father had a father and a grandfather. We will also take it for granted, that every father must be older than his child. If this be the case, and of a verity I believe it to be so, I think we may pretty accurately infer, that all the fathers of our race had the like seniority of their sons. If you assert, that the human race is eternal, the only understood meaning of your assertion is, that they, as father and son, have followed each other in natural succession from for ever. I take this as a very unsophisticated, fair disposition of the argument, an argument on the strength of which, you establish your belief. If, therefore, this argument is by as fair and stronger reasoning, (tested by physics,) proved to be inconclusive and wholly erroneous, your faith in it as a matter of course, must depend on the issue.

ARGUMENT.

The human race has existed and followed each other, father and son, from all eternity.

Accordingly, you must admit, that the aforesaid fathers were of prior existence to and more eternal than their sons; then it follows, that the sons were not as eternal as their sires, and therefore, not eternal at all. If you assert a co-eternity of the sons, you invert the order of natural generation, and affirm a manifest absurdity; yet, if the sons were not as eternal as their sires, the sires themselves could not be eternal, seeing that they were not produced in the order of successive generation, but, as first men, by superior agency. Thus, in no way, can the human race have been eternal. This argument applies alike to all other existences, as much to a flower as to a man, to a stone as to an universe. If you talk of first principles or causes, I must tell you, that as the human race, or say the universe, cannot have been eternal, there must have been a sufficient cause for its production; that sufficient cause can be found only in an intelligent all-creating being. But as this and all conceivable views of the origin of the universe is included in cause and effect, I refer you and all others to my three axioms.

Of these axioms, I am certainly proud, because I feel that they present an argument which may be cavilled at by the sophist; but by the true philosopher will be hailed as incontrovertible truth. Cause and effect involve all the schemes that philosophers have raised. They include all possible existences, from the most lowly to the most high. They are not mere sounds, but acknowledgedly positive representatives of actual real existences. No philosopher can reason of physics, but by cause and effect, that is to say, by the producing powers or causes, and their effects produced. Thus, then, have I tested atheism by physics, and by this test it is proved a fallacy, since by physics alone the atheist can argue, and here, upon his own vantage ground he is utterly confuted, I take it as a settled point, that there is a Supreme Being; but in a providence, I have no belief: for the reasons why I have not, I must point my reader to my forthcoming Essay on Spiritualism. While I go on to consider a proposition that has been lately made, which is, that intelligence requires animal organs for its production; that God has, or can have, no animal organs, and consequently that there can be no intelligent directing God. The whole of this proposition is relative, and has or can have no other relation than to man. It is a well-known natural fact, that no effect will account for its cause. If it were otherwise, we should have an adequate knowledge of, and be able clearly to describe the nature, not only of any one cause, but of all causes. Almost every child knows,

that, if a steel and flint be stricken together, a spark is produced; almost every adult knows, that that spark is produced by what is called friction; that friction or attrition generates heat; heat the spark. But ask a philosopher why that friction produces heat, and he can only answer, it is a law in nature, that, when certain bodies come thus into contact with each other, any given degree of heat is the consequence. This is all he knows respecting it, the why, he cannot answer, therefore, when thus pushed, he refers you to a principle in nature, which he knows to exist; but of which he knows no more than that of necessity there must be a cause for every effect. Ask of him also, how you were fabricated in the womb, and perhaps he may discuss with you on the wonders of fermentation, generative power, like producing like, et cetera, and—But if you enquire of him how your different parts were delineated and developed, till you became whatever you are, he will confess that a power utterly above his comprehension fashioned you in secret and infused into your being those capacities which stamp you with an indelible superiority over all which you survey: thus effects will not account for their causes, so as to conduct us to a complete discovery of the natures of those causes; and thus, as the universe itself is no more, visibly, than a system of effects, whose causes are not fully known, it follows, that we cannot possibly ascertain a just description of its first cause, otherwise than as itself proves that it had an intelligent principle of being for its production. That which we cannot describe, having of it only an undeniable but bare proof and knowledge of its existence, we cannot assert any thing of. We know that it does exist; but how, or in what manner, we know not. Then how can any man tell what an intelligent first cause takes for its production (which is a mere absurdity of words,) when he cannot tell even what a mere material effect takes for its production? The aforesaid assertion, then, amounts to no more than this, that we, as mere effects of an inscrutable intelligent first cause, have no conception of intelligence, save in conjunction with animal organs. Thus, as far as we know of it in ourselves, it has those organs, and as far as we do not know of it in an intelligent first cause it resolves itself into a first principle, and of all first principles we are avowedly ignorant.

(To be continued.)

NOTE.—When W. I. IMRAY has finished his theory or system, I, RICHARD CARLILE, engage to knock it down.

From "The Etonian out of Bounds."

ON MRS. WHEELER, A LADY FREE FROM SUPERSTITION.

An Juno, an Pallas, an Venus ipse.

Ah, how majestic, eloquent and fair !
Some goddess has descended from above.
Her's is Minerva's wit, and Juno's air :
But see ! she smiles—it is the Queen of Love.

INTOLERANCE.

(Morning Chronicle, 1821.)

A Sans-culotte, by Junot's expedition,
Address'd a member of the Inquisition :
" Tell me, most reverend Sir, no doubt you can,
How many Creeds divide the race of man ;
Ten ? twenty ? thirty ?"—" Fifty," said the priest,
" Fifty religions there must be at least."—
" If so," cried th' other, " why, thou grave defaulter,
Condemn us, heretics, to flame or halter,
When, to whatever Creed thou may'st belong,
'Tis forty-nine to one that thou art wrong ?"

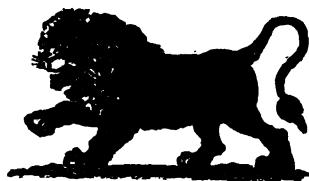
Bordeaux, 1817.

DEFENDER OF THE FAITH.

(Monthly Magazine—Morning Chronicle—Examiner, 1817.)

Defender of the Faith ! The sage will smile,
And sceptic sneer, who hears the pious style.
Defender of the Truth ! a style would be
Fit for a king, where citizens are free ;
But many a royal race shall long have ceased
Ere such a title's granted by a priest.

Weimar, 1815.



The Lion.

No. 4. VOL. 3.] LONDON, Friday, January 23, 1829. [PRICE 6d.

TO HIS GRACE THE DUKE OF WELLINGTON, FIRST
LORD OF THE TREASURY, &c.

—
LETTER AND LESSON THE FOURTH.

MY LORD DUKE,—The London newspapers, those mighty magnifiers of trifles, those moles, blind to every thing that is nationally important, represent your Grace, as working yourself into a series of difficulties. I hope your Grace can see through, as I most certainly can see through, their imputations, their clamours, and pretended fears, and the emptiness of their political calculations. A man of your Grace's simple minded and unassuming character and unquestionable fortitude, will never accumulate difficulties. There is less of the complex in politics than these newspaper-scribes understand or present. Their object, their interest, their very subsistence depends upon mystification and a creation of difficulties, and I flatter myself, that your Grace will impoverish the mischievous race, by unveiling all their pretended incantations, secret informations, and politically divine revelations, by a straight forward and business-like honesty and simplicity. That there is a gordian knot-like state of affairs in this country, impossible to be unravelled and remodelled, I grant; but, it may *be cut*, and there are those who, with me, hope to find in your Grace the energy and decision of another Alexander. We hope, that, in the hopelessness of untying the mischievous knot of corruption in the affairs of this country, your Grace will cut and dismember it. We say this, under a full consideration of the influence of the aristocracy, the clergy &c.; but that influence is the corruption, you cannot gradually remove it; but you may cut it by a single stroke in the right place.

To look stedfastly at the state of things in this country, or at the state of parties that produces that state of things, your Grace

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will not find anything established, that is so far defensible, as to be worth your notice or guidance, nor anything proposed to be established, as a remedy, by the political parties, that will bear examination. Catholic Emancipation, as it is now sought, will only enhance Catholic claims, and the radical reform of the House of Commons will yield no other immediate fruit, than more radical disorder in the state. 'Tis not thus the statesman should deal with the present state of things. He should reform without producing increased disorder.

Let me not be misunderstood. I am most decidedly and unshrinkingly the advocate of a complete representative system of government, where all high offices are to be filled by election. But it is because I am an advocate of such a government, that I would frustrate the clamours of those who now cry Catholic Emancipation and Radical Reform. I would not shackle any man's opinions; but I would unshackle them, as far as possible, even to the separation of the Roman Catholic from his priest; for well do I understand, that there can be neither civil nor religious liberty with a priesthood, and my aim is truly at both religious and irreligious liberty; to let man be religious or irreligious, as discussion may guide him, without submitting his judgment to a priest. This is the true Catholic Emancipation, and short of this, all is delusion and clamour and mischief. All the sects have alike need of this Catholic Emancipation, and your Grace will be wise, to endeavour to give them this, in preference to the partial and un-Catholic Emancipation that is asked.

Should your Grace attempt to please any one party or all parties, you will draw around you a circling bond of difficulties, and please none. Principles of justice and of wisdom, that shall affect all sects alike, without applying in particular to any one sect, or giving to any one what any one asks exclusively, are now the only remedy that shall silence the complaints of all, by leading them beyond those complaints to higher considerations. Infidelity is the only outlet to your sectarian difficulties; not as an imposition, or as a principle to be forced upon them; but as a proposition to be submitted to them for discussion. You may say to the sects: "Take your degree of equality in the state; but prove your talent and your truths in discussion with those who oppose you in challenge of errors." Meddle not with their tenets, my Lord Duke, fear them not: but expose them to the rigour of free, fair, and fearless discussion. Take their corporate property, if you please; for that will the better bring them to civil equality; and depend upon it, whatever is true and of good report among them will support itself by its own intrinsic worth, needing no previously accumulated capital. You may tell them of their divine precepts; that Christianity needs nothing of this world, that it began without the aid of the goods of this world, and, if still good, may be so continued. They can

Unless you do something of this kind, my Lord Duke, you have a miserable political life before you. You will find no sect or party satisfied, and a growing difficulty in your financial arrangements. Steeped as the country is in debt, and hanging, as to its present government, on the rotten thread of public credit, liable to be shaken at any moment by a banker or a capitalist, and yielding no confidence and security to any man in business; oppressed as it is with a pauperizing load of taxes, royal, clerical and parochial; it is very clear, that a wrong system has been strained to its utmost, and that change must gradually be introduced, or the fabric will come down with a crash. Every man of two ideas sees this; though too many thrive so well on the present, as to be careless about consequences. But what wise man at the helm of affairs would not supersede this by the gradual introduction of a new and better state of things?

The present state of things, without changes, can no more be carried on, than contrarieties can be made to harmonize. But it requires a head of some perception and reflection, to know where to introduce the most proper and most effectual changes. It is much more difficult to reform a complicated system than to carry it on; for, while you are touching one part for repair, another will break away under you. It is rather the nature of such a system to fall as a whole upon its weakened foundation. But if the danger be seen in time, and timely preparations for its removal made, less mischief will ensue. The present year will stamp your Grace's political character indelibly for good or for evil. I wished Canning to have had the trial of one full Session of Parliament, that his newly-fledged popularity and liberal pretension might have been put to the test. As it appears that he was half, if not wholly, killed by a jaded mind, perhaps he died in time to save a more lingering death, for easy he could not have been.

We look at your Grace as a man of a temperament different from that of Canning, and better suited to great exploits. Canning had never led the British army through the Peninsula and France. He would have run into some rash exploit, and have bursted under it. Your Grace has evidently more coolness, fortitude, and useful calculation, and are much more likely to ensure success in an undertaking than such a man as Canning. He was a frothy, impudent man. In you, we have seen no such errors. If you do not blaze in speech, you shine in coolness and constancy, and give confidence by calmness and simplicity of pretension. He was the creature of all the errors in our system of government. You have led the life of a soldier, and have not been instrumental in the formation and perpetuation of those errors. He was the creature of a party, and not free; while you are not the creature of a party, but are self-formed in character, and free, to reform and remove those errors.

I shall not regularly continue those addresses to you beyond the present Number, though I may occasionally return to the task. I have endeavoured to impress on your Grace's mind a foundation for the most easy and effectual mode of reform and the pacification of parties. Let the first step be in the removal of the practice of oath-making, a very simple undertaking, not affecting the religious pretensions of any one of the sects, and yet satisfying the present avowed claims of all. Do that, and pause to see the consequences. If an evil can be shown to arise from it, which might not have arisen without that change, I will undertake never to write another word upon politics or the affairs of the country.

The evils of oath-making have not presented themselves to the public mind through the past, as they will present themselves for the future. For instance, for the first time since I have been a housekeeper, I am called on to perform a public duty: — I am summoned as a Jurymen, for the Sittings at Guildhall, in the Court of Common Pleas, during and subsequent to the Hilary Term. Now, what is to be done? Am I to be put through the routine of oath-making on every trial, by a form which I despise? Or am I to escape this duty, and leave the greater burthen to my neighbours, because I cannot respect that which I know to be a fable? I shall not seek to evade this duty; but as sure as a word of the kind be hinted, I shall publicly express my contempt for the book on which I am sworn. What then is to be done? Can I sit there in judgement, without that bond which the Court and custom of the country declare to be necessary? No man there shall acquit himself, in the character of a jurymen, with more discrimination and integrity than myself; but my bond of duty will not arise from the oath; but from that moral principle and sense of moral duty without which the oath is nothing, and with it not necessary.

Suppose my service in this case to be rejected, because I am notoriously and proudly an Infidel. And suppose the spreading of infidelity, or the open avowal of it only, as far as it has already spread. What will be the consequence? The Courts will get no troublesome duties of this kind performed by competent persons, for to avow infidelity will be enough to evade the point. I repeat, that I shall make no avowal or interference of the kind, unless it be asked from me, and then the Court shall have it genuine.

On the other hand, it is a question with me, whether a plaintiff or defendant, who loses a cause, may not, upon the past pretensions of the Courts, set aside a verdict, on the ground that one of his jurymen was an infidel. If this can be done, and I think it may be done, here is a pretty condition for our Courts, in the case of oath-making. Sooner or later, this practice must be abolished, and I think the proper time has arrived.

RICHARD CARLILE.

NOTES FOR A DISCUSSION ON THE SUBJECT OF DEITY.

INTELLIGENCE.

1. First define it, and exhibit the only source from which it can be drawn. Then infer and prove, that, from that source, the human brain has educed all its gods; but all founded in error.

2. Pagans, Jews and Christians exactly like, as to the foundations of their gods. The whole spiritual world of human cerebral formation.

3. No more faith necessary to believe all the fables of the Pagan religion, than those of the religion of the Jews and Christians. The amours of Jupiter in person, are as plausible, or more plausible, than the amour of Jehovah with Mary by proxy.

4. Examine the doctrine of intelligent deity upon the principle of incomprehensibility.

5. Examine it upon the principle of eternity and infinity.

6. Examine it upon the principle of involving, if admitted, the greater difficulty.

7. No more to be accounted for with than without intelligence.

8. More to be rationally explained without than with.

9. Examine design in deity upon the principle of eternity.

10. Examine it on the subject of infinity, with all the bearings of eternity and infinity on the question.

11. Define design.

12. The principle of religious knowledge runs thus:—I knew most when I was young. At twenty years of age, I made it a merit, or a moral virtue, to pray in the words of the Lord's Prayer. At twenty-five years of age, I could only pray in the language of our best poets, such as Milton, Pope and Thomson. But at thirty-five years of age I could not pray at all.

13. Though the nominal amount of knowledge rather lessens than increases by investigation, it does not follow, that, by that investigation, we get rid of knowledge; but it does follow, that we get rid of errors, which have passed current as knowledge. Had I more knowledge at twenty than at thirty-five?

14. How is it, that they fear discussion, who have this designing and omnipotent god on their side? How is it that they cannot agree among themselves?

15. There is not so wide a difference in the approach to agreement among mankind, as some suppose. Attention to definitions and points of real knowledge would harmonize the whole.

16. After the manner of the Pagans, the Jews and Christians have made their own gods, and those gods the resemblances of animals.

17. Discussions between Jews and Christians, Catholics and Protestants, or any Christian sectarian discussions, end in nothing; because there is an ulterior consideration which shows them all to be wrong.

18. Truth is a plain, simple, naked thing, that wants not the garnish of poetry, nor the tinselled trappings of eloquence.

19. All religions are wrong: each dissents from the other, which is an indication of error in each: but the great fundamental error is that in which they all agree—the error as to deity.

20. It is a matter of great consideration and importance to attack the opinions of ages: it is a matter of greater consideration and importance to ascertain whether such opinions be founded in truth or in error: and it is the greatest of all considerations, if ascertained to be founded in error, that they be impugned, and that the truth be made to triumph over them. This is sufficient apology for the claims, presentations, intrusions, and inquisitions, of infidelity.

21. I swear—yes, I swear—upon every principle of solemn attestation, that I desire not to mislead, but to be right, and to lead others into the right way.

22. The principle of faith is the insanity of dissatisfied ignorance—ignorance outraged. It is an arrogance, and not that humility which should accompany the necessary acknowledgment of our ignorance, in relation to the physical powers or power of the universe.

23. Were it not for the systems of error that are ramified upon this erroneous principle of deity, there would be but little contention among mankind. Their knowledge upon it is equal—they quarrel about their ignorant assumptions.

24. You are far enough advanced in knowledge, to admit, that the world of fairies and witches has been a world of error, and you will learn that it has been but a part of the spiritual error, which the insane cerebral power of mankind has produced.

25. In relation to Deity, we readily adopt the words eternity and infinity. Though they be in reality indefinite words—words beyond human comprehension, they are definite enough to set aside the doctrine of design in Deity.

26. I have no boldness for any other purpose than that of communicating truths among my fellow men.

27. I can account for all the physical defects of matter, in relation to man, upon my view of Deity. But design involves the idea of defect in Deity: for since so large an amount of animal pain exists, and since pain is evil, the power of design in Deity is necessarily the responsible power.

28. What is the progress of knowledge? In matters of religion, the most ignorant know the most, and the most wise the least.

R. C.

AN ADDRESS

Delivered at the Opening of the Banksian Society, Manchester, on Monday, January 5, 1829. By R. DETROSIER.

Members of the Banksian Society and Friends,—The Purpose for which we are met together is known to you all. It is, under the title of the Banksian Society, to commence our united labours in the gratifying and useful search for knowledge, in a limited portion of the vast empire of Nature. The subjects which are proposed as the basis of our labours are Mineralogy, Geology, Botany, and Entomology. A knowledge of each of these sciences, to a certain extent, is attainable to every man who possesses a mind capable of observation and of appreciating truth. To obtain, however, an extensive and accurate knowledge of any one of these subjects, the most industrious application, perseverance, and study, are necessary; and, were it not that time has bequeathed to us the experience of past ages, and the results of the labours of industrious predecessors, the task of obtaining a correct knowledge of some parts of the subjects proposed for consideration would be rendered to us almost hopeless. Until a very recent period, societies for the express purpose of communicating scientific knowledge to the working classes were unknown; and the establishment of institutions for scientific purposes, together with the attainment of a knowledge of the general phenomena of Nature, appeared to be considered amongst the exclusive privileges of the rich. Happily for us, we are fortunate in the period of our existence, when, by the power of the printing-press, that great redeemer of the multitude from ignorance and mental slavery, wisdom has become comparatively cheap, and the result of the labours of some of the most enlightened minds is placed within the reach of the poor as well as of the rich. The existence of these favourable circumstances will powerfully aid us in the formation of this society. Our labours will be materially shortened by the systematized classifications of talented predecessors; and aided by the experience of our guides, we shall find the path to practical knowledge, in each of the sciences proposed for consideration, cleared of many of its most appalling difficulties. That we shall have difficulties to contend with is undoubtedly true; but they will be difficulties attendant upon all first beginnings, and which the experience of the past teaches us are to be overcome by perseverance. But what, it may be asked, are the advantages proposed in the formation of this society? What is the prize which is offered as the reward of our industry?—The advantages proposed, and to be obtained, in the formation of societies like the present, are—

1st, By united efforts and contributions to obtain those means of pursuing the study of the sciences which are too expensive to be individually procured by the industrious artizan, whose capital is limited to the produce of his labour.

2nd, By gratuitous and mutual instruction, to render each other familiar with a wider range of knowledge than, under common circumstances, could be individually obtained. And,

3dly, By informing the mind, and strengthening and developing its powers, to add to the resources of human happiness.

The prize, therefore, which is offered as the reward of our labours, and as an incitement to union, perseverance, and industry, is knowledge, the distinguishable attribute of man! that to which he owes his proud pre-eminence in the scale of nature! It may, perhaps, be objected, that the knowledge of which we boast as the reward of our labours is of little

value, because of little practical utility. This, however, could only be the objection of ignorance, which would constitute a sufficient apology for a more absurd remark. Has a knowledge of the contents of the earth been of no practical utility to man? Let the vast quantity of useful articles drawn from its fertile womb answer the question. Let the gold, the silver, the copper, the iron, the lead, the coals, the earths, and the alkalies, together with the long list of *et ceteras*, be displayed before the querist, and what must be his answer? And is a knowledge of the properties and distinguishing characters of the useful and medicinal herb of no importance to society? The question furnishes an answer to itself, and is a sufficient exposition of the absurdity of the remark. Nor will it avail an objector to say, that these things having been already discovered, and applied to useful purposes, renders the further study of their nature and properties not only unnecessary, but also unprofitable to all except those who are immediately employed in their use. Whatever tends to ameliorate the condition of man, or to increase his means of happiness, is not merely profitable, but absolutely useful and necessary. When the hours of labour cease, and man seeks rest for his wearied limbs, and recreation for his mind, what gratification equal to that which, while it imposes no labour of body, unfolds to his inquiring mind the precepts of the moralist, the experimental knowledge of the philosopher, or the history of his own species in the details of past ages? Relieved from the tediousness which is the constant handmaid to the leisure hours of the ignorant, (except, indeed, when they are indulging in riotous excess, or are lost to consciousness in the torpidity of sleep,) the man who devotes his leisure moments to the cultivation of his mind, feels the importance of that knowledge, the stock of which is receiving small but daily additions, and rises above the practice of those vices which are not only the bane of prosperity and health, but constitute the foundation of the greatest of all slavery. The fact is indisputable, that the most superior of human enjoyments arises from the cultivation of our mental capacities, and the attainment of knowledge; and as man, from the very constitution of his nature, is exposed to the necessity of making provision for the employment of his mental as well as his bodily powers, whatever tends to increase his knowledge must have a direct tendency to increase his usefulness to others, and consequently his own means of happiness.

The tricks and deceptions practised upon the weakness and credulity of mankind, in former ages, would now be attempted in vain with those minds which have been enlightened by the discoveries of modern times; for, as the sphere of our knowledge increases, we are not only enabled more effectually to secure a healthful and happy state of existence to ourselves, but also to guard against and to detect imposition and craft, though the one may have been sanctified by age, and the other protected by the specious influence of a name. Who, that has but paid a casual visit to the temple of science, does not smile with contempt at the unfounded prognostications of a weather-wise Moore, or feel the blush of honest indignation mantle over his face at the shameless want of principle which induces individuals, in the nineteenth century, to outrage public decency by exhibiting a catalogue of the members of the human body, in the order of time at which the planetary bodies are said to exert their influence upon them? Knowledge is the powerful lever by which man has raised himself above the level of the brute; and as the pages of the moralist and the historian amend the heart by informing the understanding, so the study of natural philosophy dignifies the character by increasing our powers of usefulness to others. Nor are the details of natural philosophy less interesting than they are profitable and useful. Nature

invites us, through the medium of a thousand beauties, to its study. The very stones on which we tread are replete with instruction to the contemplative mind, whilst the grass of the field and the ephemeral being which is the cheerful recipient of life but for a day, contribute alike to our instruction and delight. And who is it that will presume to say that the study of these subjects is necessarily confined to any particular class of society? Who so hardy as to declare, that an increased individual knowledge of them would impart to it no moral benefits? How striking is the difference between the man of intellect and the mere sensualist in the appropriation of their leisure hours! The one increases his means of happiness, and preserves his health, whilst the other wastes his property, and hastens his death. One finds his greatest pleasure "in holding sweet converse with the mighty dead;" in tracing over the living sentiments of those mighty minds whose bodies have long since mingled with the dust; or in learning, with avidity and delight, the imposing discoveries of modern times. The other passes over the surface of this beauteous world, with eyes open indeed, but seeing not; and with a mind that seems incapable of performing any higher office than that of a mere caterer for the body's wants. This difference of taste, which principally, nay, I may say solely, arises from the difference in education, gives birth to the distinguishing opposites in conduct, of virtue and vice in various degrees. Man, in a state of ignorance, becomes the dupe of artifice, the victim of error, and is destroyed by the operation of those very causes which would, under a proper discipline, become the principal administerers to his happiness. His passions and his appetites, which in a state of ignorance are the tempests that hurry his deluded bark to destruction, when properly directed, become the motives to good and great actions, as they are the true and only sources of human pleasures. They are the elements of life; to destroy which is out of our power,—to attempt it criminal. It is perfectly within our power, however, to subject them to the dictates of knowledge and experience, and thus to engage them in the cause of usefulness and virtue. They have long since been engaged in the cause of vice. The ambition of a dog-fighter or a pugilist differs only in its object from that which governed a Cæsar, a Cromwell, or a Buonaparte. It is precisely the same in its nature; and had it been directed to other and more worthy objects, might have produced a Locke, a Milton, or a Franklin. Strong natural powers are the sources of strong natural passions, which seek, as naturally as the eagle seeks the sky, or rests him on the towering and lofty rock, objects calculated to call forth the exertion of their energies, and on which they can rest with self-satisfaction. They are the strong and restless spirits of the age, that must be active in vice or virtue; and that they have not been engaged in the cause of the latter is the fault of circumstances rather than of themselves. Were the mental powers of the poor man properly cultivated in youth, were his energies properly directed, and his pride engaged in the love of that distinction which arises from the possession of knowledge, how different would be the conduct of thousands who are lost to a sense of their degraded situation, because they have never been elevated above it!

It is with heartfelt satisfaction, therefore, that I have united in the endeavour to form this society, which has its origin with individuals who have little to recommend them beyond their love of knowledge; and I am sure, when you reflect upon the good which may result from it, you will join with me in the wish that such societies were more numerous. Knowledge softens down the asperities of the human character, dignifies the mind, and gives a peace to the heart which passeth the understanding of the ignorant. I have previously remarked, that the immediate sub-

jects, for the cultivation of which this society is formed, are Mineralogy, Geology, Botany, and Entomology—any one of which is replete with interest and instruction. How rich is the mine of knowledge revealed to our notice by the patient investigations and indefatigable labours of the chemist and the mineralogist! How eminently calculated to excite our deepest attention! The rugged and misshapen earth, to the eye of a casual and uninformed observer, appears to offer little that is interesting to his consideration, and still less that is beautiful. Yet when the mind becomes acquainted with its crystalline forms, the nature of its constituent compounds, and the law of definite proportions that governs their atomic combination, it feels an interest in the contemplation of inert matter to which it was before a stranger, and its sources of gratification are proportionably increased. How astonishing must it appear to the uninformed mind, that the basis of the water which assuages his thirst, and upon the bosom of which the products of human industry are transported from country to country—the basis of that mighty ocean, which has been truly termed “a living world of wonders in itself,” is constituted of the bases of two invisible gases, oxygen and hydrogen, which, in their union, obey a law of order as constant and as definite as that which directs the planets in their courses. Water is constituted of one atom of hydrogen, and one atom of oxygen; or of one volume, (*i. e.* any measure of a definite nature, as a quart, a pint, or a cubic foot) of oxygen, and two volumes of hydrogen. At a temperature of 60° one cubic inch of water weighs 252.52 grains, and contains 28.06 grains of hydrogen, or 1325 cubic inches of hydrogen gas, and 221.46 grains of oxygen, or 662 cubic inches of oxygen gas, making a total of 1987 cubic inches, which, in the formation of water, are condensed into one!

Amid the shapeless variety of matter that constitutes so great a portion of the mineral kingdom, the same law of definite proportions, in the union of the atoms of their different constituents with each other, is observed. The lime which is so useful in the various purposes of civilized life, independent of all law as it appears in the formation of its irregular mass, obeys, in its combination, that law of definite proportions of which I have spoken, and which is found to pervade the whole mineral kingdom. It is composed of one atom of a peculiar metal, called by Sir Humphrey Davy, its illustrious discoverer, calcium, and one atom of oxygen. This compound, however, is never found pure in nature; for such is its affinity to carbonic acid gas, a peculiar species of air, that it abstracts it from other bodies, and also from the atmosphere, (on which its property of a mortar cement depends,) forming with it a compound called carbonate of lime. In the formation of this compound also, so apparently independent of all influencing circumstances beyond that of mere affinity, the operation of the same law still manifests itself, and a union of one atom of the one with one atom of the other is constantly found to take place: so that any two specimens of pure carbonate of lime, though they were gathered as far asunder as the poles, would be found, on analysis, to present similar results. The condensation of volume also, which takes place in the formation of this compound, though considerably less than that which takes place in the formation of water, is, nevertheless, worthy of notice. Carbonic acid exists in this compound in the ratio of 43.6 per cent; so that in 100 grains of carbonate of lime there is 43.6 grains of acid. Yet those 100 grains are not equal to a cubic inch in bulk, whilst the 43.6 of acid which they contain, when existing in an uncombined and separate state, occupy a space nearly equal to 100 cubic inches, exhibiting a condensation of volume amounting to almost 100 per cent. Nor is this condensation of volume in the mineral kingdom confined to the gases. The imponde-

table element, light, apparently enters into combination with, and probably constitutes a part of, all mineral as well as of all vegetable substances. Dr. Brewster, in performing some very ingenious experiments on the phosphorescence of minerals, found that upon placing a fragment of carbonate of lime upon a thick piece of iron, heated below the point of ignition, that it emitted light of a yellowish colour, whilst from other minerals the colour of the light was in some cases blue, in others scarlet, &c. clearly evincing the combination of light with mineral substances. It is also remarked by the doctor, that this light differed not in its properties from that which is emitted from the sun.

In the generalization of these and other facts, the nature of the present address will not permit me to dwell upon the inferences which might be drawn from them. As connected with Mineralogy and Geology they will form interesting subjects for future consideration. That light, or that air should constitute a portion of the earth on which they tread, is almost beyond the comprehension of uninformed minds; yet if a familiar proof of the condensation of light were asked for, what more appropriate one could be furnished than the phenomenon of burning coals! The light emitted during the active decomposition of this substance, which is generally admitted to be of vegetable origin, has undoubtedly been condensed in it by a process of nature that bids defiance to conjecture. The light which is emitted during the slow decomposition of decayed wood, (commonly called fox-fire) is another and a striking illustration of the fact. How various is the soil of which the surface of the earth is composed! Yet various as it is, from the most barren to the most fertile, clay and silicious sand, with a variable but small per centage of carbonate of lime, oxide of iron, and vegetable matter, are the almost constant results of its analysis. The constitution of soils is a most interesting subject to the agriculturist and the gardener.

Immediately connected with the subject of Mineralogy is the very prominent phenomenon of crystallization, in the consideration of which we shall find much to admire in the symmetry and constancy of arrangement which constitutes its peculiar feature. The salt with which we season our food presents a form of crystallization constant and regular: and how striking is the fact, that notwithstanding the multitudinous variety of irregular forms that constitute the apparently chaotic mass of the Earth, each peculiar constituent of the compound is capable, under certain favorable and necessary circumstances, of arranging itself in a form as constant and as definite as that of the herb of the field. This form has received the appropriate distinction of the primitive, and the law which influences its formation is capable of being exhibited in mathematical formula. The exterior form, however, of the same substance is not always the same; but whatever secondary forms may be produced by the operation of local causes, those secondary forms, by mechanical division, may be reduced to a nucleus exhibiting the primitive form. The phenomenon of crystallization does not appear to be confined in its operations to small masses of matter. Even mountain masses have, in many instances, a regular tabulated form; as clay-slate, to the cleavage of which we are indebted for its usefulness. The more perfect specimens of coal present similar appearances. Nor is the regularity of form a more striking part of the phenomenon of crystallization than the perfect change which takes place in the apparent nature of the mass. Substances perfectly opaque in themselves become as perfectly transparent during this change of state, possessing the power of transmitting and refracting light in various degrees. Carbon, the black and friable carbon, when exposed in the laboratory of Nature to the operation of crystallization, becomes the hard,

the brilliant, the transparent diamond! Light and Electricity would appear to have some influence in the operation of these striking phenomenon.

From the consideration of some of the more prominent facts connected with the study of the mineral kingdom, we pass on to the consideration of that arrangement of the whole mass which constitutes the science of Geology. And here what an aggregate of interesting and astonishing facts has been presented to our notice by the observations of modern Geologists! How eminently calculated to excite our curiosity, and to engage our attention! Passing over the classification of the different rocks, as the primitive, the transition, the floetz, the alluvial, the volcanic, I shall proceed to notice some of their contents. In every part of the world that has been hitherto examined, at various depths from the earth's surface, and under different circumstances, animal and vegetable remains are presented to our notice; and in very high northern latitudes the remains of plants and animals have been discovered, which are now found to exist only in the tropical regions. The circumstance of animal and vegetable remains being discovered at various depths beneath the surface of the earth, is by no means the most interesting part of the subject. That class of rocks which is called primitive is characterized principally by a crystalline appearance, (indicating that such rocks have been precipitated from a state of chemical solution,) and by the entire absence of organic remains. These circumstances are presumed to establish the fact of priority of existence; and consequently this class of rocks is supposed to constitute the nucleus of the world. In the next class, however, which has received the name of transition rocks, from the nature of their constitution being different to the preceding, mechanical deposits are first discovered, and organic remains begin to present themselves to the notice of the naturalist. In the transition limestone of this class of rocks many marine petrifications and some vegetable remains are found. In rocks of a still more recent formation than these, the remains of amphibious and land animals are discovered. How interesting are these facts! Possessed of them, the speculative geologist seems already to grasp sufficient data from which to calculate the progress of life upon this habitable world. The primitive rocks appear to have possessed an existence previous to that of locomotive beings. The absence of organic remains in their contents would appear to indicate that life had not yet manifested itself in the

"Shoreless ocean that tumbled round the world:"

Whilst in the transition rocks, which rest in super-position upon the preceding, the first indication of marine remains are discovered. This order of rocks, however, appears totally barren of the remains of land animals; from which interesting fact it is almost impossible not to infer that the waters of our planet were its first womb of life, and that it was not until the operations of nature, during countless seasons, had prepared the necessary means of sustenance, that the land was peopled with its multifarious inhabitants. But our attention is arrested in this part of our subject by other and equally striking phenomena. The earth appears every where stratified with the remains of marine, of land, and of fresh-water productions, which alternate with each other. Some of the strata of marine formations are evidently much more recent than others, while in the midst even of the oldest of these strata, other strata appear full of animal and vegetable remains of land or fresh-water productions. What an interesting subject for consideration is here presented to our notice! The perfect state in which the shells are found in some of these strata, and the regularity and thickness of the beds which contain them, prove that they could

not have been deposited in their places by any temporary invasion of the sea, but that the water must have remained there long enough, in a state of tranquillity, to allow them gradually to deposit themselves. Nor are these appearances confined to the valleys; similar strata, with the same kind of productions, compose the hills to a very considerable height. Sometimes the shells are so numerous as to constitute the entire body of the stratum. The traces of revolutions become still more apparent and decisive when we ascend a little higher, and approach to the feet of the great chains of mountains. There are still found many beds of shells; some of these are even larger and more solid, the shells quite as numerous, and as entirely preserved; but they are not of the same species with those found in the less elevated regions. Nor are the remains of land animals less characterized by difference. Cuvier, from an observation of the fossil bones of more than one hundred and fifty quadrupeds, has determined that upwards of ninety of these animals were of kinds unknown to naturalists. What striking revolutions do these facts pourtray! How strongly does the super-position of land animals, vegetables, and fresh-water productions, over marine remains, indicate a change in the situation and extent, or both, of the great bed of the waters! Though some of the phenomena exhibited to our notice may have been the result of sudden devastation, it is equally evident that the major part is the result of constant but slowly operating causes. But enchainèd as my mind is to this interesting subject, time will not permit me to dwell further upon it. It is sufficient that I have glanced at some of the leading features to convince you of the interest which is attached to its consideration. To enter into a detail of all the facts connected with Geology, and to explain their probable causes, would occupy us most profitably for many evenings. I therefore pass from the consideration of the structure of the earth to that astonishing variety of organic arrangement which so beautifully adorns its surface. If the revolutions which are indicated by its structure and contents excite our astonishment, the composition and decomposition elaborated in the simple structures of vegetable life will be found equally interesting. Nor is this subject so entirely unconnected with geological considerations as many may imagine, as it is more than probable that some of the saline compounds of the earth and the ocean are among the resulting phenomena of vegetable existence. And here scarcely have we passed the threshold of this portion of organic arrangement before we are stopped by the query, where shall we commence our inquiries? how determine the first link of the series? the wondrous transition from inorganic to organic form? The present is not the moment for prosecuting this truly interesting portion of botanical inquiry. What a different scene do we now proceed to contemplate! to the consideration of which Nature woos us through the mediums of almost every sense. Variety as well as beauty of form, the greatest delicacy of texture, and those imponderable essences which are detected only by the delicious effects which they produce upon our sense of smelling, all combine to excite and engage our attention.

The science of Botany is indeed a fertile source of instruction and amusement. How much are we indebted to the vegetable kingdom! Interesting as the structure and contents of the earth undoubtedly are, were its hills and its valleys as comfortless in appearance, and as barren in their products as its rocks, this earth could never have become the seat of animated existence. In the vegetable kingdom matter is elaborated into a more perfect state of existence, and prepared to become the food of both animal and man. The products of vegetation are as distinct in their nature as they are different in appearance from the mineral kingdom. Nor are they less characterized by usefulness. In this respect

how rich is the catalogue presented to our notice! Its sugar, its starch, and its gums; its indigo, wax, and oils; its cotton, and its wood! The result of the analysis of these substances is not less striking than their usefulness. In comminuting, decomposing, and preparing inert matter for the purposes of life, Nature has left nothing to chance; for the laws of affinity and of definite proportions still operating upon the matter from which these fresh compounds (so totally different to every thing presented in the mineral kingdom) are formed, the result is a constant and admirable harmony. Had the products of the vegetable kingdom been liable to variation and change in their nature, mankind would have been constantly exposed to destruction. How surprising must the fact appear to the unlettered man, that the resulting compounds of vegetable life are all constituted of three simple substances, oxygen, hydrogen, and carbon, with now and then a slight trace of azote. What! he exclaims, are sugar and oil composed of the same kind of matter? Are wax and starch formed from the same kind of substances? The answer is yes. The composition of these substances, according to the most recent analysis, is as follows:—

	Sugar.	Starch.	Oil.	Wax.	Citric Acid.
Carbon	6	7	10	13	4 atoms.
Oxygen	5	6	1	1	4 do.
Hydrogen	5	13	11	11	2 do.

That compounds so different in their general properties, as the above are, should be constituted of the same materials, and differ only in the combination of a few atoms more or less of some one of their constituent principles, evinces an admirable economy in Nature, in the husbanding of its means. How nearly allied are sugar and starch! The abstraction of a little hydrogen would seem to be sufficient to convert the one into the other. The ease with which this conversion is made, becomes evident in the process of malting, during which a portion of the starch of the barley is converted into sugar in the malt.

In producing the various compounds of the vegetable kingdom in abundance sufficient for the purposes of life, to which they are so essential, Nature had a Herculean task to perform. The work of destruction would commence, and it was necessary to make provision against it. Contemplate for a moment the astonishing fecundity of vegetables. The seeds of the fern are supposed to exceed a million on a leaf! Every seed possesses a reservoir of nutriment designed for the growth of the future plant, which consists of starch, mucilage or oil, within the coat of the seed, or of sugar and subacid pult in the fruit which belongs to it; whilst for the preservation of the immature seed, the same unerring Power has used many ingenious methods. Some are wrapped in down, as the seed of the rose, the bean, and the cotton plant; others are suspended in a large air-vessel, as those of the bladder-senna, staphylea, and pea. Every portion of vegetable nature teems with instruction. The respiration, the perspiration, and the circulation of plants, constitute a most interesting portion of the physiology of Botany. To crown the whole, the sexual distinction in plants, on which the celebrated Linnæus founded his system of Botany, calls forth our wonder, from its analogy to the economy of superior existences. How admirably has this interesting fact aided in the classification of the thousands of vegetable forms that adorn our world! But I have said enough to convince you of the interest which is attached to the study of this subject. I cannot, however, conclude without adverting to that interesting part of it which has often engaged the attention of philosophers—the metamorphose from vegetable to animal life. I can, however,

do no more than allude to it. It constitutes the uniting link between Botany and Entomology.

Under the title of Entomology may be included the consideration of those facts which are connected with the manifestation of the first germ of locomotive existence. In this part of our subject we enter upon the contemplation of the busy scene of animal life in its lowest state. Yet even in this, the lowest grade of animated existence, Nature has exhibited an admirable adaptation of means to ends in the various economy of this portion of life. What a fund of interesting and useful knowledge is connected with the metamorphoses of insects! How admirably adapted are they, in their formation, for each peculiar state of existence through which they pass! The science of Entomology is but half cultivated by him who is merely a collector. The phenomena of existence should be watched through its various states, and the economy and habits of insects noted with the most scrupulous attention, as affording materials for a history of the first manifestations of mind. A gradation of mind seems to be manifested through the vast chain of animated existence; but facts are yet wanting to elucidate this subject—the only capital required in the prosecution of which is observation. A mine of knowledge is presented to the philosophical student, who will find this class of diminutive forms as replete with predatory beings as those of a larger and more formidable size; and the weapons of offence and defence, with which Nature has furnished some, are eminently calculated to excite his attention. The apparent monarchy of the bees, and the republic of the ants, are equally worthy of serious attention, whilst the provision which the former appear to make for the severity of winter affords to the great majority a useful and salutary lesson. Indeed, if in the sciences already enumerated we perform the office of collectors only, we shall be guilty of an omission which it will hardly be possible to contemplate as less than criminal, inasmuch as a mere collection of minerals, of vegetables, and of insects, is the least interesting portion of these most interesting subjects. The knowledge connected with the study of these subjects I have endeavoured to set before you; and I now ask whether any man can, with justice, declare the cultivation of that knowledge uninteresting or unprofitable? Extensive as the study of these subjects is, if we seriously devote our leisure hours to their cultivation, though our progress may be slow, it will be sure; whilst a union of our endeavours will greatly facilitate the possession of knowledge.

Living at a time when truth is no longer shunned, except by those who are interested in error, and when the progress of learning is no longer dreaded, save by those who profit by the ignorance of the multitude, whatever useful knowledge we may gain by mutual instruction, whatever new or interesting facts we may be so happy as to discover, the fate of a Galileo need not deter us from communicating to each other, nor from publishing to the world. Happily for mankind, the consideration of what is true, in every thing which relates to the existence, prosperity, and mental culture of man, is becoming more and more paramount to the consideration of that which is merely expedient: and the liberal and enlightened portion of the rich and more fortunate class of mankind contemplates the rising talent, and increasing knowledge of the industrious artisan, not merely with complacency, but with pleasure. Still more happy, however, will it be for this latter class, which constitutes by far the greater portion of the human race, when the redeeming influence of knowledge shall be more largely felt and more duly appreciated amongst them, and when their leisure hours shall be consecrated to the attainment and communication of useful knowledge. Nor can I

conceive any thing more calculated to secure the realization of this happy state of society, than the establishment of institutions like the present. Time has led to the acknowledgement of the gratifying fact, that in the empire of mind, wisdom constitutes the only true riches; and experience, that best of all teachers, has confirmed the sister truth, that industrious poverty may attain to its possession. Here, at least, precedent is given to Wisdom only; and, in assigning her commendatory palm, Justice overlooks not the capacity of her candidates, in connexion with their opportunities, industry, and attainments.

He who has five talents, if he add other five to them, will receive the reward his industry merits, whilst he who has only three, but who also adds to them an equal number, though he stand not so high in the scale of wisdom as his compeer, in that of merit he will assuredly rank as his equal. And how gratifying is the fact, to those who have little else besides their attainments of which to be proud, that the possession of a full measure of talent is not confined to any particular class of society: that wisdom is not hereditary, nor yet, like the unprincipled sycophant, found exclusively in the train of the rich and the powerful. Insignificant, therefore, as this our humble attempt to establish a society for scientific purposes may appear to some minds, unaided as we are by riches, and having nothing to boast beyond the ordinary rate of talent with which our species is blest, let us take courage from the consolatory truth, that our want of riches does not exclude us from the temple of science,—that our present ignorance does not prevent us from becoming wise in the knowledge of at least some portion of the treasures which it contains. Patience and perseverance in the pursuit of that knowledge, like the slow but sure operations of nature, if they put us not in possession of the extreme point of our desires, will assuredly bring us nearer to its attainment, and bless us with success in the direct ratio of our industrious application. The page of Nature is liberally opened to our view, and the only fee demanded for liberty to inspect its almost infinite contents is attention. With such encouragement before us, if we duly appreciate these important truths, and are feelingly alive to their stimulating influence, we cannot fail to succeed. The only and essential requisite to the attainment of our wishes is union and perseverance: and with these for our practical motto, though we were individually ignorant of the very alphabet of science, we should ultimately triumph.

In the fervent hope that our future labours may be characterized by union and perseverance, I conclude this address, in which my object has been to exhibit a brief sketch of the interest connected with the study of Mineralogy, Geology, Botany, and Entomology, and their beautiful connexion with, and dependance upon each other in Nature. Brief, however as this sketch has been, it has, I trust, been sufficient to convince those to whom conviction was necessary, that the subjects contemplated by this society as the basis of its labours are worthy of their attention. Of the utility of such studies no man will doubt who is conversant with his own nature; for so long as man is possessed of mental energies, those energies will exert themselves on subjects either prejudicial or favourable to happiness; and as relaxation is necessary to the wearied frame, that cannot be useless which combines interest and instruction with bodily ease. "And even in the limited view which these sciences exhibit to the philosophic mind, it may catch from them a glimpse of the general economy of Nature; and, like the mariner cast upon an unknown shore, who rejoiced when he saw the print of a human foot upon the sand, it may be led to cry out with rapture, A Deity dwells here."

LETTER 49.—FROM THE REV. ROBERT TAYLOR.

KING'S COLLEGE.

DEAR MR. CARLILE—The interesting problem—whether you and I are, upon the whole economy of human existence, acting well and wisely, cannot be better solved than by the analogy of the parallel decision which might be challenged in the case of those who sow the harvest which others are to reap—who plant the grove, whose timber is to build the cities and navies of unborn ages. Act *they*, well and wisely? Lives there a man so absorbed in selfishness, or are there selfish feelings of any sort so satisfactory to the mind, that any man, who crosses a bridge, or who sits under “the shade of the wide-spreading beech tree,” can flatter his vanity with the conceit, that the builder and the planter, at whatever costs or labour to themselves, had acted less wisely than himself?

What, though our harvests be yet but in the seed, though our grove be but an acorn, yet have we the suffrage of ever-righteous, ever-rational nature on our side, and the eternal law, “*Sic vos non vobis*,” by which all her works are ruled, and all her counsels directed; and I think I but express a sentiment common to us both, in pledging that we have also a sense of satisfaction to our own minds in the mere hope and prospect of the good we aim at, which is not secondary or inferior to any thing that *un desert* could be sensible of, in seeing statues erected to its honour, or the wealth of Golconda at its feet.

When I see, however, (and who can avoid seeing,) by what means it is, that the cause of Christianity, (in itself the weakest, as it is the worst,) holds its ascendancy, and to the lack of what means it is that the cause of infidelity (in itself the strongest, as it is the best,) owes its slow progress and its harder struggle, it would be but a pitiful *come-tardy-of*, of that ingenuousness and sincerity which should be isoteric to our cause, to affect to have any wish paramount to the wish to get a few inches more of the staff into our own hands.

I confess I *do* wish to see an establishment—a house-fund—a secure, solid, sufficient asylum, citadel and provision—a *local habitation and a name*—a place and castle from whence the banner of *Avowed Infidelity* may be unfurled, where her faithful servants may look for an honourable and useful engagement of their declining years; where all who have suffered, or *shall suffer*, in the glorious struggle, may look for protection, and from whence persecution and cruelty shall be taught to see and be conscious of their impotence. In connection with, and as an essential part of such an *Infidel Institution*, I would have a noble hall of audience, that should be capable of seating as large an auditory as ever fills a Christian Gospel-shop, in which there should be two pulpits, for the purpose of avowed controversy,

from one of which Christianity might be advocated, and to which all the popular preachers of the day should have welcome access. While from the other, it should be avowedly opposed. So that the great and sacred principles of FAIR PLAY and HEAR BOTH SIDES should be brought into full action, and guaranteed to continue in action, to perpetuity. To do all this would require funds; but funds, the hundred thousandth part of what are swallowed up in the support of a vicious and wicked system of universal hypocrisy would do it all: and we should hoot their King's College and God and Mammon University out of London, turn their Gospel-shops into auction-rooms, and show the world that their pretended courses of education, founded on Christian principles, never made nor can make the equals of men, whose education shall be founded on Reason, raised in Science, and consecrated to Virtue.

When I contemplate the advertisements of the yet only intended King's College, London, the last of which advertisements which I have seen announces the actual receipt of one hundred and twenty-three thousand, six hundred and fifty-four pounds, and modestly avows that *a much larger sum* will be required, in order to give due efficiency to the institution, the sum collected only being just enough to warrant the provisional committee in commencing active operations.

When I take into the account that this gigantic apparatus has been called into the field by the previous emergence of a precisely similar institution, the no less gigantic LONDON UNIVERSITY, where but five years ago nothing of the kind was either needed, called for, or dreamed of, at (at least,) a doubling of this charge, and all this raised in a country which before was affording a revenue of nine millions nine hundred and twenty thousand pounds a-year, to the support of the cause that has called for this additional *undershoring*, I cannot but ask with the storm-bepelted Lear—

What ails ye, ye dread Gods,
To keep this mighty podder o'er our heads.

I cannot but think that our adversaries must be conscious of some cracks, bilgings and *givings-out*, in their fortifications, of vastier pregnancy than any that our hostility has effected. Far, very far, am I from thinking that the London University is a whit better in principle and aim than that which has arisen in the spirit of rivalry and opposition to it; not to counteract, restrain, or limit its operation, but to prevent its wresting the common plunder to itself: as two gangs of thieves act as checks upon each other, for no good-will that either of them bear to those who are to be the sufferers, whichever are the conquerors. Voltaire shrewdly observed, that the people may always comfort themselves with the assurance that the tythe-proctors will never take *every thing* from them, because the tax-gatherers wouldn't

let 'em! The London University, I sincerely believe, never intended us any better love than to *presbyterianize* us to death; while King's College kindly interferes, to get us *churched* first. All our choice in the matter is between brimstone and mercury, Scotch-siddle-damnation or episcopal-pitchfork.

When I think of the absurdities of the Christian system, its truly monstrous absurdities, and the almost apparent impossibility that they should not glare on the conviction of every individual that had but wit enough to count his fingers, I am at a loss to think how such a system could have stood so long; and can only find the clue in the comparison of the means by which it has been supported, with those by which it has been opposed. And surely never, never was, such an unequal match; never was the wager on any struggle more nearly, all the world to nothing. But gloomy as this view is, it is on this view that Hope pledges her promises of ultimate and certain triumph to our cause; and our enemies read the augury as we do. If, with so little means—with means that, compared to theirs, make not the difference of the dust upon the balance, we are yet consequential enough to spoil their slumbers; and, when against the battery of our poor mole-hill, we see them mistrustful of their safety in towers, whose tops reach heaven, and building two Universities, to make assurance double sure, against our yet but infant Hercules, we may let them take us at their own reckoning; and in the evidence of their fears we may guess at what rate our boy shall throw about him when he becomes a man. Has our cause ever yet found even one efficient patron? Has it had so much as room to stand on? Has it but once been fairly on its legs? Ask the insolent foe—if they have ever yet had to encounter the opposition of even one clever or talented man on our side? If weight of character or influence in any way has wrought with us? Have we yet had means of holding out hope to exertion, reward to merit, or consolation to sufferings in our cause? With all these things against us, we are mighty: and on this *relative* view of our *effect*, compared to our power, what we have done, set by the side of all the means we have to do it, I cannot but feel assured that we are invincible. I cannot but promise myself that the glorious hubbub shall be but as an one day's work with us; and that the fall of the mighty tree, whose roots we poor mice have so long been nibbling at, shall come at a crash, and a *who'd a' thought it!* "tumbling, rumbling, crashing, thundering down."

Suppose you should but succeed in making a scholar of the ducal dance that you have taken in hand, and thus enlist his power and influence in our cause—suppose but the lucky accident of the concurrence one day of means like his, with zeal like *ours*; such a man as your discipline would make your pupil, has more of fame and immortality before him, than conquest ever gave, or ambition ever promised. He would be, beyond all approach of

comparison, the greatest man the world has ever seen, the best and noblest "that ever lived in all the tide of time." Suppose the wealth of a Guy, a Coutts, a Rothschild, a Curtis, or any opulent commoner had been on our side, or that we had but *one* institution for the education of youth, on the principle of avowed opposition to all pretended commerce with spiritualities and supernaturals;—how soon, how very soon would all the talent in the world gather round its standard, and superstition cease to affront the face of day.

The principle of persecution relies mainly on the *weakness* of its victim. It is always a cowardly principle. The aldermen Brown and Atkins, and City Solicitor, never would have dared to attack any one whom they had guessed would be efficiently defended. Could a hundred pounds have been put into Mr. Brougham's hands, not a hundred hours would have been taken from the liberty of your friend; but the venal orator would have gloried in his opportunity of appearing as the patron of talent and the champion of virtue. A single voice in the House of Lords, would unlock these doors, and cover with shame, and confusion the thieves that shut me in them. A single clever, honest man in the House of Commons, who would but exert himself upon the simple and obvious plan which you propound to the Duke of Wellington, of abolishing the vice of oath-making, and making all religionists submit their pretensions to the test of free-discussion, would accomplish mightier and happier results than it ever yet came within the scope of religionists of any sort, to aim at.

In nothing better than ten thousand such as I am, would be in our cause, were it but once on equal ground; disparaged, discouraged, and but half the makings of my proper self as I am; I am still conscious, that, were the stage but clear where both sides should be heard, my mind disembarassed of anxieties, and my genius left to its *goings forth* uncowed by danger, and unbroken by grief; I have powers of declamation that would make the most popular preacher in London feel himself to be a child in my presence. I cannot possess those powers and not be conscious of them. - The possession of them, cut off from all hope and prospect of ever being able to bring them into action, would break any heart but one that beat in a cause like ours, and makes mine ache;—but cannot break it. Can I doubt then, that the mantle of my spirit shall one day fall on better-fated shoulders; and that one, with all my will, and heart, and energy, in the glorious struggle, shall come up to it with better chances, and on smoother ground, than I have ever stood on! If I live but to see *this*, I shall die in peace with fortune. If I shall but be able to hand over to my successor a better hold on the staff, than I have wrestled with, and to say "the sacrifices, the sufferings, and the sorrows were mine, go, reap the happy fruit;"—I shall have

enough to say, like Tully's sated guest, I shall rise full and thankful from the feast of life, "nor fear the future nor regret the past."

It is for *this*, Mr. Carlile, I wish ; for *this*, I own, the paramount, the earnest, the ardent wish of my heart,—to see and feel a *tangibility* of our great cause about us, a substance and *nucleus* ; around which, support may wreath itself ; a place, a *house*. I cannot dream of an INFIDEL COLLEGE, but some *place* where the curious, the inquiring, the anxious after knowledge may be able to drink of its pure stream, unimpregnated with the copper tank of collections at the door, and undirected through the leaden pipes of tyrannous prescription.—Our one *Infidel*, avowedly Infidel Institution, (for I hate your round-about wheedling ways of being any thing that one dare not own oneself to be,) would soon effect the glorious *emancipation*, which the rogues on all sides are alike afraid of. This would bring on discussion ; discussion can issue only in the triumph of reason. And the ignorance o' superstition, which have for so many ages made our world one great theatre of crime and suffering, oppression and hypocrisy, *will* and *must* give way, before the glorious march of mind and the universal reign of successful science and exalted virtue.

I am now all but within one of being the oldest prisoner in this house of bondage : I have seen it change its inhabitants over and over again. All the crimes committed in the whole county, poachings, thefts, larcenies, violences, and crimes too bad for naming, have been visited with lighter punishment, and the guilty perpetrators looked on with greater tenderness than I. For all that those who put me here have done, or ever *would* have done to mitigate the horrors of my situation, and but for what the noble hearted readers of "The Lion" have done for me, I might have been with Jesus. The Unitarians ostentatiously affect the praise of a greater liberality, and a more strenuous opposition to the principle of religious persecution, than they give credit for, to any sect but theirs. But is there an instance in the world's history, that any one of their sect ever did a liberal action ? Never ! never ! in all the world, *not one*. Their utmost amount of liberal feeling never exceeded the stinted policy that would look on while a neighbour's throat was being cut, and say, *what a pity !*

If among the thousands who cant and whine about their entirely disapproving of persecution, and sincerely reprobating all appeals to the arm of the law, however much they might differ from the sentiments, and condemn the conduct of the person that suffered under it : have they not now a glorious opportunity of coming forward and giving the world reason to believe them, by laying down themselves the securities required from *me*, and *my friends*, with a protest, if they pleased, of their doing so, not

as friends to me, or patrons of my cause, but as enemies to persecution, *whoever* should be its victim, and as giving to me, that immunity of which they hold that *no man* ought to be deprived. Ah, no! no! a thousand miles off such a thing. There never was a Christian yet would lift a finger to stop a massacre, where it was only infidel throats that were to be cut. And those who give you the toast of *Civil and Religious Liberty*, (which of all toasts on earth, is the object of my most implacable disgust) never mean anything more civil, than that all the world should have liberty to renounce all other superstitions, and embrace theirs. The Popish priest, the wily Unitarian, the impudent Freethinker, the canting Methodist, the hell-fire Calvinist, and the rascal-Quaker, will all alike hail and cheer the toast "*Civil and Religious Liberty*;" each alike qualifying that word, *liberty*, with his own secret sense and measure of, *religious*.

Ask for the toast, "*LIBERTY*," without any qualification whatever; or ask them, if by *religious* liberty they would allow liberty *from* religion, liberty to the Infidel, and unbeliever as well as to the saint; and it would be wise first to see that the door were open. *LIBERTY*, is so sacred, so sweet, so dear, so precious, above all price, that it is violated, and doth cease to be, the moment 'tis buckled in the embrace of any adjective whatever. You cannot qualify, without destroying it. Say *LIBERTY*, and the heart bounds with instantaneous joy. We know what you mean, and the responsive mind pours to itself a scene, vast as creation, free as the air, and generous as the light: hamper your liberty, with that damning qualification, *religious*, and your meaning is *your own*; your liberty may be but the scale of feet and inches in a dungeon.

You palter with us in a double sense,
That keeps the word of promise to our ear,—
But breaks it to our hope?

O God! nobody can tell how sweet liberty is, but he who —
O forgive me! — Well! now I'm better! — and

Most truly your's,

Oakham Christian Evidences,
Jan. 18, 1829.

ROBERT TAYLOR.

RELIGION IN AMERICA.

(From the New York Correspondent.)

PRIESTLY IMPOSITION.—We copy the following specimen of the unprincipled means employed by the priesthood, to keep up the delusion by which they gain a subsistence, from a Boston paper of the 1st inst:—

"REVIVALS OF RELIGION.—We learn, with pleasure, that there is a powerful revival of religion in the city of New-York. Meetings are held almost every day in the week, and sometimes twice on the same day, be-

sides three times every Sabbath. The altars are thronged with *hundreds* of mourning penitents. And many of them have been happily brought into gospel liberty. Among the rest was a professed deist, who attended one of the meetings with a deistical book in his hand, intending to commence an attack upon the preacher. When he arrived, the house was so filled with people that he could not get in at the door. He accordingly placed himself at the window, where he became so powerfully wrought upon, that at the close of the sermon he came inside of the altar, tore his book in pieces, confessed his error and sins, and then kneeled in prayer, and continued until near midnight crying for mercy, when the lord heard and set his soul at liberty."

What the writer of the above article calls "a powerful revival of religion in the city of New York," revolves into this simple fact, that a fanatical methodist preacher of the name of *Maffat*, from Boston, lately paid a visit to our city for the purpose of recruiting his finances; and from the peculiar manner of his address, and the rhapsodies in which he indulged, he collected together a number of weak minded persons, the greater part of whom were females, who responded to his rant by stamping with their feet, by groaning, and by other indications of a disordered imagination. In this condition the wily preacher found it an easy task to dive into the pockets of his miserable and misled dupes; and having counted over his money, which exceeded his most sanguine expectations, he proclaimed the disgraceful transaction "a powerful revival of religion," which he took special care to have trumpeted abroad through all the pious newspapers. We verily believe that all the "revivals of religion," about which so much noise has been made in the world, and to which so much importance has been attached, would be found, on investigation, to have originated in the insatiable avarice of the priesthood, and to have produced advantages only to that order of men.

With regard to the pretended conversion of "a professed deist," who is said to have attended one of the meetings, the story is not new to us. We have heard it from more than one person, who professed to believe the fact; but on enquiring the name, profession, and residence of the individual, who is said to have acted a part so conspicuous that he must have been known to many present, we could not obtain any information by which to identify him. The fact is, no such person ever existed. The story was got up, like thousands of others of the same nature, for effect; and, after the most diligent enquiry as to its truth, we have been unable to trace it to any other source than the columns of a newspaper, printed in this city, notorious for its pious fabrications, total absence of all good sense, and stupid abuse of philosophy.

On the subject of "religious revivals," we have extracted the following truly graphic description from the "*Yankee*," edited by Mr. Neal. The facts were communicated by an eye witness:—

"The town (Hartford) had been considerably excited by the exertions of a party of Methodists, I believe; and the leaders of the Calvinistic creed thought it necessary to make some extraordinary effort. Accordingly private meetings were held in all the churches and societies, and rumours circulated darkly, under the surface of a great "awakening" that was going on, doing its work secretly, as some vast subterranean fire, that would end in a convulsion. Business, by the members of that sect, was suspended: and they moved about anxiously, as if awaiting a supernatural catastrophe; until, at length, the minds of the community were supposed to be sufficiently excited, and their curiosity roused. Then proceedings became more public. Parson Beecher was sent for, from

Boston, and on his immediate arrival, a meeting was announced to be held that evening, at the brick church. [Now look, and observe, and calculate, what an overwhelming effect the machinations of this infernal plot must have borne, like a shadow of a tempest, over the minds of the people.] The autumn was considerably advanced, and the evenings began to be long and dreary and melancholy. This one was peculiarly suited for the operation of the grand engine, which was to be wrought to its fullest power, to be expanded, and evolved—like the drama of a mighty vision. As the shades of twilight settled heavily over the town, the bell of the great brick church opened with a solemn, monotonous peal. The inhabitants, principally of the lower and middle classes, who were curious to hear the famous Dr. Beecher, began to pour out from all parts; and roll on like a vast tide, towards the house, which was quickly filled to overflowing. Then was apparent the minute attention to effect. The building was purposely kept dark and sepulchral. The lamps were few and dim. Just a blaze of light about the pulpit, and the remote parts obscure and uncertain. The bell continued to toll heavily. More than an hour had elapsed since the assembling of the congregation, and yet they remained anxiously, every peal of the bell, toll—toll—falling with intenser weight upon their spirits; filling the gloom with images of the past and future; and summoning up thoughts and associations of the tombs and the dead—passing along over their minds like funeral processions. I felt my blood run chill, said my friend, as I stood there in the midst of the vast multitude; their faces all turned up to the light, looking ghastly and distorted in the pale blaze that fell upon them.

At length an opening was seen near the door, and a crowd gave way; there advanced swiftly up the aisle, a dark, haggard shape, looking less like a man than like a troubled spirit. The mass of faces closed again densely, behind him, as he ascended, with a rapid pace, the steps of the pulpit, and stood forth to the eyes of the people.

As it were, a rush of silence passed over the congregation; and as the bell struck its last peal, there settled down upon the house a breathless hush. The preacher stood for a moment solemnly; then clasped his hands, shut his eyes, and murmured an inaudible prayer. The hymn was selected—deep, despairing, and trembling,—the music was a dirge. Then came the sermon. He named his text, and dashed at once into the heat of his exhortation. 'I must rend away,' he said—and extending his long bony arms to the utmost, he swept the air with intense slow earnestness. 'I must rend away the veil of time, and show you the terrors of eternity.' He descanted on repentance, and condemnation; on the vast influences, the almighty intelligence, the regeneration from the chaos of sin, and a thousand crowded incoherences, shadowy and fearful; and then broke at once upon hell and its torments. He leaned far—far over the pulpit; and peered, as it seemed into a profound beneath him;—his eyes started out and distended, and his lip quivered (excellent acting). It was there:—

"The roused ocean of deep hell,
Whose every wave breaks on a living shore,
Heap'd with the damn'd, like pebbles."

He heard their howling and gnashing of teeth, and shuddered. He saw the smoke of their torments go up, a cloud, living, palpable, terrible—and covering his eyes, turned away. His voice became low, and husky, until it sunk into silence.

The effect was tremendous. Many would have fallen, but they were kept up by the pressure of the crowd. And many would have cried out;

but the silence was heavy upon them, and they could not lift it. Like men in a dream they strove powerlessly. Then came the awful chant again—something about standing upon a precipice, slippery and in darkness; and hearing the torments going on beneath them—(Here my friend repeated the hymn, word for word—he said the words were stamped upon his memory as with a branding iron). And then the prayer—the agonized supplication—the writhing—the cry—the shriek of despair.

Most of those assembled there that night went home; they knew not how—many passed the remaining watches of it in howling and wailing—and some went out for the remnant of their lives, maniacs.

OLD BAILEY JUDICIAL WISDOM.

ANOTHER outrage has been committed on the laws and morals of the country, at the Sessions Court in the Old Bailey, by Messrs. Serjeant Arabin and Barristers Adolphus and Charles Phillips. A case of bigamy was before the Court, in which one Ayling was to have been a witness. This man's evidence had been rejected on one day and taken on the next, in the examination of the case at Bow-street. Mr. Adolphus asked the man if he believed in a God? The man said, that he did not think it a proper question. The Court encouraged the question, and the witness was asked, did he believe in a Supreme Being? His answer was direct, and upon the vulgar notions of Deity, was very correct, that he did not believe in a God, nor in a future state of rewards and punishments. He must have been a fool and unfit to be a witness if he did. His evidence was rejected by Mr. Serjeant Arabin; and Mr. Charles Phillips, than whom Ireland never sent to England a greater hypocrite, called this a specimen of the march of intellect, not in allusion to the conduct of the Court, but in allusion to the conduct of the witness. Such is the report of the *Morning Herald*.

It is represented of Ayling, that he is an ill-looking man. I know nothing of him: but this I know, that there are some very ill-looking men who are very religious, and some very ugly women; for it is very rare to see a handsome young woman that is religious.

Believe in a god? Believe in a devil? Believe in heaven? Believe in hell? What is belief? Derived from *credo*, I credit, or believe—to give credit to a narration. Whose narration is this about god or devil, heaven or hell? Another man's narration. What authority had such man to make such narration? Here the answer must be *none at all*, none more than Ayling himself had. How is this proved? By the circumstance, that such narrator knew nothing of existences more than Ayling knows.

This simple statement of the case is complete, and I defy the logic of all the wigged heads in this be-wigged country to overthrow it as an argument.

In considering Ayling as a witness, the Court wanted the very best evidence. Then why not seek the same sort of evidence about belief in God? Why not examine the pretensions of those who preach a God, and of the origin of such preaching? Under the pretence of making evidence good, our abominable lawyers, including the Judges, make a man gulp down and then emit a most abominable lie. It is a lie, to say, that such a God and such a state of rewards and punishments, of which the Old Bailey Court demanded an admission, is or is to be in existence. It is a lie, a proven lie, by all the knowledge of mankind.

RICHARD CARLILE.

SCHOOL OF FREE DISCUSSION.

THIS school has, at least, the merit of novelty and will be proved to be one of growing interest, as strangers are stimulated to join it. There was a new series of scholars on Sunday evening last, and a very general interest excited by the conversation which arose upon the question which stood over from the former Sunday, and upon others which were incidentally raised. Mr. Carlile recapitulated and refuted the arguments which had been advanced on the first Sunday, in connecting man's gods with man's social welfare. A variation of the intelligent deity was set up on the last Sunday, upon Paley's inference of a designer to account for things apparently designed. This was met first by showing that though unaccountable without, such things were quite as unaccountable with the inference of a designer, and that the inference proved nothing and could satisfy no truly inquisitive and philosophical mind. And second, that if such a designer had designed animal and vegetable structure, it must have also designed animal and vegetable disorder and destruction, without even a visible purpose. That which designed animal structure must have designed animal death, premature death, disease of every kind, and "all the ills that flesh is heir to." Make design responsible for the first principle of animal formation, and you at once create a responsibility for all the evils, physical and moral, that befall such animals. To look fairly at animal or vegetable life, we see it to be—

Mere hubbles on the sea of matter borne,
Which rise, which fall, and to that sea return.

They come without purpose, and excepting the casual circumstance of being food for each other, in life, they die without purpose. It is a presumption unworthy of man to invent or apply design to such a series of imperfection. Man makes a machine that will last for centuries; but the machines, made by this great supposed designer, are mere soap bubbles, that glitter gaudily and pass to quick extinction.

One of the most powerful arguments against design is, that but few men, as now educated, can bear to look at the naked truth or the reality of existence. Were men designed to be the victims of romance and wild conjecture? Were they designed to be the victims of all those cheats and conjurings, of which all more or less complain? Were they designed to be oppressed by the tyrant priest or tyrant layman, such as is now the case throughout Christendom, aye, throughout the earth? Were they designed to be the victims of the monopoly by a few of all the luxuries which the earth or human labour can produce? Were they designed for war, for murder, for robbery and for rapine? Were they designed for mutual injury, and not for mutual support? Are these, the reality of things, a part of the great designings or are they not?

If so, it would have been better, that there had been no such designings; if not, how is the theory of omnipotent design borne out? Moral responsibility cannot be separated from either moral or physical design. If moral or physical evil be admitted, incomplete or bad design is admitted, and the theory of omnipotently good design overthrown by its own defects. A mixture of good and bad design is so purely consonant with the human passions, that it would be monstrous to pronounce it super-human, or to associate it with an idea of omnipotence. There is then a radical defect, upon the common theories of good and evil, in every attempt to set up a designing diety. To suppose the preponderance of either principle, is to suppose an impossibility or contradiction. And to suppose an equilibrium, is also to suppose a contradiction and a derogatory detraction from omnipotence. How much more simple and clear is the inference from all that is visible, that confines design or intelligence to the animal world, leaving all the rest to property *sui generis*.

This was the only speaking to the question that occurred on Sunday evening last; though Mr. Carlile laboured earnestly to call up opposition.

One gentleman, after admitting the growth of knowledge, upbraided us with having forgotten whence we had derived it, and instanced Jesus Christ as its source. But on being asked, what Jesus Christ had taught new to mankind, which was not before taught, he became angry at the interruption and refused an answer. Another, a new scholar; volunteered an answer, to the purport, that Jesus Christ taught, that they who believed in him should be saved, without condescending to tell us from what they were to be saved. Not from death certainly. Not from want. Not from disease. Not from war. Not from hard labour. Not from slavery and tyranny. Not from any thing that is humanly painful or humanly degrading. Not from ignorance. Not from physical dangers. Not from the gallows and other Christian punishments. Not from any ill that was previously incidental to man. Not from the

occurrence of any new evil. Then what is this pretended salvation? What are we to be saved from? *Hell-fire* is the answer of the wicked priest and mad fanatic. To which, I answer, that the only salvation in this case, is to be saved from such a damnable and diabolical doctrine; for hell-fire has no real nor physical existence: it exists only in the diseased or injured brain, and is not to be a state of future being. The doctrine is a lie; a mad and wicked invention; and salvation can have no literal meaning, but in being saved from some or all of the ills of life.

The subject thus varied by the consent of the school, we gave our new scholar a very good first lesson, showing him *first*, that such a person as Jesus Christ never existed, and *second*, that all the narrations about such a person were most clear and evident fables.

To induce a more early attendance, we shall begin the business of the school, in future, at seven o'clock precisely. The question of the two last Sundays will be again submitted to a challenge of discussion; for if the affirmative of such a question cannot be maintained, good bye to the gods!

A good and growing assortment of books is now ready for use in the library of this school, which will be lent out to read, to all persons of apparent responsibility, or who will deposit the value of such as are borrowed. The library consists *first* of every thing on Mr. Carlile's catalogue, and beyond that, of a growing variety of the best and most useful books, such as the works of Bentham, Malthus, Godwin, Ensor, Hume, Gibbon, Middleton, and all the best and admittedly useful English authors.

The first fruits of this library will be applied to its improvement, until it really become all that can be desired in a library for loan or for reading on the spot. Chairs and tables will be introduced, and the room be kept well warmed. Periodicals will be added, as far as ever they may be called for, so as to cover costs. Nothing will be withheld, that can be afforded, to make this room an intellectual lounge.

The school is peculiarly deserving of Christian notice, as a novelty, and as a specimen of what preachings and teachings ought to be. Lectures will be occasionally given; but never without the adjunct of the important propriety of instant and passing criticism.

We present this school as an incipency of infidel association, that may ultimately produce a lever to move the intellect of the earth. Discussion must be that lever. All that we have to do is, to make it free, fair, and fearless, and then let it spread. Ours shall be the pivot on which truth shall be pointed, and error swung round, until it lose its hold upon the human mind, and drop into oblivion. There is no rhodomontade in this calculation. We are fully aware of the badness and corruption of the material

(man) on which we have to operate ; but we trust to the soundness of our alembic for its purification. All the past efforts of the last two centuries to improve the condition of religiously fallen and degraded man, have been carried on in disguise and concealment, and with a mixture of hypocrisy. We begin the effort openly, and have no more doubt of success, than we doubt the power of a summer's sun to dispel a mist. We crave assistance, for the purpose of acceleration, from all who see our end. Our task is more than work for one, and even the majority of mankind may be well employed in it. We want labourers ; we want money. The soil is ready for cultivation ; but we have neither a sufficiency of seed, instruments or labourers. Let no man, therefore, sit down and conclude, that the process of mental cultivation can be as well carried on without as with his assistance. His assistance is wanted, and will be useful, as long as one uncultivated mind be within the reach of his labour or his means. This exhortation is made in the spirit of no other dependency than that of a passion for doing good ; it is made in the spirit of the most perfect individual independency ; and it must not be considered that support is asked for private ends, or that any such obligation will arise.

WEEKLY FREE PRESS.

I AM informed, that I committed an error, a fortnight since, in saying, that this paper was not supported by the subscriptions of the working classes, other than in the purchase of this as of any other paper. I am told, that the deed, by which the copyright is held, gives one-half of the profits to certain trade subscriptions, and a fourth to schools for the children, orphans, or others, of the working classes. I am right in the main ; and all this is but a thing in name and not in reality. If *The Weekly Free Press* yield a profit, I am in error as to inference ; if not, I am correct in my statement. I was not in error, I presume, when I concluded, that all the money subscribed by the trades, or working people, to *The Trades* newspaper, had been wasted, in addition to all that could be borrowed for its support. I know that the paper went a begging before it died, and that, consequently, there could be no trades' funds to be transferred from that paper to *The Weekly Free Press*. It was in this view that I stated *The Weekly Free Press* to be unconnected with the working classes. When the funds of a paper are exhausted, and the paper yields no profit ; that paper is to all intents and purposes dead, and worse than dead, for it destroys whatever is entrusted to it. I may, I presume, therefore, safely repeat, that

there is no subscription, and that there has been no subscription, on the part of the working people to the funds which have carried on *The Weekly Free Press*. It has now a twin birth with a professedly religious paper, and, in such a connection, can never be a useful paper to the working classes. It supports all the corruptions that impoverish them.

R. C.

DISCUSSION WITH THE REV. G. C. SMITH.

UP to the time of this number going to press, I have heard nothing further from this preacher of the Christian religion, and begin to think, that some person has made an improper use of his notoriety, in sending me his name for discussion, while the Reverend Gent. means to do nothing more than to preach, pray, sing, and beg for the Christian religion and his own comforts.

Discussion is another consideration, and does not suit the religious man. It never suited the man who had an appetite for a large dinner; nor the man who is a hypocrite; nor the man who is truly religious, who has a large share of faith, who is given to lying, and who is a conscientious sinner. Discussion suits but one class of people, the truly inquisitive, the moral lovers of truth, the men who have no religion, who are tied to no system of dogmas; so that discussion is never likely to be encouraged among a religious people.

R. C.

REV. ROBERT TAYLOR.

WICKEDNESS OF IMPRISONMENT FOR INFIDELITY.

THE very near approach of the expiration of the year, for which this gentleman was sentenced to imprisonment in Oakham Gaol, becomes the more interesting, inasmuch as, he resolves not to give the required bail about future behaviour. I deem this step to be the wisest and most useful that could have been taken, notwithstanding the most painful nature of indefinite imprisonment, or no less than a definition of six years imprisonment, which this point involves. Mr. Taylor was sentenced by the Court of King's Bench, on the 7th of February, 1828, to one year's imprisonment in Oakham Gaol, and to give recognizances to the amount of one thousand pounds for a five years' good behaviour. I have no fear in pronouncing this to have been a most barbarous, wicked, illegal, and unjust sentence; and I rejoice in all the resistance that can be made to it, as I would most certainly resist it in my own person, and will resist to the utmost of my power every such a sentence. I glory in the circumstance of having been instrumental in assisting Mr. Taylor in the counteraction of the desired

effect of this sentence, even to the sickening of his persecutors, and even to the accomplishment of his future greater annoyance toward them. I would, if I had the power, make the Judges of the Court of King's Bench do some degrading penance, for their vile prostitution of their Court and persons to the accomplishment of such wickedness as a persecution for a matter of opinion, and for the utterance of truth. This, I will do—I will make infidelity put them to shame and remorse; and the latest liver of them shall live in increasing shame at his past prostitution of character. If enough has not already been done, Mr. Taylor's *Diagnosis*, the virtuous reaction of their vicious sentence, will sentence them to the contempt and execration of all who read it. This work treads new ground and may be considered the capping of the towering claims of infidelity and its superiority over all opposition. Judge Bailey may mumble about prophecies and Christian morality, until all the old women in the country laugh at him; but this book of Mr. Taylor's irrecoverably paganizes the whole fable, and befools the Judge. The City Solicitor may cart his city whores and whoring, christian religiously persecuting aldermen; but he cannot frame an indictment that shall preserve his whoring and whore-begotten-Christianity, from the paganizing influence of this forthcoming book. The old Recorder and some of the most pious of the Aldermen quaked again, at the City Solicitor's carting project; but how much more will they quake, to live and see their filthy religion laughed or scouted out of existence.

I cannot but think, that this prosecution of Mr. Taylor will be the last of the kind in this country, and the sooner Mr. Peel wipes his hands of it, the less disgrace will attach to him in the affair. To prosecute an orator, and to pass by a printer and publisher of what the orator had spoken, was an anomaly worthy of the city magistracy: it was truly aldermanic in wisdom and wickedness. I blame not the City Solicitor; for though he might eat a pound per day too much of animal food, he had no other direction in the prosecution, than to make the best bill he could; and in this I understand, he has not failed in his duty to himself. The instigators of the persecution were Aldermen Atkins and Brown; as to *whom*, a safe reward of any amount, might be offered for the discovery of any greatly good act, that either had done to society through his life; but it would be a dangerous experiment, to offer a large reward for the discovery of a greatly vicious act, in the past life of either. The ghost of a wife or a cabin boy might even rise to claim such a reward.

Mr. Taylor's imprisonment has not been without its utility, even in spite of the malice of the City Aldermen and the Judges of the Court of King's Bench. In Oakham Gaol, he will have written fifty letters or fifty orations, which will have spoken to a much larger congregation, than could have heard him in London. He has

now addressed the scattered people of the whole country, who have ventured to listen to him. He has written, in his *Syntagma*, a master-piece of controversy, considering the badness of the subject on which he had to work; and never would *Diegesis* have been written by him, but for Oakham Gaol; and most certainly, the title page should record the fact. It will be the *Diegesis* of the solitary monk of Oakham in 1828. See what religious persecution does, when met by the virtuous obstinacy of infidelity! See how we can turn even persecution against a bad system.

The city solicitor foolishly threatens that he has in keeping the other indictment—an indictment against six or seven for a conspiracy to blaspheme that which is intrinsically blasphemous, until Mr. Taylor's liberation. I beg him to keep it in readiness; for well do I understand who are the fools as well as the rogues in such a case. Let him hoard it and use it at his best opportunity. I shall gain more by it than he, whenever he uses it. The prosecution of Mr. Taylor was the salvation, at a critical moment, of my present establishment.

The Session of Parliament approaches, and after Mr. O'Connell has had his week or nine days, if Mr. Taylor be not liberated, we must press upon its attention his case, and that in every variety of method by which it can be introduced. The present bids fair to be an eventful year; and I will do my utmost to direct well some of the events.

R. C.

MY THREE AXIOMS!

I. W. Imray, *Lion*, vol. iii. p. 94.

Axiom—a maxim or proposition, which, being self-evident, cannot be made plainer by demonstration.

JOHNSON.

"My three axioms" have each an *if*, as the first part of the proposition, and are as unlike Johnson's definition, or any other person's definition, of an axiom, as it is possible for a string of non-sensical words to be.

Mr. Imray was in the habit of throwing some reason into his rhyme; but, it appears, that when he put aside his rhyme to write in prose, he put aside his reason also; from which a fourth axiom may be deduced, namely, that *he cannot rhyme without reason, nor reason without rhyme*. I hope he will soon grow weary of prosing about cause and effect, and give us some more rhyme in reason, and reason in rhyme. His metaphysics, not being in rhyme, cannot be called poetical, and are not patiently legible.

R. C.

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The Lion.

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TO HIS GRACE THE DUKE OF NORTHUMBERLAND,
LORD LIEUTENANT OF IRELAND, &c.

MY LORD DUKE,—I have acquired such a knowledge of the state of things in general and of the affairs of this country and its dependencies, colonies, or conquests, in particular, that I feel the proper privilege, that of capacity, to write letters and lessons to the Dukes who may be in office. Allied to no party that is powerful in the country, advocating principles that are not yet fashionable in the advocacy, standing almost alone as a public political writer, with those principles, I am separated from every motive but that of pure patriotism and humanity, in thus paying my addresses to statesmen.

The political principles which I am advocating have scarcely entered the brain of any other public writer. Some of them have advanced so far as to propose, a separation of the church from the state: but none have openly contemplated and proposed a state of society and of politics without religion; and yet, religion, not money, is the root of all evil.

Your Grace has taken upon you the office of Lord Lieutenant of Ireland, at a turbulent moment, and my business, in writing to you, is, to give a simple account of the state of parties, as far as it may be gathered from the public prints, and the statement of a very simple, but still the only remedy for the sectarian distractions of that country.

In the first place, I will observe, that I do not see a reason for the circumstance, nor any advantage that it is to either island, that Ireland should be united to, or in any way governed by or dependent upon, Great Britain. The mutual independency of the

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islands would, according to my calculations, be their mutual advantage.

But under the present state of things, it will be answered, that in England there is a crown, and that, to separate Ireland from its rule, will be to shear it of one of its gems: notwithstanding that a bad government or a savagely turbulent people cannot be an ornament to the royal diadem.

I will not now dispute the propriety of this answer: but take and treat of Ireland as you will find it, on entering upon your nominal chief magistracy.

It is a Catholic Census, that, in Ireland there are seven millions of that religion and one of Protestants, and the one half of the Protestants being dissenters from the law-established church, there is a calculation, that, of the two classes of Protestants, the one half is favourable to the present claims of the Catholics; and a fourth, at least, may count, as being tied by interest to the establishment. This, then, is a critical state of things, where not one twentieth part of the population conscientiously supports a very expensive church establishment. This is a state of parties and of things, that cannot be honestly, wisely, nor politically continued.

Now what is to be done? Are the Catholics, as the major party, to take possession of the church property? The Protestant government of England and the Protestants of Ireland will say no. And yet that will be most certainly the case, if that property be not speedily confiscated and applied to political purposes, and if the Catholics receive a continued persecution and an exclusion from political equality. It is very clear, that they will morally swallow up the Protestants, if some new intellectual bone of contention be not thrown among them to attract their attention. Protestantism cannot successfully hold discussion with Catholicism; but there is a principle that can, and unless that principle be introduced into Ireland, and encouraged there by the English government, there is no hope of its continued and peaceable sway:—that principle is Infidelity. The only way of lowering the Catholic ascendancy is to offer it infidelity as a matter of discussion. I have been informed, that Lord Castlereagh took this view, when he was Secretary for Ireland, and joined an association for the distribution of Thomas Paine's *Age of Reason* among the Catholics. The merits of infidelity are, that it will triumph in discussion against any kind of religion, and when the latter becomes troublesome, the statesman is not wise who will refuse the quelling aid of the former, as the only moral control that can be in such a case used.

The Catholics have their faith settled by the "infallible" but indefensible dogmas of their church in council. The Protestants, as by law established, are, with the exception of a few Acts of Parliament, on the same footing. The Dissenters from those

establishments profess to judge for themselves, but still attach themselves to the dogmas of some priest; and no farther judge for themselves than in the selection of a class of priests. There is, in fact, no rational difference among the Christian sects, from the Unitarian to the Catholic, the Swedenborgian, the follower of Johanna Southcote, or the Freethinking Christian, that ventures to think freely on every thing but Christianity; but, in that case, makes a priest of a book, and takes from it an "infallible" but indefensible doctrine or dogma.

Such being the character of the various sects, distinguished in Ireland by the ebullition of a native savageness of character, not tamed by discussion, not softened by an enlarged education, untaught in humanity, unskilled in politics and unbleached in morals, savagely religious in the worst spirit of religion, having a majority as to numbers in the lowest state of human degradation, not only the blackest spot on the English crown and hierarchy, but a foul blot on the earth's humanity, pouring forth its degraded and degrading population on all surrounding nations, and envenoming the neighbourhood from a source that has its boast of having no other venomous reptile and where nature's venom is concentrated in the human animal, it is the most important business of surrounding humanity, to dislodge, disperse and neutralize that venom, to sap and undermine that religious fury, to educate, soften, civilize and humanize Irishmen in Ireland, to teach them politics and morals, to unpriest them, and this is only to be accomplished by legislatively, nationally and governmentally giving them infidelity as a lesson, and its free and fearless discussion as an example and a practice.

I will repeat a sentiment, which I have addressed to the Duke of Wellington; that *infidelity is the only outlet to sectarian dissension*: and this is proved, upon the principle, that truth is the only corrector of error, and investigation and discussion the only means of developing truth. Your Grace may go to Ireland and spend your quarter of a million annually there, and still leave it at the end of three, four, or seven years, a prey to the same dissensions which you find on your arrival. This has been the case with every former Lord Lieutenant. But let something new be done, let this new thing be done which I propose, and your Grace, as Governor, shall become the great moral agitator of Ireland, and cast into the shade the perverse, sectarian, and defective agitation of Daniel O'Connell and his adherents. Strive you to improve the bodies of Irishmen, and I will engage that their souls will find a corresponding improvement. Save them from their present degradation, and you will save more than the priesthood can save for them. Cure them of their national disorders and you will best prepare them for Heaven. Infidelize them, and they will no longer damn each other here and hereafter. Give them the proper lessons and they cannot fail to become

proper scholars and good citizens. I see nothing organically defective in Irishmen. I attribute their present degradation to circumstances. And, of course, I desire to see those circumstances removed. I state my views as to the only practicable means to accomplish that removal, and, in so doing, I feel that I have but performed a duty. I am not so much a bigot as to feel sure of being free from error; but that he is not in error is every sincere man's presumption. I am open to the same sort of correction as I propose to others. I can bear discussion. I court it, delight in it, have had many errors removed by it, and that which has been my mental good, I suppose, even modestly, must be good for others.

Religious people do not know the nature of free discussion. It is with them an untried principle. They cannot calculate its consequences. And they tremble at the first contact with it. I am so much inured to it, that I meet it placidly, and am never more composed than when I feel myself before a talented opponent. I fear no opposition, but constantly lament its absence. Preaching without discussion is the characteristic of faith and error; while discussion is the great trait of infidelity and a love of truth. The worship of god is the degradation of man; while man's improvement by discussion can never be deemed offensive to any morally intelligent power.

My Lord Duke, I meant, in this letter, to convey to you nothing more than a cursory view of the state of things which you will have to encounter in Ireland; a state of things, which, on all hands is admitted to be an evil; and for which, on all hands, a cure is desired. I have prescribed for the disorder without a fee, and as I am not the patient, and as little as any one connected with the patient, my individual gain or loss is scarcely to be associated with the administration or rejection of that prescription. I know well that the dose prescribed is not palatable to any existing and recognised party; but bitter as it may be, I stake my judgment on pronouncing it to be the only radical cure. I feel conditioned to minister relief to the ills of mankind in unpalatable prescriptions, and I have resolved so to minister in spite of their antipathies. It is for them to adopt or reject my ministrations: and this is the only apology which I make for what I do, and must consider this my most meritorious intrusion on the business and attention of his Grace the Duke of Northumberland.

RICHARD CARLILE.

THE CHRISTIAN RELIGION AS IT WORKS IN NORTH AMERICA.

A curious memorial has been received by the President of the Senate from a Mr. Crane, who calls himself the brother of our

Saviour, and who sets forth that he has descended lineally from David. That he has made his appearance in this country for the purpose of resuming his temporal authority; while his brother, now living in Ohio, the real Christ, has appeared to call his people together. He calls upon Congress for an appropriation of 10 or 12,000 dollars per annum, to enable him to discharge his high functions as temporal governor of the world, and hopes that the members will each transmit him a ten dollar note, and *frank* it. The madness of some men is sometimes laughable, but this man's is shocking. We should hope that no member will be found wild enough to introduce his petition.—*Washington (Penn.) Chron.*

(From the *Washington Ohio Republican*.)

An impostor was brought into this town on the 13th November, who declared himself to be Jesus Christ, and that he had recently come from heaven, on purpose of judging the world, which was shortly to be at an end. He attempted proving his divinity, by showing the prints of the nails on several members of his body. His judgment here was rather non-suited, for the citizens invariably believed him to be not only an impostor, but a felon, whose actions at some period had merited an acquaintance with *hand-cuffs* and *fetters*.

This strange prodigy is remarkably expert in quoting Scriptures, and is not without followers, as might be expected. He has erected his throne for the purpose of judging the world, on Leatherwood, about seven miles from this place, where he has been for about five weeks. On the 12th instant he ascended his throne with all the pomp and presumption imaginable, and commenced the execution of his mission. On the same evening, after having suspended his judgments, he repaired to the house of one of his followers (who accompanied him to this place), where all his proselytes, about twenty, were collected, for the sole purpose of worshipping him. At his presence they immediately prostrated themselves at his feet, calling him the true God. Among these enthusiastic devotees are found some who were considered the most respectable citizens of that neighbourhood; even some who have preached the gospel in at least two different bodies, and have now descended to worship this strange god, who declares that he can shake heaven and earth with his nod, that he can engulf the whole human family in the vortex of oblivion, if he should but say it, and that the hosts of heaven are prompt in the execution of his word.

The impostor was taken before a magistrate of this place, who could find no accusation against him—no law applicable to a god—consequently Jupiter was dismissed.

SPOTS ON THE SUN, &c.

An ingenious individual in Providence has very recently suc-

needed, by means of a seven-foot telescope, constructed by himself on a new principle, in bringing the entire image of the sun into a darkened room, upon a white screen, to the size of eight feet in diameter. He writes us that his astonishment was great when he perceived that every spot now upon the face of the sun, nine in number, was distinctly transferred to the screen, and was so plain that he could see every movement of them in their various and sudden changes. He says he could plainly discover that those spots were immense bodies of smoke, apparently issuing from volcanoes; and as they seem occasionally forced upward from the craters, now forming dense clouds, and now dispersing, considers those phenomena as accounting for the rapid changes of those spots. The escape of such a vast quantity of gas from the interior of the body of the sun would, he observes, as it surrounds that luminary, produce that bright and dazzling appearance which is the atmosphere of the sun. This theory may not accord with the opinions of others who have made observations on the subject; but the writer, at any rate, entertains the strongest belief of its truth. With the same instrument, which is but just finished, he has also examined the moon, and states his conviction that that body is covered with perpetual snow and ice, the dark spots discoverable upon its surface being frozen seas, and the lighter spaces land covered with snow. Those circular places which have a rising cone in the centre, he thinks are extinguished volcanoes, as no clouds are perceptible over the moon's face; which being covered with snow and ice, accounts, as he imagines, for its clear atmosphere, or for the absence of an atmosphere. This vast accumulation of ice and snow upon the moon's surface may be explained, the writer conjectures, by the nature of the moon's revolutions. He offers to construct instruments of the above description, by which these phenomena may be observed, at prices from 50 to 100 dollars; and at the same rate to furnish solar microscopes, on a new principle, with a magnifying power, at 12 feet distance, of 5,184,000.—*Boston Bulletin.*

THE SLAVE AND THE FREE.

SAY who's the slave and who's the free?
 The slave, the grovelling slave, is he
 Who god-like Reason hath in vain,
 And lets her languish in his brain,
 Bound down by tyrant custom's chain.
 Who from the lies of priestcraft draws
 Of good and evil all the laws:
 Who God's own image, as 'tis said,
 Yet doth his fellow-creature dread:
 Who nature's dignity doth sink,
 And thinks he hath no right to think.
 But as another points the way,
 Though captive Reason cry, nay, nay!

Who is the free? Who dares to show
 He thinks it right to do and know
 What Reason dictates should be known,
 What Reason dictates should be done;
 Who, tho' when tyrant powers oppress,
 He yield, doth not despise them less.
 Who dares to think that God is *good*;
 By priest-rid men misunderstood:
 And that he having Reason given
 To all, but idiots under heaven;
 Will send no wretch to hell for treason
 Against his will for using Reason;
 Nor most unjustly damn one brother
 For not being a d——d fool like t'other.
 In short, he's free, whose mind so true,
 Priest's book nor *blarney* can subdue.
 Who, where he finds his fellow men,
 Inflexible, embrace their chain;
 Pursues his way by knave and fool,
 With mind sedate and passions cool;—
 'Midst barking foxes, hissing geese,
 Reason is his, and his is peace.

H. M. L.

Westminster, Jan. 16th, 1829.

[This paper from Mr. Imray was not received until the last Number of "The Lion" was filled, or it would have had insertion with the notice of "My three Axioms."]

AN ESSAY ON MATERIALISM AND SPIRITUALISM.

BY I. W. IMRAY.

(Continued)

HAVING attacked the proposition which Mr. Carlile has put forth as an irrefutable argument against the being of a God, it followed, as a matter of course, that he could no longer remain silent; accordingly, he has engaged to "knock my theory or system down." This engagement, without any qualification whatsoever, saving a manly regard for personal feelings, I accept. Let it be known therefore, to all who may hereafter decide on our arguments, that I not only accept Mr. C.'s engagement, but, with due respect, challenge him, or any one else, to prove—

Firstly—That the universe, or any part of it, is eternal.

Secondly—That any first material cause could, by any possibility, have produced an universe, or any part or portion of one.

And Thirdly—That an intelligent first cause, or supreme being, wanted animal organs for its production; or that, of necessity, it must be of a like nature to human intelligence, which does want animal organs for its production, as far as relates to man. For the present, these are my grounds of argument. Let it be understood, however, that I cannot bring any very highly spiced learned

qualifications to the field; on the contrary, I must be met in a fair and equal manner; and met in this way, I stand forth to the combat; in the undressed sufficiency, and almost savage or primitive proportions of my nature, as doth the deep-hued human champion of the wild, ere he grapples with his fellow wrestler for the victor palm of triumphant struggles.

My axioms are unanswered: why are they so? If they can be answered, why not at once? When finished, my system is to be knocked down—why not before it be finished? I can muster a tolerable quantity of *whys*, but as, peradventure, not one of them might be the right one, I will add only, that I most respectfully invite, and not only invite, but also challenge, any person to a confutation of the aforesaid axioms. If they will not stand all trial and ingenuity of test, down with them, and the sooner the decisive blow is given the better. If, however, you cannot fairly floor them, why then they must stand; as if I know any thing of their strength, they will. Mr. Carlile's main proposition, respecting animal organs being necessary to the production of all intelligence, has been tested by these axioms; and if they cannot be overthrown, they will most assuredly overthrow that. Why, then, are they not overthrown, if overthrown they can be, at present? That proposition is in thrall, and like most other organic remains, *mute*. It is rather a curious fact, that so wide a sweeping argument as that I have proposed should be passed over in silence—an argument which, despite of evil and every thing else, proves the existence of a supreme being, unless, indeed, it can be disproved. Then, at it, ye sages, and disprove it if ye can; since in so doing, ye will have only one scarcely worth mentioning impediment to argue away, namely, your own and all other existences. Either ye must prove my axioms false, or atheism is a mere farce. I may be told, that cause and effect are mere sounds, expressive only of our ideas (or if ye like it better, *notions*,) of things. These ideas or notions, say ye, may be false; but granting that we may err in our judgments, at times, respecting some things, it does not inevitably follow that we do so at all times in all things. If, for instance, it be admitted, that of time we know not the extremities of its duration, it may be demanded, that we do know and perfectly comprehend the division of moments, minutes, hours, days, years, and ages; therefore, though we know not the beginning nor the end of time, as a whole, yet we perfectly understand and compute each moment in its order, as a part of that whole; therefore, we know what is meant by the word time: and the word thus used is a correctly understood vehicle of our meaning. Again, of the words *light* and *darkness*—we know as well the meanings of those words, as if any philosopher should pourtray all their intermediate shades to our reason, and launch out into an almost endless discussion on the opacity of certain bodies; or the transparent, or luminous, or re-

fecting qualities of others. Thus, those words express exactly our knowledge and meaning concerning them.

(To be continued.)

NOTES ON I. W. IMRAY'S METAPHYSICAL "AXIOMS."

First.—Mr. Imray should be told, that there cannot be a metaphysical axiom.

Second.—That it is a principle of fair and free discussion, that one should finish his tale or argument before another begin; more particularly so, where the one makes pretensions to establish an all-weighty system; which cannot be properly weighed by the other, until it be acknowledged by the propounder to be complete. To have taken up the propositions by piecemeal, would have justly incurred the demand of "*wait and see what I have to advance.*" So much for the "why's."

Third.—I never encountered a more jumbled lumber of words without meaning, than these essays, or this continued essay, by I. W. Imray, on the doctrines of Spiritualism and Materialism. They were inserted in THE LION, because some of his former pieces had been respected, and because nothing so ridiculous, as a whole, was expected from him. I read his continued essay, and his pompously pretended axioms, without gleaning an idea, or discovering a particle of good sense in them; therefore, I should have pitied the author's mental vagaries and have never thought of answering them, had I not been so portentously challenged to answer. His supposed and vaunted arguments left no impression with me, on reading them; but since he has privately as well as publicly boasted his intention, to go forth, in the armour of his essayed arguments, the champion of spiritualism, it may be as well to try, if his coat of mail may not be kneaded into an unleavened absurdity, and be made a paste that shall substitute for tar and feathers, sufficiently convincing to the by-stander, that the fine metaphysical plumage has not grown, but has been stuck on in derision.

As the reader will probably have just read the part of the essay which accompanies these notes, it may be well to trace backward the pretended arguments and consequential "axioms," and to take up the last piece first.

I am challenged to prove, that the universe, or any part of it, is eternal.

I do not now make the assertion; therefore, why am I called upon to prove, that which admits neither of proof nor disproof?

Eternity is a word, that cannot be brought within the scope of reason. I have, therefore, discarded it from my vocabulary, and will say no more about it. I may add, that, having no system, I have not the word *universe* in my vocabulary: and

this explanation answers the second challenge. I know nothing about the production of a universe, nor that existences, in the general sense, were ever any other thing than what they now are, as to presence or absence. I have no general beginning in my vocabulary, no general end, no first cause, no last effect.

To the third challenge I answer, that we see arrangements of matter produce intellect; but we do not see intellect produce matter. We see matter the cause, and intellect the effect. But we do not see intellect the cause, and matter the effect. There is a cause and effect argument for you, with a vengeance, Mr. Imray. It is really a figurative turning of the world upside down, or topsy-turvy, to make intellect the cause of matter. You may as well and truly say, that the musical tone makes the instrument, instead of the instrument making the tone, as to say that intellect makes the matter. It is an axiom, Mr. Imray, that man has made his gods or god, and that the gods or god did not make the man. God is a metaphysical idea, which a knowledge of physics disperses or destroys.

Can it be worth while to waste more words and paper on this metaphysical subject? Will it not be sufficient to inform Mr. Imray, that every system-maker must expect the same critical treatment which he has found? No comprehensive physical or metaphysical system, as to theory of the earth, or theory of what is called universe, can be formed. It is unpardonable presumption, and the vanity of insanity, or the insanity of vanity, that attempts it. I have now carefully re-read all that he has written upon the subject, and I find that what he emphatically calls "my three axioms" to be nothing more than the climax of a series of absurdities, containing nothing intelligible in any one sentence; nor in the aggregate of sentences. He began with a system of cause and effect, and thought he could strike out an all-pervading theory; but though the phrase *cause and effect* may be properly used in a limited sense, the more it is strained beyond that limit, the more absurd it becomes. It is so with all systems; and the confession becomes human ignorance.

In any thing here advanced, I do not contemplate an offence. He who cannot bear paper-shot, has but a bad physical as well as metaphysical system. I. W. Imray is unquestionably a poetic and philosophic genius; and this prompt check upon his first wandering from the right path, cannot fail of being to him useful. Let him observe, acquire, and preserve the best of manners and of habits in private life; and, sooner or later, he will not fail to become a distinguished and respected public man. By all that I can perceive of him, I think he has much of which to reform himself; and he will find that the distinctions of the best social regards are only to be obtained on that ground; and that genius unaccompanied with good habits is more a subject of pity than of admiration.

R. C.

THE WIDOW AND JESUS CHRIST.

A buxom dame of twenty-eight,
 Who'd liv'd a wedded life
 Without much strife,
 And lik'd full well the matrimonial state—
 After some years of conjugal felicity,
 Unfortunately lost her better half.

.....
 Some said
 He died in bed,
 Of a disease which troubled him full sore,
 And which he'd had before,
 To wit—
 An apoplectic fit.
 Others affirm that his disease
 Arose from eating cheese,
 If so—beyond a question
 'Twas indigestion.
 No matter what it was that caus'd his death,
 'Tis clear he died—for want of breath.
 His wife not dreaming he was dead,
 Slept soundly by his side in bed,
 Judge then, good reader, of her consternation,
 And lamentation,
 When she awoke upon the morrow,
 And found, much to her sorrow—
 Her widow'd state,
 And the sad fate
 Of him in life she'd lov'd so well ;
 Her grief no tongue can tell,
 She sobb'd and sigh'd,
 And cried,
 Till she could cry,
 And sob and sigh,
 No longer.
 And then, she dried her tears,
 And calm'd her fears ;
 Determin'd to get some one to protect her
 She sought her spiritual director,
 Told her hard case
 With piteous face,
 In moving accents and pathetic voice,
 And begg'd that he would give his best advice
 In an affair so nice.
 For six long months she had been sorely grieving,
 And now, conceiving
 That this was time eno' to mourn the dead—
 She said,
 She wish'd again to marry,
 But that she had resolv'd to tarry,
 Until she got the worthy man's direction,
 'Bout a new conjugal connection.

.....

Now this she did, to sound
 The parish parson,
 For she had lately found
*Un garcon,**
Beau-bien fait, gentil, amiable,
Et charitable,†
 And would have married him I ween,
 But that she had a twinge of conscience,
 And lik'd not to be seen,
 In wedding gear,
 Until a year
 Had fully pass'd away,
 Since to cold clay
 She had consign'd her former spouse,
 With a due sense of feminine propriety,
 She could not make fresh marriage vows,
 Nor enter into conjugal society,
 Until she had receiv'd full absolution,
 She therefore took the resolution,
 Of waiting on the parish pastor,
 Just to announce her late disaster.
 In order to propitiate his favour,
 Some wine of goodly flavour,
 Was pack'd and sent ;
 And then, she went,
 Carrying in hand the usual fee,
 For, d'ye see—
 Without it, she had sense eno' to know,
 It were no use to go—
 What passed on her side, reader, you have heard,
 I gave it word for word,
 The priest look'd grave at her narration,
 And without any hesitation ;
 He would have lectur'd her in serious style,
 But that a smile
 Play'd on his holy cheek, when he beheld
 The money which in hand she held ;
 Of course 'twas graciously accepted,
 Just as the widow had expected.
 After a little due reflection,
 He said, " he could see no objection
 To her indulging her affection,
 By a new conjugal connection ;
 For marriage was a holy state,
 Ordain'd in heav'n by the great
 And godly father of a fallen race."
 Something he said of faith and saving grace ;
 But, reader, this is nothing new
 To me or you.—
 At many a gospel-shop on Sunday,
 This doctrine's preach'd—and on a Monday

* *Garcon*.—A young bachelor—an unmarried man.

† *Charitable*.—This word is not here to be taken in its vulgar acceptance. The young man's charity consisted, in a desire to relieve her of her widowhood.

Just seek the chapel of old Wesley,
Or Whitfield—and you'll hear expressly,
That some are chosen for salvation,
And others sentenced to damnation.
In short he gave a long discourse,
And might have preach'd till he were hoarse;
Without the least effect, for she

On other matters far, was thinking—
Instead of drinking
The draughts of holiness which in he pour'd
She thought he bor'd;

And was quite tir'd of his prosing,
In sooth, she had in view more sav'ry game,
And sure was not to blame,

To cut the matter short, as he was closing
His long-spun speech; he recommended,

That she with due submission,
Should seek the church, and there beseech,
In reverential speech

The blessed Jesus' permission,
That she again might marry—this she did
As she was bid;

Kneelt 'fore his picture, well dissembling,
"A wholesome fear and trembling."

Begg'd he would be with pity mov'd,
And let her wed the man she lov'd;

I had forgot to tell she had a son,
'Bout twelve years old,
Just as he should be—bold,

And fond of fun.

The youth had seen his future father,

And (why I cannot tell) he rather

Dislik'd this suitor for his mother's hand,

To tease her therefore he resolved to stand—

Behind the picture of Christ Jesus!

(What a vile sinner 'twas; Lord bless us!)

And there,

When she had finish'd her long pray'r,

In voice emphatic he cried out no! no!

Just fancy reader, the poor widow's fright,

This strange ejaculation put to flight,

Her former piety and indignation

Soon superseded previous consternation.

In accents, not the mildest, she exclaim'd,

"Pray hold your tongue, you little rascal, do,

And let your virgin mother speak,

Who knows these matters better far, than you."

What need there more be said,

In one short week,

Young Collin and Dame Jeanneton were wed.

If piety with *ist'*rest square—'tis well,

If not—religion may just go—to Hell.

SCHOOL OF FREE DISCUSSION, 62, FLEET-STREET

WE continue our notices of this School, not so much with an idea of its importance, as to the numbers who attend it, as in consequence of the importance of the character and example of such a school. It is, in reality, a school of physicians, or a physical academy, where any disordered mind may ascertain the extent and character of its disorder, and receive a cure. It is a beginning on the right ground, yet in its infancy, but certain of manhood.

On Sunday evening last, the standing question found two supporters in the affirmative—the one a young French gentleman, who united the contradictory character of a *reforming optimist*, asserting, in the same sentence, that every thing was right, but that every thing wanted reformation: and the other, a gentleman of the Free-thinking Christian school, who had some proof given him, that Christian Free-thinking was not the *most free-thinking*. The French gentleman's *reforming optimism* afforded a field of sportive play upon its contrarieties, and a showing of the folly of adopting any kind of metaphysical system; while the Free-thinking Christian gentleman's inference, as to the character and motives of Mr. Carlile, gave proof how much men, even neighbours, lose in knowledge of each other, from the want of more contact and discussion. This gentleman advanced the supposition that Mr. Carlile had been driven by persecution to his present opinions. The imputation was most fully removed by explanation; for if a man submits himself to discussion, he cannot be a bigot from any circumstance.

We invite Christians to this school, and the more freely they think, the better they will suit us as opponents. There is no satisfaction to a man of some knowledge in being opposed by a mere simpleton. We do not expect the bishops to visit us; but we should like their company, and most certainly we court their opposition in any way, but rather in discussion than in any other way.

The advantage of this School is, that every one is free to speak in it, observing only the common courtesies of good society. And the mere practice of free speaking is the best guarantee for the acquisition of the largest amount of knowledge.

The business of the School commences at seven in the evening, and lasts generally until ten. The terms of admission are Sixpence for the evening, or Five Shillings per quarter. A studied improvement in the accommodation will be observed as far as it be prudent or called for.

CHANDLER-SHOP CO-OPERATION.

I RETURN to this subject, because there are many friends whom I respect, who look at this sort of co-operation, as the only immediate remedy for the evils which afflict the working classes; while I am so dull of apprehension, as not to see any prospective good in the project, and while I see in it a sectarianism, a want of simplicity and neighbourly regard, and a source of new social contentions.

The progress and state of the co-operative project has been thus:—Mr. Owen, its founder, or reviver, proposed a co-operation which should supply all its wants within its own circle. Societies, subscriptions and experiments have been carrying on during the last twelve years on this project, until all have failed and sunk into nothingness, leaving not even the comparative advantage of slow progress or same continuancy. The project is to all intents and purposes extinct, without even a hope of revival.

Out of the embers of the expiring system has arisen, not a new phoenix, but a sort of cuckoo, that keeps up the one tone of *co-operation*! but in theory is rather spiritual than material. It is to be a co-operation of pounds, shillings, and pence, and not of bodily labour. I find fault with this, as with every other spiritual system. It is a sort of lottery, a gambling, a sectarian dealing, which, as it admits not of general beneficial practice, cannot become a general good. It adds to the defect of Mr. Owen's project, that of unfair and unneighbourly dealing. His project was complete as to a circle of interests, of want and supply, of labour and reward, of wages and expenditure. The other is not. Here the circle is only to be made up of expenditure and its products, while the means of that expenditure are to be drawn from another source, and from a source that is to receive no return of benefit. I may be told, that a man gives his labour for his wages. True; but if he give new cause for a choice in the employment, if he withholds selfishly an advantage that should be common, and deprives the party from whom he seeks employment, of a sort of natural or social benefit, he must not complain of the retaliation that will give a preference of employment to another, not in his circle, and which other shall be employed at a more reciprocal or higher rate of advantage. Your *chandler-shop co-operation* is a monopoly of interests, that, however it may benefit the monopoly, is socially injurious, and cannot, in my view, be usefully encouraged.

Let us suppose a co-operative shop of this kind in any small township, where there shall be two persons of every trade: and that one person of each trade shall form the co-operation and deal with each other in all cases. Here nothing but an uncalled for and mischievous sectarianism is produced: for the other series of

trades would certainly and necessarily co-operate in a retaliation upon the first, and thus they would strive to do each other all possible mischief. The one series would not employ the other, while all the bad feeling that would arise, certainly attaches itself to the first principle of the co-operation. This principle of co-operation may do for a new society which begins to clear a forest; but is not to be beneficially and productively ingrafted upon an old community.

My principle of independency has never been more strongly tested than with the advocates of co-operation. Many of them are my friends, most of them the readers of my publications, one of them is the only god that I secretly worship, the most admirable man, living or dead, that has been presented to my knowledge of character! and yet it is here that my opposition is found, and I feel that I can no more make friends by the support of any thing that has hitherto been advanced, as a co-operative project, than I can make friends by the support of any one or all of the religious sects of the country. I have seen a very large amount of absurdity among the co-operatives; but I never found that practical goodness in the project with which I could co-operate. I give them credit for the best of motives; but I cannot yet join them.

R. C.

THE NECESSITY OF A DEVIL.

The Devil and Jehovah seem
Like boys who see-saw on a beam :
And should the Devil tumble down,
Jehovah 'd tremble for his crown.
Therefore, good Christians, pray be civil,
And, with due reverence, treat the Devil.

TO THE ADMIRERS OF SHELLEY'S POETRY.

WE have on sale some copies of the original of "The Revolt of Islam." All that have been hitherto sold have been cancelled copies; though I am sorry to say that after the appearance of his Queen Mab, Mr. Shelley wrote with due regard to public opinion and with but little regard to his private sentiment. The Revolt of Islam is an 8vo. volume, price half a guinea.

SUBSCRIPTIONS FOR THE REV. R. TAYLOR.

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LETTER 50.—FROM THE REV. ROBERT TAYLOR.

CHARACTER FORMED BY CIRCUMSTANCES.

DEAR MR. CARLILE,—It is an universal law of human language, that, as it is the index of the human mind, so, like the human mind, its terms and *materiel* are incapable of being fixed: its sense alters regularly as the mind alters. Such words as in their etymons, or most primitive application, originally conveyed an ill sense, by length of time, familiarity, and use or abuse, come at last to be held as euphonous and agreeable. And epithets are claimed as honourable which in earlier times were considered and intended to affix the most offensive stigma. *Infidel* and *Apostate* are words of this class. As Christianity every day sinks more and more into suspicion and contempt, the terms *infidel* and *apostate*, as signifying those who have ceased to believe, and who avowedly *stand-off* from all support or patronage of the Christian system, become honourable and glorious, and will ultimately become the highest style and designation of a wise and good man.

Thus, too, the opprobrium that attaches to legal punishments is worn away, and their ignominy rendered honourable, when they have been inflicted without justice, and endured without crime. Thus the felon's cross has become the badge of princes, and the lictor's lashes on the martyr's back are held to be as glorious as the scars of the conqueror. Nothing is so revolting to our apprehension, on the first blush, as the idea of the tenant of a gaol; and I must say, that, with the only exception of persons who get something by me, I have seen no individual enter this prison who has not scowled on me with all the scorn and cruelty of mien and manner that could be imagined, to measure out the very widest difference between us. This sort of carriage has especially characterized all who might be thought to rank as gentlemen—the Surgeons, the Lawyers, the Clergy, down to their meanest representatives, not one of whom has in any one instance bestowed on my feelings the relief of a good-natured look, or spared me the smart of the proudest and most disdainful one that vanity ever set upon the brow of malice. The other day, the prison was visited under an order from the Rev. Mr. Winfield, himself the proudest of the proud, by a Rev. Mr. Porter and his friend, the son, as I have heard, of an Irish bishop; they both wore quizzing-glasses, and evidently came solely to see me; they watched me round the garden, and in the most rude, unmannered, and offensive way that could be short of pushing me, to make me get up, with their sticks; kenned me like a wild beast in a menagerie, till my keeper himself was ashamed, and actually asked them to speak to me, in his way of coarse but real courtesy, assuring them that he

knew it would please me—but *they were afraid*, and I felt myself obliged to retreat into my inner *den*, to escape from their impertinence. I am persuaded that Mr. Orridge would not have suffered them to behave as they did. WILLIAM TIDD, the turnkey, who is really a very good-hearted man, felt for me, and gave them the best hint that such a man as he could venture to give to "*such gentlemen as them there.*" However, they saw the exhibition for nothing, putting neither a *sous* into the prisoner's poor-box, nor paying the showman for explaining my nature to them. But *redcat unde digressa*, that things in their first sense opprobrious, may by time and qualifying circumstances, come to have their opprobrium lessened, neutralized, or even changed into honourable considerations, I hope my misfortunes, shall stand in proof.

I cannot deny that I am full-fledged and feathered as a jail-bird—am a character well known to the police, and have really been in no fewer than half a dozen different prisons;—am still in prison, and like to be so for I know not how long to come, or not long out of one prison but into another, for all my days to come. Yet not the bitterest enemy I have on earth could name an individual of the human race at this moment, whose character, weighed and compared with mine in every respect whatever, would turn the scale in *my* disparagement. I have never been either criminal or insolvent—never did an act of violence, of fraud, or of oppression—never took from any man that which was not mine, never withheld from any man that which was his—never did to any man or men the thousandth part of the grief and thrall that have been done to me—never failed of doing to all men as justly and as kindly as men could claim or wish from man.

How, then, comes such a man to be ranked with convicts and felons, cut off from society, and held as unsafe and unworthy of "the cheerful haunts of men?" Why stands it thus?

1.—June or July, 1826. Thrown into the prison in Searle-street by arrest, without notice, on the fraudulent claim of the swindling Quaker bankers of Bristol—as see *Lion*, Vol. 2, No. 9.—Because an Infidel.

2.—February, 1827, Saturday night,—Thrown into Giltspur-street Compter for blasphemy, by the persecuting bigot, Alderman Brown.—Because an Infidel.

3.—June 24, 1827. Thrown into the King's Bench Prison at the suit of the swindling Quakers of Bristol; a *fraudulently* pretended claim on an old acceptance *fraudulently* acquired six years and a half before, being the *ostensible* motive, religious malice and persecution being the *real* one.—Because an Infidel.

4.—August 12, 1827. Imprisoned by the Marshal of the King's Bench in the DUNGEON of that prison for blasphemy

charged as spoken whilst in that prison, and for playing at chess on the Lord's Day.—Because an Infidel.

5.—Oct. 29. Imprisoned on the verdict of a Jury upon a Judge's warrant in Chancery-lane, second time—Because an Infidel.

6.—Feb. 7, 1828. King's Bench, second time, from whence removed to the Gaol of Oakham—Because an Infidel.

Power of Assigneeship granted by Insolvent Debtor's Court, still retained by the swindling Quaker bankers of Bristol to be brought forth against me at any time—Because an Infidel.

Two other indictments for blasphemy, on both of which true bills have been found, on the file of the Crown-office, to be brought forth against me at any time—Because I am an Infidel.

If I had millions of money, I could sooner eat fire than consent to satisfy the demand of the Quakers. I never owed them the money—they know I never owed it them. Nor have they themselves ever sought or claimed it, but to annoy, and torture, and persecute me.

Our magistrate, the bluff good-natured Tory 'Squire, Fludyer, gives me his counsel—"Ah, well-a-day! give 'em your promise, that you will in future conduct yourself in a quiet inoffensive way, and you may depend on't, they will proceed no further against you."

But who's to trust 'em? What owe I to their merey? What ground of confidence have I in their justice? And do their Christian Graciousnesses propound as terms of peace to a poor cockchafer on a pin and string, that if he will cease to hum and twirl, they will let him dangle to death without any further annoyance?

"Let them," said I, "restore me to the *status quo ante bellum*; let them but do me the ordinary justice that would be done to the greatest felon in the kingdom, who, having endured his punishment, and served out his term of transportation, has his chance of recovering his peace of mind, and regaining the respectability from which he fell; can be prosecuted no more, can be threatened with prosecution no more, and has no man to thank for his security. And I am only to walk God's earth and breathe illimitable air, in obligation to the mercy and forbearance of the thieves* who put me here, who will be so good, so kind, and so gracious, that if I conduct myself to please their Christian Graciousnesses, they will let me enjoy my life in quiet." But as for the securities required for my good behaviour for five years to come, I took the liberty to put the question to his Worship, 'If they are, Sir, a mere matter of form, and never likely to be enforced, would you give them for me?

* Thieves! Yes, THIEVES! THIEVES! I must call them *thieves*, for who can be greater thieves than they who rob a man of his liberty?

Ah, no! Is there a Christian on earth who would e'en go through your mere matter of form, and subject himself to a hazard, which you represent as so very little? No, in all the world not one! So much virtue as would lift a finger to do right to an imprisoned and persecuted Infidel, never yet warmed a Christian heart. A Christian cannot do a generous action. He can build schools and hospitals, found colleges and universities, and could not indeed resist the sympathetic yearnings of nature, at the sight of the sufferings of a man, of a stranger, of a dog, of an enemy; but not of the enemy of his faith—that obstruction his charity could never overleap nor overlook, nor so much as send the kindness of even a *kind thought* beyond it.

Mr. Fludyer left me with kindly-intended commendations, that "I should think of the hopelessness of my ever getting out without conforming to the *letter of the law*; that I should consider, that upon the expiration of my term of sentence, I should, in all probability, be removed to some other prison, as a *debtor* for the amount of the required securities, and must no longer expect the comfort of having a room to myself, and of being *entirely alone*, (O, what a comfort!)—that my health must sink under it; that I should become dropsical or melancholy; and that my life really would not be worth a penny." I give you his *very words*. I wish they were not of a nature to be remembered so accurately. The matter concluded with his "*Good bye*," upon my assurance of the firmness of my purpose, and proposing to his own feelings and fairness the ultimate question, "Is it much that I require, Sir? I only ask that persecution would gauge the measure of its own appetite, and having furnished me enough, would let me go." I wished to have persisted—How can I ever hope to settle in life, or to follow any retiring and inoffensive avocation, when the first indications of my returning prosperity, whatever I shall be, or however I shall conduct myself, will subject me to the second pouncing of those vultures, who only keep their Lent till my lacerated liver shall have grown into quantity enough for another meal for them? Will *they* forgive? Will they relent? Will they *let* me be quiet, or give me but such a degree of assurance of the probability of their forbearance, as that I possibly *could* be quiet? Will the swindling Quakers of Bristol give up their fraudulently-acquired power of assigneeship, which they hold for the sole purpose of enabling them to persecute me and mine for ever? Will the Aldermen Brown and Atkins take off from the file of the Crown-Office the two lying and perjuring indictments *there* lodged for the intended perpetual terror of me and my friends? Will the Secretary of State dispense the claim of securities for my good behaviour, and restore me to the enjoyment of such a share of confidence in my future good behaviour as is allowed to thieves and highwaymen, when the term of

their punishment is expired? In a word, have I any ground or reason to think that my persecutors will, for any consideration whatever, fail of dealing with me in the very harshest and cruellest manner that they possibly can? Why, then, they *make* my character—they are the authors of the part that I am to play—and have composed the sentiment in my breast that, suits it—

“Rather than thus, come fate into the list
And champion me to the utterance!”

I have no prospect in life, for they have *walled up* all other view, *barred off* all other hope, *shut* me in, and shut peace out; so that I have no other alternative, “but bear-like I must fight the course;” must make persecution perish from before me, or perish as its victim. Victory over the power of my persecutors may be achievable, and satisfaction to my own feelings, in the ardour of the glorious struggle certainly attainable; but peace, never! quiet of heart in any other direction—never!—I must stand on the highest step of the ladder of honest *daring*; I must give them all the trouble I possibly can, I must be dust in their eyes, cantharides in their ears, a thorn in their sides, a vexation at their hearts, their gout, their stone i’ th’ kidney, a botch, a blain, a plague, a pest upon them! I will be all this;—till I conquer from their policy and their fear—the immunity which I could never hope for, from their justice—I have wished that they would have left me alone: we shall agree at last, for I will make them wish so too. None but fools and idiots ever yet thought light of the counsel of the dying Abausiad—“In the height of my prosperity, I said to detraction, who will hear thee; and to malevolence, what canst thou perform; but my son, despise not thou the malice of the meanest; remember that venom too often supplies the place of strength: and the lion may perish by the puncture of an asp.”

Your’s truly,

ROBERT TAYLOR.

Oakham Christian Evidences, Jan. 24th, 1829.

P.S. My mind is much encouraged and refreshed by the shutting of a door through which blew one of the coldest winds, that ever cramped my energies—the fear of an unprovided old age: “a friend at whose house you spent an evening,” has I understand put me in his will, as an annuitant at £100 a year. But as the chance is, that he may be as young as I am; I can only rejoice in his *example*, as an encouragement to and a memento of rational duty, to those whose love I have deserved, oh! that they may show not me so ill a turn, as to get them out of life—leaving a man who played his part to their satisfaction i’ th’ morning—to all the horrors of an unsheltered rainy afternoon. I could wish a good many might thus remember me in their will, because those

who would do so, are the last on earth whom I could wish to survive. Those on whom nature gave me claim, you know have cut me off from all succession.—Those who would not turn their backs and leave a virtuous man to be the football of hypocrites and tyrants when they could help it, are my heart's blood's relations—there is no nearer of kin than they and I, in nature!

MIND AND MATTER.

To the Editor of "The Lion."

SIR—Lately perusing the Natural History of the celebrated Buffon, I was so struck with some of his metaphysical remarks on the nature of man, that the following queries almost immediately presented themselves to my mind:—

1. Are we so completely certain of the existence of *matter*, that not the smallest doubt remains? And does not the phenomena of dreams, (notwithstanding the ingenious reasoning of Mr. Walter Miller,) in some degree sanction the notion, that what we call material objects may be altogether an illusion?

2. Is not a man completely certain of the existence of his own *mind*—that is, his ideas and perceptions? And is not the metaphysical position of Descartes, "*I think, therefore, I am,*" the most self-evident and infallible one that can be urged, and does not it relate entirely to the mind?

3. If eyes are absolutely necessary for the perception of objects, whence arises it that we clearly perceive these objects in our sleep, when we know our material power of vision is completely closed? And if it be objected, that our perception of objects in dreams is merely ideal, may it not be strongly urged in return, that our perception of objects when awake, is also merely ideal?

4. May not a similar query be put as to the sense of feeling, of hearing, of smelling, and of tasting?

5. If a person should take upon him absolutely to deny the existence of matter, who shall prove him to be in an error;* since the only *infallible* knowledge that he possesses, is, that *he*, his *very self*, exists; and this *he*, or *very self*, is, truly speaking, made up of ideas and perceptions which cannot be made to appear as matter?

6. Would not a fair answer to the above simple queries go to prove, that the existence of mind is more certain than that of matter, and, consequently, that it is rather stretching a point to

* A person adopting such an opinion, could not on that account be charged with being insane, since it is the *reality*, and not the *appearance* of the thing, that would be denied. Neither would a blow on the head that should knock him down, be to him a *convincing argument*, since the power to feel must be solely referred to the mind.

assert, that a substantial organized brain is absolutely necessary for the manifestation of every species of mind?

I would not wish it to be inferred that I really adopt the *Ideal System of Berkeley*, but at the same time I must declare, that the more Material System seems to me full as extravagant. Perhaps the safest decision would be, to consider them as the two extremes of the wanderings of the human intellect, and that Truth centres round the midway point between: in plain language, that Mind and Matter have both a *real existence*.*

The following deeply metaphysical observations, by the anonymous Editor of a collection of Voltaire's Theological Works, in four good-sized volumes,† I have translated, as having a near relation to the subject of this communication:

"M. De Voltaire appears to regard the human mind rather as a faculty than as a distinct being. Nevertheless, it seems to me, that the idea of existence, with respect to us, is in reality nothing but that of *permanence*; that the *I*, or *self*, is the only thing whose permanence is proved in a manner perfectly evident; for the permanence of any other being, and consequently its existence, wholly depends, as it were, on a kind of analogy, and has but a probability which is more or less great. *My mind*, then, and *I*, are without doubt the same thing. One cannot, indeed, properly say, *I have a mind*—such an expression is destitute of meaning; but *I am a mind*, that is to say, a thinking being.‡

"With regard to the body, I conceive there is no part of it, considered as a substance, that is, identified with *me*. I say as a substance, because, in truth, I cannot deny, that were I to be deprived of my heart, or brain, I should fall into a state of which I can form no idea; but I can conceive, very well, that every part of my body might be changed successively for other particles, and that the result should be to me another order of ideas and sensations, without the identity of *I* or *self* being at all destroyed.

"This feeling or perception of *self*, must subsist in the other animals as well as man; and to every one, the existence, the

* Put in motion, and then D. D. will have his Trinity in Unity complete. Matter, the Father; Motion, the Son; and Mind, the Holy Ghost. I am doubtful, whether, according to Plato's dreaming, I ought not to have put Mind before Motion.—R. C.

† The work is rather a mixture of metaphysics, morals, and theology, as the title expresses. The following is a list of some of the pieces, which I mention merely because I have never seen them in English:—The Metaphysical Treatise; Decide we must, or the Principle of Action; Commentary on Mallebranche; Letters from Memmius to Cicero; Remarks on Pascal's Thoughts; Sermons of the Fifty; God and Men—(a work of some extent) Epistle to the Romans; The real History of the Establishment of Christianity.

‡ What if he were to say, *I am a body*, an identity, a thing to be identified? Would not that have been a more complete expression of existence, than to say, *I am a mind*; many men having no more mind than a horse? Could a horse say, "*I am a mind*," or have it said of him, "*he is a mind*?"—R. C.

permanence, of this *self*, is the *only* certitude that cannot possibly admit of a doubt."

After reading your severe criticism on Mr. Imray's *three axioms*, I am rather fearful of hazarding anything further on the subject of Mind. The fault of that gentleman's metaphysics consists in their being spun out much too fine. The understanding of the reader who has been accustomed to meditate on material, and consequently more substantial objects, actually cannot grasp them, and therefore no wonder he consigns them over to the "world of shadows." I conceive, however, there are many *legitimate arguments* to be urged in favor of the independent existence of Mind, exclusive of those I have submitted above, which, indeed, only tend to raise up one fabric by completely sapping the foundation of another. And defend us from the confusion that would ensue, should mankind ever generally take it into their heads, with Berkeley and Hume, that "Life is but as a Dream!"

I shall conclude, not with an *axiom*, certainly, but with a proposition that seems to me, at least, beyond a refutation.—All the more regular phenomena of Nature, strongly appear to be the result of a Power that we cannot better express than by the term *Mind*; taking that word in a *general sense*, and not confining it to the *peculiarities* of the human intellect.

Jan. 26, 1829.

D. D.

NOTES ON D. D.'S COMMUNICATION.

If the word *metaphysics* means any thing or idea which the word *physics* does not mean, I should use it to express the world of human errors as distinguished from the world of realities, faith as distinguished from evidence, imaginary inventions as distinguished from the ideas formed by tangible or visible objects. Johnson, whose superstition must have left him ignorant on such a subject, makes no distinction between *physics* and *metaphysics*. The spiritualist can know no distinction between the words; but the philosophy of the Fleet-street School of Free Discussion develops the distinction with which I have begun this article, making, most properly, *physics* relate to truth, as through all known or proveable existence, and *metaphysics* to the errors of mankind; for if physics define the former, metaphysics must, if it define more, define the latter.

With this definition of metaphysics, I have to remark, that the metaphysicians return to us, with their idea of super-human or super-animal mind, in a spirit of doggedness and dogmaticalness, that seems to bid phrenological defiance to instruction, and a quixotic gallantry to defeat. And after all, we *physicians*,*

* This word is used in its original and proper sense, and not in its polluted application to empiricism, which is, in my view, the sum and substance of all pretensions in the healing art.

have nothing but windmills for giants, and words for things, to cope with.

In answer to the first question of D. D. I venture the assertion, that we are so completely certain of the existence of matter, that not the smallest doubt remains. The proof is, in the circumstance, that D. D. had a proof of material existence, beyond the "*I think*" of Descartes, or why did my writing, or the writing of Buffon, make an impression on his sensations; and why did he write to me on the subject, with an assurance, that such writing would be noticed by me and return to him in letters of another shape? Did not his calculations evince positive existence?

We have proofs of material existence in simple gases, and in many of the ramifications of their compositions, producing most certain results, and acted upon with a never disappointed conviction of positive existence and positive consequence; and though we cannot *physically* detail all existence, there is not the least reason for a metaphysical guessing beyond physical knowledge. The metaphysician is an "*I think*" and an *I know* proof of the material existence of mental insanity; a proof that insanity may be produced by bad education.

The phenomenon of dreams neither proves nor disproves any thing more in the state of existence, than that the animal has many points of sensation, that are not all allayed by sleep, the great characteristics of life, such as digestion of food, respiration, circulation, secretion and excretion going on while asleep as well as while awake. Dream is made up of the sensations of the interior of the body, as distinguished from sensations being produced by exterior objects. An animal may dream while awake, and the comparison of dream to rational reflection, is that of metaphysics to physics, faith to evidence, and religion to infidelity.

I do not think the proposition of Descartes, "*I think, therefore I am*," the most self-evident and infallible that can be urged. What was it that said "*I think, therefore I am*?" The mind of Descartes? No, not as a distinction from body, for the mind, under that distinction, neither speaks nor writes. It was the body of Descartes, the matter of Descartes, which includes mind in its functions and actions, that said, "*I think, therefore I am*," and the proposition was the worst proof of existence that could have been chosen; for what proof could Descartes give, that he thought, beyond that of analogy. To have said, "*I hunger or thirst, therefore I am*," would have been a better proposition, on an analogical proof, than "*I think*." But to have said—"*I eat, therefore I am*," eating being essential to continued existence, would have been a proposition, not only self-evident and infallible, but exhibiting acting proof to others, which "*I think*" cannot exhibit.

Metaphysicians, Soulists, and all religious people dream and act, as if they were ashamed of the functions of their bodies. The existing social order of England is made up of this error. They positively discard and condemn the functions of their bodies in theory, and the exceptions in practice constitute the principle of hypocrisy and secrecy.

I boldly assert, surrounded by every clear proof, that mind is nothing more than one part of the action of animal life, made up of sensation and experience, and thus fluctuating in its individual and aggregate quality, quantity and progression, depending in part on animal structure, or as far as the sensations produce; in part on education, or as far as the record of experience produces. This is the whole of mind, as a visible property or as a property to be identified, and if D. D. or any other mind-confused metaphysician, be satisfied with the ephemeral character of animal life, as a god, or all-creative power, I am not. *I think*, therefore, I do not make a god, is a much better proposition, than "*I think, therefore, I am.*" The great "*I AM*" of the Bible does not claim existence on the possession of thought; and we have proofs, that existences do exist, that have not thought, and consequently that the aggregate of existence is neither thought nor mind, nor regulated by thought or mind.

Do I not find in D. D. the metempsychosis of my old Republican Correspondent, J. E. C? From two or three circumstances, I infer the similarity of character, with a little improvement. But whether I am wrong or right, I shall now, as then, rather discourage than encourage such lengthy metaphysical discussions?

R. C.

DEATH OF DR. WOLLASTON.

THIS giant in science, who, during a most busy life, extended his many hundred hands towards almost every branch of human knowledge, left this scene of his great fame on the 22nd of December, to explore another, an unknown, a fearful world. Consistent with the tenor of his whole existence, his very last moments were marked by that singular quickness of comprehension and clearness of intellect which distinguished him above all his contemporaries, and which it seems even the pains of death could not dim. Not only did this philosopher, while lying in a state of bodily paralysis, dictate to a few select friends those able papers which contained, as it were, his last bequest to the commonwealth of science, and which the Fellows of the Royal Society have had an opportunity of hearing read, within the last six weeks, almost as soon as they emanated from his mind, and have listened to as the "last lay of the expiring swan;" but even when his eyelids were heavy with the coming on of the sleep of

death, and the tongue was speechless, he gave proof that within him the soul was imperishable. It is said, that some persons present expressed to the rest of the company a doubt whether their dying friend retained, at that moment, his mental faculties; upon which the philosopher gave tokens that he wished for a pencil and paper, and with them solved his friend's doubt; for having written a few columns of numbers, he summed them up, and the sum was right. *But did he ever during the many weeks allotted to him to prepare for death, turn his mind to, or ask for the comforts of the religion of his fathers?* Current rumour says "NO!"—nay, goes farther; AND WE WISH THE REPORT WAS CONTRADICTED.—*Scots Times.*

DR. WATSON, THE LATE BISHOP OF LLANDAFF, A MATERIALIST.

IN reading the "*Anecdotes of the life of Richard Watson Bishop of Llandaff, written by himself at different intervals, and revised in 1814,*" I was greatly surprised to find that his Lordship was a *Materialist*—the philosophical notion of the non-existence of the soul being in direct opposition to the decision of the whole body of the church. As it is certainly pleasing to witness intellectual independence and honesty in a dignitary of the church, I shall here gratify the readers of "*The Lion*" with an ingenuous confession of scepticism from the most amiable, and the most successful, opponent of Gibbon and Paine. The doctrine of MATERIALISM, I am fully aware, could need no vindication from Dr. Watson, with most of your readers; but Christians in general, attach much importance to names, (as they never, or very seldom, think for themselves) and Infidels may perhaps find opportunities of calling their attention to the following extract—as proof that the learned, even on their own side, have treated with contempt the vulgar notion of souls—a word so void of meaning, that, to tell what *spirit* is, the soulist is obliged to say what it is not. "That the mind," as your last opponent, R. maintained, "exhibits no material properties," is a proposition which originated with the divine Plato, from whose sophistry the Christian imposture derived the most important advantages. Yet, there is not one useful idea to be found in all his writings, which are as unintelligible as they are unworthy of being understood. Let us, then, after this digression, take up the first volume of Dr. Watson's ANECDOTES, where, p. 22, he justly remarks, that—

"Our opinions on many important subjects are formed as much on prejudice as on reason; and when an opinion is once taken up, it is seldom changed, especially in matters not admitting any criterion of certainty. When I went to the University, I was of opinion, as most school-boys are, that the soul was a substance

distinct from the body, and that when a man died, he, in classical phrase, breathed out his soul, *animam expiravit*; that it went I knew not whither, as it had come into the body, from I knew not where, nor when; and had dwelt in the body during life, but in what part of the body it had dwelt I knew not. So deep rooted was this notion of the flight of the soul, some whither after death, as well as of its having existed somewhere before birth, that I perfectly well remember having much puzzled my childish apprehensions, before I was twelve years old, with asking myself this question:—Had I not been the son of Mr. and Mrs. Watson, whose son should I have been? The question itself was suggested in consequence of my being out of humour, at some slight correction which I had received from my mother. This notion of the soul was, without doubt, the offspring of prejudice and ignorance, and I must own that my knowledge of the nature of the soul is much the same now that it was then. I have read volumes on the subject, but I have no scruple in saying, that I *know* nothing about it.

"I probably should never have fallen into this scepticism on so great a point, but should have lived and died with my school boys' faith, had I not been obliged as an opponent, in the Philosophical school at Cambridge in 1758, to find arguments against the question—*Anima est sua natura immortalis*? In turning over a great many books in search of argument against this *natural* immortality of the soul, I met with an account, (I do not know in what author, but there is the same, or a similar one, mentioned in the French Encyclopedie, not then published, art. *Mort*.) of a man who came to life after having been six weeks under water. This account, whether true or false, suggested to me a doubt concerning the soul's being, as I had till then without the least hesitation conceived it to be, not a mere quality of the body, but a substance different in kind from it. I thought, one might in some measure account for the restitution of motion and life, to a body considered as a machine, whose motions had been stopped without its fabric being destroyed: but I could not apprehend the possibility of recalling a soul which had left the body, with its last expiration, for the space of six weeks. I mention not this with a view of supporting the materiality of the soul, or the contrary, but merely to show upon what trifling circumstances our opinions are frequently formed;—a consideration this, which should teach us to speak with candour of those who happen to differ from us, and to abate in ourselves that dogmatizing spirit, which often impels learned men to impose on others their own inveterate prejudices as incontrovertible truths.

I argued with myself at that time, when I was fond of such speculations, in the following manner:—A table is matter, and a tree is matter: but the matter of the table is different from that of the tree which furnished the wood from which the table was

made. A tree is living matter, and a table is dead matter; life then, in whatever it may be supposed to consist, is that which constitutes an essential difference between a table and a tree. Again, a tree is matter, and an oyster is matter, and both of them are living matter; yet the matter of the tree is different from that of the oyster: the matter of the tree being only (as is generally supposed*) living matter, whilst that of the oyster is not only living but percipient matter; perceptivity then, however it may be produced, is that which constitutes an essential difference between an oyster and a tree. Again, an oyster is matter, and a man is matter, and both of them are percipient matter, yet the matter of the oyster is different from the matter of the man, the matter of the oyster being only (as is generally supposed) percipient matter, whilst that of a man is not only percipient but thinking matter; the faculty of thinking, then, however it may be produced is that which constitutes an essential difference between a man and an oyster. The essential properties of extension, solidity, mobility, divisibility, and inactivity, are common properties belonging equally to the table, the tree, the oyster and the man; but to these common properties, are added to the matter of the tree, life; to that of the oyster, life and perceptivity; to that of the man, life, perceptivity, and thought. Whether life can exist without perceptivity, or perceptivity without thought, are subtle

* It is, however, a very erroneous supposition; and Dr. Watson himself states, in his *Chemical Essays*, that trefoll, wood sorrel, mountain ebony, the African marigold, and many others, are so regular in folding up their leaves before rainy weather, that these motions have been considered as an instinct similar to that of ants. Climbing plants afford a curious instance of instinct. Some of these having very slender stems, cannot grow of themselves in a perpendicular direction; but they will generally twist their branches and tendrils different ways, until they meet with a tree or a wall on which to climb.

Trees and all vegetables have likewise the power of directing their roots; for example, a tree growing near a ditch, will be found to direct its roots straight downwards on the side next the ditch, until they reach the ground below it. Some curious examples of this kind of instinct are related by Lord Kames, among which is the following:—"a quantity of fine compost for flowers happened to be laid at the foot of a full grown elm, where it lay neglected three or four years; when moved, in order to be carried off, a net-work of elm fibres spread through the whole heap; and no fibres had before appeared at the surface of the ground."

Some plants open their petals to receive rain, others avoid it; some contract at the approach of a storm, others on the approach of night.

The flower of the sensitive plant will close itself at the approach of a finger or of any other body. The stamina of the flowers of sorrel, when touched, will incline nearly two inches; and the upper joint of the leaf of the *diogenes* is formed like a machine to catch food. When an insect therefore settles on its glands, the two lobes rise up, grasp the insect and crush it to death. The Island of St. Lucia presents a still more curious phenomenon in the animal flower. This organization lives in a large basin, the water of which is brackish. It is more brilliant than the marigold, which it resembles, but when the hand is extended towards it, it recoils, and retires like a snail into the water. It is supposed to live on the spaw of fish.

questions, not admitting, perhaps, in our present state a positive and clear decision either way."—*Dr. Watson's Anecdotes of his own Life.*

When the governors of the Royal Hospitals of Bridewell and Bethlem; dismissed Mr. Lawrence from his office as surgeon to these hospitals, because he had published a book "*aiming to refute the Hunterian Theory of Life, and to revive the hateful and almost exploded Doctrines of Materialism,*" surely these *holy men* were not aware that a RIGHT REVEREND of the Church, as by law established, stood convicted before the public of having held the same heterodox doctrines? However, as it is not now my intention to enter upon this subject, I shall dismiss the governors of the Royal Hospitals of Bridewell and Bethlem, with the expression of that profound contempt, every man who remembers their shameful treatment of one who was, and still is an ornament to their profession and to society, must feel for them. —"*The almost exploded Doctrines of Materialism.*" Hm! It seems somewhat premature to decree a triumph before the field is won.

Before I bring this paper to a close, it is proper that I should say something of the assertion (or, rather, insinuation) of Dr. Watson—that *thought* belongs exclusively to the matter of man, whilst it has been clearly proved, that other animals, as well as man, are possessed of an artificial language, and some traditional knowledge. When, for example, danger is threatened, rabbits, who cannot easily articulate sounds, thump on the ground with one of their hinder feet, and thus produce a sound that can be heard at a great distance by animals near the surface of the earth. This is undoubtedly an artificial sign, to denounce the presence of an adversary. And we may also suspect that their digging themselves houses in this cold climate is an acquired art, as the rabbits on the island of Sor do not burrow in the earth.

The barking of dogs is another acquired language, for in the island of Juan Fernandes, the dogs did not attempt to bark till some European dogs were put among them, which they did at first in a strange manner, as if they were learning a thing not natural to them.

Kirehem's *De Musurgia* says, in his chapter *de Luccisio*, that the young nightingales that are hatched under other birds, never sing till they are instructed by the company of other nightingales. And Johnson affirms, that the nightingales that visit Scotland, do not sing so harmoniously as those of Italy—another proof that the singing of birds, like human music, is an artificial language.

Animals, in cultivated countries, learn many articles of knowledge, either from each other, or from observation or experience. Domestic animals always know when we are in a pacific, or in

a malevolent humour with them, and hence, by her gestures, poor puss shows her displeasure, when Mary scolds her. Bougainville relates, that, at his arrival at the Malowine islands, not inhabited by men—all the animals came about himself and his people, the fowls settling upon their heads, and the quadrupeds running about their feet. It appears, then, from the difficulty of acquiring the confidence of old animals, and the ease of learning young ones, that the fear they all conceive at the sight of mankind, is an acquired article of knowledge.

This knowledge is well understood by rooks, who live in society, and build, as it were, cities over our heads;—they evidently distinguish that the danger is greater when the man is armed with a gun. Every one has seen this, who, in the spring of the year, has walked under a rookery with a gun in his hand; the inhabitants of the trees rise on their wings, and scream to the unfledged ones to sink into their nests from the sight of the enemy.

The lapwing (*charadrius pluvialis*), when her unfledged offspring runs about the marshes, where they are hatched, not only gives the note of alarm at the approach of men or dogs, that her young may conceal themselves; but, flying and screaming near the adversary, she appears more solicitous and impatient, as he recedes from her family, and thus endeavours to mislead him, and often succeeds in her design. This last instance is so opposite to the notion of mere percipient matter, and so similar to the actions of men in similar circumstances, that Dr. Watson himself would be obliged to confess that both proceed from a similar principle.

To preserve their fur clean, and especially their whiskers, cats wash their faces every time they eat. As they cannot lick those places, nor their ears, with their tongues, they first wet the inside of the leg with saliva, and then wash their faces with it, which must originally be an effect of reasoning, because a means is used to produce an effect; and seems afterwards to be taught or acquired by imitation, like most of the human arts.

Instances of the mistaken application of what my friend, George H. persists in calling *instinct*, may be observed in flies in the night, who, mistaking a candle for day-light, approach and perish in the flame. Thus the putrid smell of the *scapelia*, or carrion-flower, allures the large flesh-fly to deposit its young worms on its beautiful petals, which perish there for want of nourishment. This, therefore, cannot be a necessary instinct, because the creature mistakes the application of it.

Though in this country horses show little vestiges of policy, yet in the deserts of Tartary and Siberia, when hunted by the Tartars, they form a sort of community, set watches to prevent their being surprised, and have commanders who direct their flight. There are some parts of a horse which he cannot con-

veniently rub when they itch, as about the shoulder, which he can neither bite with his teeth, nor scratch with his hind-foot. When this part itches, he goes to another horse, and gently bites him in the part which he wishes to be bitten, which is immediately done by his intelligent friend.

Instances of the sagacity and knowledge of dogs are very numerous, and their docility in learning various arts from mankind, evinces, that like man, they are possessed of memory and thought. To the eternal shame of Christians, the Spanish philosopher Ulloa assures us; that, in Peru, the Spanish dogs recognise the men of the Indian race, pursue them, and tear them to pieces; which would seem to prove that this species of dogs still retained the hatred which was inspired in it at the time of the discovery, by the faithful follower of a God, *who came not on earth to bring peace, but a sword.*

"RELIGION

Loosed her blood-hounds from the den—
They started from dreams of slaughter'd men,
And, by the light of her poison eye,
Did her work o'er the wide earth frightfully;
The dreadful stench of her torches' flare,
Fed with human fat, polluted the air:
The curses, the shrieks, the ceaseless cries
Of the many-mingling miseries,
As on they trod, ascended high,
And trumpeted her victory!"

Look, good reader, at the frightful picture! Alas! it is a true one! After this, how is it possible for any person to venerate a system which has sanctioned, adopted, and sanctified such crimes? We are told, it is true, that the Christian religion is not answerable for the acts and deeds of her children:—that she is not answerable for the crusades against the Mahometans—the tragedy of St. Bartholomew's day—the persecutions of Henry VIII. of Edward VI. of Mary, of Elizabeth, of James I. &c. &c.—for the Inquisition—the murder of almost a whole race of Indians—the Irish massacre of Protestants by Catholics, and then of Catholics by Protestants—the dragonnades of Louis XIV. and the Manchester massacre!!!—But it is to history that we must look for what the Christian religion has manifested itself to be. There we find its character in its actions.

Bristol, January, 1829.

H. D. R.



The Lion.

No. 6. VOL. 3.] LONDON, Friday, February 6, 1829. [PRICE 6d.

TO DANIEL O'CONNELL, ESQ.

ON THE MORAL EFFECT TO BE PRODUCED BY HIS VISIT TO
PARLIAMENT.

—
LETTER AND LESSON I.

SIR,—I will add the M. P. to your address, when you have taken your seat and are practically a member of parliament; it being a disputed point, there would be a liability to error or ridicule, to do it before that time. I am not uncourteous; but I do not like to guess at too much and end in being over presumptive. I allow you to be a very clever man in many things; but there are many also, in which, to me, you appear to want instruction. One of these, is, clearly, *on the moral effect to be produced by your visit to St. Stephen's at Westminster*. I have not a doubt but you know Ireland and the character of Irishmen well; but this is not the scene in which you have to act. You have to make an impression on England and Englishmen, and for this purpose, you might as well have come from Dublin alone, as to bring a host of Irishmen with you. The part which you have now to play is, an individual and not an Irish part. It is the character of Daniel O'Connell, and not the character of Ireland that is to be tried. Let that character be well played, and I see an acceleration of the march of human liberty.

You have received the majority of the votes of the freeholders of the county of Clare, in Ireland, and, as the representative of that majority, you come to take a seat in the House of Commons.

You are threatened with obstacles, in the practice of oath-making, and thus is the issue joined.

It is understood, that you will not take all the oaths which a member of parliament now takes as a passage to his seat.

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M

The question now is threefold.

First.—Whether you can sit, speak, and vote, without taking the objectionable oaths.

Second.—Whether the oaths will be legislatively removed.

Third.—Whether, in the negative of the former points, you return to Ireland unsuccessful and superseded, or so press your claims, as *to be sent to the Tower or to Newgate*.

I cannot decide the alternative of the two first points; but I can advise on the alternative of the third, and that is, that you should not return to Ireland, without having taken a seat in the House of Commons, in the Tower, or in Newgate; your object being, or ought to be, the advancement of a popular cause.

There is a very great effect to be produced in a country by individual suffering in a popular cause. I have carried a great point by it, and one that would not have been otherwise carried for fifty years to come. My prescription for you is, that *you succeed in taking your seat in the House of Commons or suffer imprisonment for the persevering attempt*. Make no terms with the enemy. Consult neither juvenile nor senile nobility; but go to the House of Commons as to your moral right, and assert it, if a prison be the consequence. There is a charm in imprisonment, that may settle your Catholic Emancipation question, sooner than a seat in the House of Commons, if anything be meant by that question, more than that seat. I had rather see you go to Newgate or the Tower, than see you quietly take a seat in the House of Commons, before a great legislative change be made on the subject of oath-making. It is a question, as to the amount of good that may be accomplished in your person, or through your suffering, that guides my judgment and advice; and I see that you cannot fail to do much good, if you play your part well. You may help us to a Catholic Emancipation, in the largest sense that can be put upon the word *Catholic*.

From what I can gather of your character, by the public prints, I fear that you will suffer yourself to be led by the judgment of others. A public man is not worth a rush, who has not a judgment of his own, in all cases, whereupon to act. I should be ashamed and feel degraded, to consult any one upon a subject in which I had a duty to perform. Enquire your way to the house and to the forms of the house; but when you know, determine to go alone. Get all possible information, but no advice; let the judgment be your own. Let us have the judgment as well as the acts of Daniel O'Connell, and let not the representative of Clare, be the misled tool or fool of others. There is no virtue in our public men by which you can be safely guided.

Summing up all rumours, all guesses, and all probabilities, there is a prospect of an early silencing of the clamour of Catholic Emancipation, by putting the Catholics on the footing of other dissenters from the established church; and the nearer the reality

of this state of things, the more critically important is the part which you have individually to play in approaching the House of Commons. A well understood resolution on your part may facilitate your quiet representation of the county of Clare; but as sure as you ally yourself to an aristocratical faction, as sure as you seek assistance from those who are called Whigs, as sure as you consent to be the tool of, or to act with a party of, the juvenile nobility of England, so sure will you be to disgrace yourself and your country, and your country's cause. The opposition to the Ministers in Parliament has no care about the wrongs of Ireland, other than as a means of opposition: and you have more to gain by pressing the justice of your claims upon the ministers, as an individual, than in seeking the votes and support of a fretful faction, that will ever deservedly remain in a minority.

There is no independent talent, no independent judgment, no great nor any national purpose, among the opposition in Parliament. Taking it in the aggregate, it is a common outcast, by ministers and country, and represents nothing but its own property and local influence. It has no political principle, and for half a century past has proved itself as fickle and as inconstant as the atmosphere. It is really discarded by all the sound-thinking politicians in the country; and we look for beneficial change to such improvement as we can make in the knowledge, or such impression as we can make on the sense of justice among the ministers. This being the real character and standing of that party, you cannot be well allied to it. I do not ask you to offend it—I do not ask you to abuse it; but go to your seat in the House of Commons, as if you knew nothing of parties in that House, and as if you had no party purpose to serve. Be the representative of the county of Clare, and neither Whig nor Tory, nor Radical Reformer, nor Roman Catholic, in the attempt to take your seat. Let not a word be heard from you about the seven millions; but let the seven millions speak for themselves. If you are to be persecuted in their behalf, I wish to see you sustain that persecution with a dignified but individual mind. Be great: be the man who is worthy to represent seven millions. Let your acts arise from your own judgment, and not from any plea of advice or direction. If you err, let the error be your own, and, on due acknowledgment, it may be forgiven; but it is unpardonable to adopt the errors of others.

You have an important point to carry, and I am the last man that would strive to embarrass your steps. But as soon as you practically represent the seven millions in the House of Commons, I shall take the liberty to address you on other subjects connected with their welfare. Until then, I am, toward you, silent.

RICHARD CARLILE.

SCHOOL OF FREE DISCUSSION.

HAVING no new opponents on Sunday last, Mr. Carlile introduced his challenge of the social utility of godliness, by showing the certain errors and mischief that must attend every kind of system-making. He advanced the proposition, that Socrates, in learning that he knew nothing, had attained the highest state of critical knowledge. The "know nothing" of Socrates must not be taken in relation to the knowledge which he must have eminently acquired of the men, manners and the things by which he was surrounded; but in relation to the system-making of his fellow philosophers. Before, and during the time of Socrates, the Greeks had begun the mental formation of systems of the earth, the planets, &c. and Socrates appears to have been acute enough critically to discover, that they knew nothing of which they could correctly make a system. With all the additional knowledge gained in astronomy, chemistry and geology, our modern philosophers really know no more than Socrates, of which to make a general system of things.

Whether we adopt the Mosaic system, or the eternity of the universe, we alike adopt errors that are not to be defined nor defended. The Mosaic system has defects which are daily being developed by geological researches, and for more than a century past, astronomy has put down its pretensions. The system of the eternity of the universe requires first a definition of a *universe*, a showing what it is as a whole; and second, a comprehension of the word *eternity*. The words *universe* and *eternity* cannot be contemplated as a *whole*; for a whole has a limit, and no limit can be assigned to words which are its antitheses and express the absence of limit. The *whole world* is an unexamined and unreasoned phrase. There is not a *whole world*. *Eternity*, *infinity* and *universe* are words without meaning, and express no more than may be expressed by the words incalculable time, incalculable distance or space, and incalculable quantity. In the same sense, *God*, *first cause*, *omnipotence*, *omniscience*, and *omnipresence*, are words physically absurd, and can only remain in minds not well reasoned. The words, *whole*, *all*, *every*, can only be properly used in relation to trifles or limited quantities. It is thus also, that the words *matter* and *spirit* are inapplicable to define any general system of things, and the candid enquirer is obliged to say with Socrates, I have learnt, that *I know nothing*.

Any system of religion put to similar tests will be found to have similar defects.

A scientific system, such as phrenology, with some correct general principles, may be strained to an absurdity.

And it is upon this principle of straining a system, so as to make it accountable for every thing, that the dogmas of spiri-

tualism rise up out of the little that we know of matter, and because we know so little. On points of knowledge, there is no sectarianism, no errors arise; but the error and sectarianism arises on points beyond knowledge, so that, we may be assured, all sects and all religions are wrong.

We had several speakers in the course of the evening. One proved his deity by a tale of religious experience, in the true methodistical style, having been spiritually taken by the hair of the head and forced into a chapel, where the preacher recognised the divine interference, and told him of his wants and his ways. Two others were emanations from the mysticisms of the Free-thinking Christians, who separated the reasonable from the unreasonable part of the Bible, denounced the Christianity of the Methodist, and thus called themselves Christians!

Mr. Carlile lashed the insincerity of such pretensions, by showing them, that the reasonable part of the Bible was borrowed from the Pagan moralists, and was entitled to a higher and better name than *Christian*, since that name, so very prevalently describes another and a worse character. If the first teacher of whatever is useful to mankind be entitled to give a name to his teaching, the morals of the Bible should not be called Christian, nor Jewish, nor Mosaic, but Confucian, Pythagorean, Zoroastrian, Epicurean, Socratic, Isocratic, Platonic or Aristotelian, Chinese, Indian, Egyptian or Grecian; any thing but Christian; for, at the birth of Christianity, they fell into a quagmire of superstition and have been lost, as to any moral effect produced upon Christians.

The French gentleman, whom we have mentioned as a *reforming optimist*, entered into an explanation of his ideas, so as to moderate the contradiction of the system he had apparently adopted, and, at last, resolved himself into the more correct definition, that man is the creature of one series of circumstances to-day, and to-morrow may be made the creature of a better. This is a better definition of system, than the pretence to reform optimism, into which he had fallen, by not having a more full acquaintance with the English language.

We are very glad to see new faces every week in this school, that the ladies are not afraid of free discussion, and that parents see the propriety of bringing their children. To encourage this as far as possible, in future, we shall not charge for admitting wives, who come with their husbands, ladies with their beaux, or children with their parents. We aim at making the school an intellectual lounge, and do not doubt of its success on that score. It also affords an opportunity to country gentlemen and ladies, who visit town, to come, see and hear what infidelity means, and what are its towering pretensions.

AN ESSAY ON MATERIALISM AND SPIRITUALISM. (Continued)

My Three Axioms! Oh ye gods! and oh ye mortals! By my ambition, *punctuation* is a fine thing! and how imposing is the importance of a note of admiration (!). Who wouldn't have a Dictionary too! and quote from Johnson!—even if it were only to ascertain his definition of a Quibble!!! My Three Axioms! Stupendous! Let me approach them with the most awful awe! Automath as I am, self-evident as they are, (or used to be!) let me approach them with the most aw— But I am staggering. That dreadful soul-flash, or ink-splash of admirable punctuation has stricken me, blind as a buzzard! oh, My Three—Three Axioms! Well! the Lord's will be done, I will weep no more blind man's tears; but while I think of it re-christen ye, henceforth and for ever by the name of, (stop, will he quibble on your new name?) what ye like! Now to business! as Johnson has been brought forth much in the same manner as I have seen him, (of course I mean his Dictionary!) handled to decide some affair of intellectual straining among the spellers of G,O,T,T, Got; B,I,L,L,E,E, Billy; I will also mention that I believe he (Johnson, of course!) once told Boswell, that when a man introduced his opponent, or became personal, all argument was at an end. Mr. Carlile has not abided by that decision in this respect, having not only attacked my public opinions, but also my private character: albeit with this qualification, "I do not contemplate an offence." But is he certain that his contemplations quadrate with the contemplations of others? I for one, think that he does not right in hinting at any person's private conduct, unless indeed the said person's conduct is too abandoned to be cured, by any thing short of a public exposure in "The Lion"! But enough of it, "genius unaccompanied with good habits, is more a subject of pity than of admiration!" Oh! most certainly, is there any thing else that I can say amen to? for this appears to me a very remarkable and truly edifying hint, which may be rendered thus,—Reader! I tell you through the medium of "The Lion" (but don't let it go any farther!) that Mr. Imray is no better than he should be, and (a wink's as good as a nod to a blind horse,) I hope he'll reform, that's all! Well, thank you; it is at least considerate on your part, and now for—

My Three Axioms! I believe I have punctuated them correctly. As Mr. Carlile has not the words Eternity and Universe in his "vocabulary!" and as he owns that he cannot prove how or in what manner the world in which we live became a world, I take it for granted that he cannot confute my axioms on this point, and as he has no general beginning in his vocabulary, no general end, no first cause, no last effect, I take it for granted also, that he cannot argue by cause and effect at all; for if he admits,

which he does, that the phrase cause and effect may be properly used in a limited sense, that "limited sense," whatever be the limit which he may assign it, will always and inevitably be a first cause to him, since by his own agreement he cannot go beyond it; that is to say, all his knowledge, power, and argument are there arrested, past which arrest he cannot go. But why is the phrase cause and effect to be used only in a limited sense? Why? Because we are told, "that the more it is strained beyond that limit, (what limit?) the more absurd it becomes;" but who is to fix that limit? That which is a limit to one man's capacity is not a limit to another man's capacity. That which limited the knowledge of the ancients does not limit modern knowledge, and perhaps that which limits the understanding of the greatest mind now, may be but a mere hornbook lesson to the expansion of future mind; thus may one mind be able to extend its researches farther than another mind; but let the longest sighted, farthest reaching mind, only fix "the limit" to causation, and it must be confessed that that limit has no other existence than as it is the mental bound which that mind is unable to pass, which may be proved in this way:--Suppose two philosophers were arguing the probable age of the world, after having delved into the body of the earth and exhausted every supposition on that score, they perhaps might adduce historical proof, and when they had at last agreed that no satisfactory evidence of a beginning might be gleaned from these or any other sources, they were to suppose the world to have been from for ever. Suppose a third philosopher to enquire of them, What they meant by the word world? It is possible the answer might be, All which the earth contains. Querist, What is that? Whatever we see produced. By what mean or means does that production take place? By means of powers peculiar to the formation of each existence. What are the natures of those powers? We consider them to be of a material nature. Why? Because we do not know of any other than material power, therefore we consider that "only matter can act on matter." Have ye any other term equivalent in meaning to the word power? Yes, we use the word cause as conveying exactly the same sense. What do ye call the production of that cause? We call it an effect. Then I am to conclude that the word "cause" implies a power sufficient to produce, and the word "effect" that which is produced? Yes. Am I then to understand that the producing powers, and their effects produced make what we call our world? Yes. Do like causes always produce like effects? Experience teaches us that they do. What is the reason that they do so? There is a necessity that they should do so. What do ye mean by the word necessity? A law in nature by which every thing is irresistibly impelled to act precisely in the way it does act. What is a law in nature? A natural power, over the action of which we have

no controul. Why does one bird hatch its young, and another forsake its eggs as soon as they are laid? There is a secret natural cause why they do so. Then the peculiar disposition of the bird is an effect of that natural cause? Yes. Does the peculiar disposition of these birds ever vary? Never, when left entirely to the instincts of nature? Is that instinct the effect of example, or a natural propensity? A natural propensity delivered down unconsciously by each individual of the species to its young. Then of course they are mere unconscious agents of the secret cause or causes you have mentioned? Completely so. Why is the sloth averse to motion while the fawn bounds with pleasure? It may be owing to their different formation, motion may be a pain to the one, a pleasure to the other. But why were they so formed? That they are so formed by the operation of an all regulating power or cause in nature is all the answer that we can give. Are all other existences subject to the same law? All other animal existences are; but all existences are controlled. By what means do you know this? If there were not such unerring natural causes it would be impossible to say whether the human mother might not give birth to a successive number of the most hideous monsters instead of proper children. There could not be any certainty in any thing, "like would cease to produce like or only partially so," all would be confusion and wrecking disorder, till at length some unrestrained elemental havock would either destroy the earth, or send it through space the carcase strewed sepulchre of death-struck ruin. Well, I now understand that such hidden causes must exist, but can ye tell me in what way these causes operate in the directing and impelling of matter, and restraining it from confusion in its acquirement of form and action? We cannot describe these causes or principles, but can only judge of them by their effects. Then there is no possible doubt whatever of their existence? None. According to this the cause must always have preceded the effect? Yes. Then it follows that neither cause nor effect can have been from for ever, and therefore that the world as a world must have had a beginning; how is this? Ye grant that causes and effects complete that world? Yes. Then the cause or causes must have been from for ever, prior to any effect or effects, that is to say, at one period there were no effects produced, therefore an eternity must have elapsed before those effects existed, then through all that eternity the cause or causes produced nothing, and as they caused nothing, nothing could have had no cause.—(*To be continued.*)

BABOONS AT THE CAPE OF GOOD HOPE.

"On the hills near Simmons Town, at the Cape of Good Hope, (says Lieutenant Shipp, in his Memoirs), whole regiments of

baboons assemble. These rascals, who stand six feet high, and are most abominable thieves, used to annoy us exceedingly. Our barracks were under the hills, and when we went to parade we were invariably obliged to leave armed men for the protection of our property; and, even in spite of this, they have frequently stolen our blankets and great coats, or any thing else they could lay their claws on. A poor woman, a soldier's wife, had washed her blanket, and hung it out to dry, when some of these miscreants, who were ever on the watch, stole it, and ran off into the hills, which are high and woody. This drew upon them the indignation of the regiment, and we formed a strong party armed with sticks and stones to attack them, with the view of recovering the property, and inflicting such chastisement as might be a warning to them for the future. I was on the advance, with about twenty men, and I made a *detour* to cut them off from caverns, to which they always flew for shelter. They observed my movement, and immediately detached about fifty to guard the entrance, while the others kept their post; and we could distinctly see them collecting large stones and other missiles. One old grey-headed one in particular, who often paid us a visit at the barracks, and was known by the name of Father Murphy, was seen distributing his orders, and planning the attack with the judgment of one of our best generals. Finding that my design was defeated, I joined the *corps de main*, and rushed on to the attack, when a scream from Father Murphy was a signal for a general encounter, and the host of baboons under his command rolled down enormous stones upon us, so that we were obliged to give up the contest, or some of us must inevitably have been killed. They actually followed us to our very doors, shouting in indication of victory; and during the whole night we heard dreadful yells and screaming, so much so that we expected a night attack. In the morning, however, we found that all this rioting had been created by disputes about the division of the blanket, for we saw eight or ten of them with pieces of it upon their backs as old women wear their cloaks. Among the number strutted Father Murphy. These rascals annoyed us day and night; and we dared not venture out, unless a party of five or six went together. One morning Father Murphy had the consummate impudence to walk straight into the grenadier barracks, and he was in the very act of purloining a serjeant's regimental coat, when a corporal's guard (which had just been relieved) took the liberty of stopping the gentleman at the door, and securing him. He was a most powerful brute, and, I am persuaded, too much for any single man. Notwithstanding his frequent misdemeanours, we did not like to kill the poor creature, so, first having taken the precaution of muzzling him, we determined on shaving his head and face, and then turning him loose. To this ceremony, strange to say, he submitted very quietly; and, when

shaved, he was really an exceedingly good-looking fellow, and, I have seen many a Blood in Bond-street not half so prepossessing in his appearance. We then started him up the hill, though he seemed rather reluctant to leave us. Some of his companions came down to meet him, but, from the alteration which shaving his head and face had made in him, they did not know him again, and accordingly pelted him with stones and beat him with sticks in so unmerciful a manner, that poor Father Murphy actually sought protection from his enemies, and he in time became quite domesticated and tame. There are many now alive in his Majesty's 22d Regiment of Foot who can vouch for the truth of this anecdote."

NOTE.—I copy this article to show, that if it be necessary to send missionaries to any part of Africa, it is necessary to send them to these baboons, who are as near to humanity as the negroes, or as many animals who are found among the herd of mankind in Christendom, and even in England. Nothing can be more clear, than that these baboons had as much soul, or cunning, as the English soldiers who were in their neighbourhood, and more, perhaps, than belongs to the European in his uneducated state.

R. C.

TO A SKULL.

VILE thing! say what wert thou of yore, vile thing?
 Who owned thee, sage or hero, bard or king?
 Did laurel, bay, or gold encircle thee,
 Or greasy cap of houseless poverty?
 Why art thou silent; wherefore no reply?
 Grandeur and wisdom, mark this mockery:
 How keen a satire this upon ye both;
 A cruel jibe that ye to feel are loth.
 Behold that empty socket, where an eye
 Once frown'd perhaps, and bade th' offender die,
 Having "no speculation," yet does dart
 A sort of look that penetrates the heart;
 And generates sepulchral chillness there,
 Where warm proud aspirations growing were.
 Behold, those jaws shut up with ghastly grin!
 Where are the lips without, the tongue within,
 The tongue whose words, the lips whose smiles could win?
 Who knows but loveliness was once spread o'er
 That horrid thing we now so much abhor:
 Where is the lover now who'll ask a kiss?
 Come beauty, take a lesson; gaze on this.
 Applied to thee the flatterer's trade were vain,
 No ears hast thou; deaf, deaf; and where's thy brain?
 By worms anatomized, corruption's prey,
 Where soul and body's great enigma lay,
 That wonder to the wise has pass'd away.

Yet happy once, of cogitations full,
 It caused thee to be crowned with honour, skull;
 Till some vile member of the mass below
 Received from death the terminating blow,
 Then too its fine machinery stood still,
 To work no more: conception, reason, will,
 All, all its mystic, great endowments fled,
 The seat of mind, the ruling brain was dead.

These lines were suggested to me by seeing a skull thrown up by the grave-digger in St. Margaret's Church-yard, Westminster.

H. L.

ANTEDILUVIAN BOTANY.

[In the following article, for *antediluvian*, the reader should read *interdiluvian*; for nothing can be more clear than that, between each of the periods of vegetation here exhibited, there must have been a long-continued deluge, or dwelling of the sea, so as to have overthrown the former and to have prepared a new mould for the succeeding vegetation. Read *interdiluvian*, and — to the fabled world, with the Mosaic theory.—R.C.]

NOTHING escapes the searching eye of a *savant*. Thanks to his inquiries, we shall, at no distant period, be as well acquainted with the world that preceded our own, as we are with the most familiar objects of the latter. Werner, Hutton, Cuvier, Von Buch, Playfair, Humboldt, and others, have traced almost every part of the antediluvian fabric with the precision of a land surveyor, who marks on his coloured plan, the different plots of ground he has been examining. Faujas de St. Fond, Blainville, Lacépède, with Cuvier, again, at their head, have been able to draw up a muster-roll of the animated beings which ranged at liberty over that fabric, or steadfastly abided in some part of it; and man *was not* amongst them. The vegetable inhabitants of the antediluvian world have alone been, in a great measure, neglected by naturalists, or only partially considered. Monsieur Adolphe Brongniart, the son, we believe of the eminent geologist of that name, who is director of the Sèvres Manufactory, has at length rescued from darkness this department of natural history, and, by a series of curious researches, has thrown considerable light on a subject which cannot fail to prove of the highest interest to the botanist and the man of science generally. Such is the precision with which this gentleman has investigated the subject, that he thinks he can not only establish a clear division of antediluvian plants into six great classes, but also to institute a successful comparison between them and the *genera* or *species* of the postdiluvian Floræ. Independently of the intrinsic importance which naturally belongs to such an inquiry, there are two collateral questions, curious, if not interesting; connected

with it, which Mons. Brongniart has also been able to solve ; namely—What must have been the appearance and the temperature of the earth, when such plants as Mons. Brongniart has discovered or observed were vegetating on its surface ? And how far the various epochs of the existence of those plants accord with the epochs of antediluvian zoology, or animal life, established by modern geologists ?

Primitive vegetation corresponds in its periods to the three successive formations of soil, from the earliest times of the Creation down to that of the great diluvian change.

To the first period, which is coetaneous with the simplest and the oldest formation of the globe, and lasted until the occurrence of deposits of coal-strata, belong those vegetable bodies, the structure of which is in the highest degree simple. These vegetable bodies are also remarkable for their rarity and the excessive magnitude of their dimensions. With respect to their rarity, compared to those of an analogous character inhabiting the present world, it is asserted, that of the former there are only six distinct families known ; whereas, of the latter, at least two hundred families exist : and, with regard to the magnitude of their dimensions, it will be sufficient to instance the fern-trees, which, in the actual world, and under the most favourable circumstances, grow to the height of from twenty to twenty-five feet only, while the same trees rose in the primitive world as high as forty and even fifty feet. Mons. Brongniart thinks that the great coal-formation, which appeared at the termination of this *vegetable* period, is due to the destruction of the plants in question. He considers it as a fact proved *à priori*, as well as from the inspection of the strata in which such plants are found, that life, on the surface of the globe, began with the vegetable kingdom ; that the animals without a vertebrated spine succeeded next ; and that probably the oceans contained no fish at that time.

To the second period of antediluvian vegetation, corresponding to the geological depositions of the *grès*, and conchyliiferous calcareous stone, which terminated with the clay formation, belong, first, a number of massive and terrestrial plants deposited in those strata, too small to give a decided character to the vegetation of that time ; and secondly, a series of plants found above those same strata, and below the chalk, totally distinct from those which marked the first period, and the remains of which are now to be met with in the calcareous rock of the Jura and other districts. The Cryptogamic plants prevailed to a great extent at this epoch, and among the remains of that period no vestige can be traced of any of our recent palm trees or dycotyledon plants of our times. During this period, no mammiferous animal was in existence, terrestrial or aquatic. The reptiles alone constituted the whole range of the existing vertebrated animals, different in

kind and dimension from those of the present world; among which may be mentioned those singular beings destined by nature to fly as well as swim, and since called from the nature of their parts or entire skeletons found by geologists, Pterodactylis, Plesiosaurus, and Ichtyosaurus.

The third and last period of antediluvian vegetation, far more interesting than either the first or second, and separated from the latter by the chalk formation, which contain some traces of marine plants, corresponds to the period when the last marine irruptions took place, between the intervals of which those huge animals were propagated, whose vestiges have been distinctly observed, such as the Paleotherium and Anoplotherium, and other genera now lost; and after them the antediluvian Elephant, the Rhinoceros, and other contemporaneous races. The plants belonging to this period are distributed in two distinct soils—the one resulting from the deposition after marine irruptions, the other from depositions left by fresh-water inundations. Their characters are distinct and peculiar; but they, in a great degree, correspond to the plants of the post-diluvian world. Animalization was at its highest degree of perfection during the third period of antediluvian vegetation, but *man formed no part of it.*

The subject has attracted great attention in Paris, and is canvassed with various feelings by different parties in society; it being considered by some that the Mosaic account of the creation is falsified by these scientific attempts to trace the origin of vegetable and animal life on our globe, long previous to the formation of man. The Jesuits, in particular, exhibit manifest symptoms of dismay on the occasion.—*Weekly Review.*

OBLIGATION IN FAVOUR OF THE REV. R. TAYLOR.

To Mr. Richard Carlile.

SIR,—I send the inclosed obligation to you, instead of addressing it to Mr. Taylor, in order, that my conduct may be fairly appreciated by every impartial mind, and more easily imitated by every *sincere* and consistent advocate of religious and civil liberty.

I should be sorry to let any one believe, that intimate friendship or blind enthusiasm directed my pen in the redaction of such a document, and I think proper to declare to you, *that Mr. Taylor was a perfect stranger to me before his prosecution: that I never was present at any of his lectures: that I have not yet read his works, (not even his Syntagma) and that my knowledge of his personal or public character is limited to what I have seen in some numbers of your "Lion."*

But I was perfectly satisfied, that the only *real* cause of his

incarceration, was the inadequacy of the English Clergy to meet him in the field of public discussion, and I concluded according to the rules of the strictest logic, that *truth* must be on his side—I did, in consequence, subscribe only £1, convinced as I was, and as the fact has proved, that the feelings of indignation roused in all the classes of society, at the sight of such oppression, would produce a sum sufficient to offer to this new martyr of truth, an adequate share of comforts and proofs of sympathy, in compensation for his year's imprisonment, *if any thing can compensate the loss of one's liberty.*

Being in the habit of attributing the best of motives to every human action, I go so far as to suppose, that all the persons who have acted a part in that dirty business, and those who have now in their hands the power of restoring Mr. Taylor to liberty, and who do not make use of it, aim secretly at the dissolution of that aggregation of absurdities and deceptions, of which we can have no more need in a nation like this, that will soon be compelled, by the mass of knowledge contained in its bosom, to seize the sword and scales of *Justice*, and to establish its dominion all over the globe! But the best intentioned of politicians are like every other being, the creatures of circumstance; they can avail themselves skilfully of the *sympathies* or *antipathies* raised among a people. They may to a certain extent be instrumental in promoting them; but their sharpest arrows must fall short before the impenetrable shield of *apathy*!

I think, therefore, that the time has arrived to agitate public opinion, and ample room is afforded to every *honest* being, of every party, to direct the legislation of this country, by expressing their true sentiments on the subject of religious persecution, and to join with the utmost energy to deprive the established church of that shocking tyrannical power, of which you *Richard Carlile* bear the honourable marks, and of which Robert Taylor is experiencing the repetition, though "*Old Mother*" was cunning enough to borrow the cloaks of quakers and dissenters, in order to avoid the most heinous part. In a word, I think, that the most proper means to fulfill that end of "*vital importance*" to the present wants of this nation is, to petition from every quarter for the ABOLITION OF OATH MAKING and the liberation of Mr. Taylor.

But let us, in the mean time, do something more than petition, let every one sign some kind of promise, like the inclosed, or according to circumstances. Let the poor man who did subscribe *sixpence*, promise that he will *double, increase* or merely continue the *same* subscription every year, of Mr. Taylor's continued imprisonment. Let societies be formed, in every town, to receive such promises and transmit them to a central committee in London, or to you, to be inserted in the "*Lion*." Let none consider what others do, and be afraid of doing too much; for any

benefit thus conferred upon a public advocate of human rights, is conferred upon the nation at large, by the encouragement it gives to other clergymen and eloquent orators to come forward: and we may fairly guess, that during the year 1829, the united efforts of the lovers of *Truth* will consolidate for ever in this country the true Religious and Civil liberty.

Truly your's,

London Feb. 3, 1829.

1. 2. 4. 8. 16. 32.

P.S. As I do not wish to publish my name, I adopt as my signature, the arithmetical progression of my *conditional subscription*.

Should Robert Taylor continue to be kept prisoner under the present charge,

I ——— do hereby promise and engage my moral character, and my present and future property, to pay into the hands of Richard Carlile, or to the Treasurer or individual members of any committee of respectable characters that may be formed in London for the public support of the said Robert Taylor, the sum of £2. during the second year; £4. during the *third*; £8. during the *fourth*; £16. during the *fifth*; and £32. during the *sixth* year of the said imprisonment, by respective quarterly payments; provided the said money should be applied partly to the immediate wants of the prisoner, or the adoption of the means to restore him to liberty, and partly in the acquisition of a public or private annuity, so combined as to afford no possibility to the Bristol Bankers, or to any other supposed or real creditors to deprive Mr. Taylor of such resources and means of existence in old age. And I do give to the present obligation all the force of a *codicil*, requesting my Executors to fulfil regularly my said promise, if I should die before the liberation of the said Robert Taylor.

(Seal)

Signature, ———
Witness.

From my knowledge of the Gentleman, I guarantee the genuineness of this document.

Feb. 3, 1829.

RICHARD CARLILE.

THE MORTAL AND IMMORTAL CARPENTERS.

Jesus would surely have had rather
Joseph, than Jahouh, for his father;
For, Joe might, in the way of trade,
Have had, by Jes, a gibbet made;
But Jah (nor human, nor humane,)
Let Jes, on one, 'till death remain.

LETTER 51.—FROM THE REV. ROBERT TAYLOR.

DEVELOPMENTS OF MIND.

DEAR MR. CARLILE,—The day when this shall appear in type, the *then* this present Friday, Feb. 6th, 1829, will be a day over the full three hundred and sixty-five days, the completed year, through which I have been a prisoner—the victim of Christian malice—the evidence, demonstration, and proof confessed, that it is only by means of violence and cruelty that Christianity can be sustained—that, amid the millions of its hireling advocates, it is not conscious of safety—that, in its “cloud-capt towers and gorgeous palaces,” ’tis ill at ease—that, with all the learning and talent on its side, and all the *bravery* of the gilding and furniture to make that learning and talent out-dazzle the eyes of curious honesty, ’tis rotten at the core, and in an ague at the thought of conflict, even with the object it affects most to despise. It calls our opposition impotent, while it shivers with guilty fear. It cries, *Who’s afraid?* while it faints with apprehension. It tells over its ten hundred thousand learned authors, learned orators, learned theologians, that could *Gilbert* and *Beard* us into insignificancy, and carry the conviction, to be sure, of any impartial auditory in the world, yet, among them all, finds not one whose whole amount of confidence dare trust itself to the opposition of the tenth part of a man; not one but who, with all his valour, relies at last on the *discretion* of venturing into no engagement but on condition that the enemy shall have his hands tied behind him.

A CHALLENGE.—Ye Gilberts! ye Beards! ye Wilsons! ye writers, ye preachers, on the evidences of the Christian religion! ye Christian missionaries, most learned authors, most gifted orators in the Christian cause—I send ye my **DEFIANCE**. I charge you with being either wittingly or unwittingly deceiving or deceived, impostors, cheats, and liars. And I will make this charge good against you, on any ground, at any time, in England, in your own churches and chapels, before your own congregations, requiring from you only the terms of safe conduct due to an honourable enemy, and pledging myself to subscribe your full claims on the respect of your people, if you shall achieve the conviction of a majority, (who shall have read what I have written as well as what you have written, or who shall hear me as they shall have heard you) that on your side is the better reason. Do I say a majority? Nay, I’ll give you ninety-nine out of a hundred to *your* reckoning, and, if ye shall be able to produce any eleven out of a thousand unsuborned readers of *both sides* of the controversy, who shall give their *valet* to yours, ye shall be ascendant.

My mind basks, in rumination of the conceit of a strutting, haughty, silk-invested pedant, preaching on the evidences of the Christian religion, before the shallow, chuckle-headed fools, that ask God to forbid that they should ever read infidel books. How glorious is the King of Israel in the conquered convictions of such intelligent auditors, such judicious hearers, such *dearly-beloved scripture-moveth-them* nincompoops! And how convincing, how argumentative, how prodigiously learned, must the reverend gentlemen seem to be. And

“How the wonder grows,
That one small head should carry all he knows;”

When, should the insulted reason, of any one who by accident possessed a reason sensible to insult, urge him to commit himself by an expression of his indignation, a single sentence such as “*I deny that,*” or a “*Not so, sir,*” my beauty of holiness exclaims “*Let not one daring man presume to interrupt the worship of God,*” and the Jacks of law are in an instant in motion to carry the poor wight off to the watch-house, and thus to show him what the evidences of the Christian religion really are, and how the Pagan Tacitus confirmed the authority of the Christian—You-see-by-us, and how—O matchless insolence of matchless fraud!—thy name is CHRISTIANITY! Of this privilege, I find your Nottingham Gilbert, availing himself for the base and wicked purpose of putting forth slanders that he would be ashamed and afraid to utter in a drawing-room or in any company or assembly whatever, where he might be liable to be called on to explain himself.

Though I have never seen the slanderer, he is deeply in my debt as well as yours, to give before the public, his account and reckoning for the meaning of his lie-by-implication,—“*Such men as Carlile and Taylor.*” What knows he of such a man as Taylor, for which he should be accounted as less than his equal if not his better in every respect whatever? For the last ten years my character has been under sifting of the whole world, a hostile world, which, had there been a day in my life’s history, spent unworthily, a spot on the earth’s surface on which I had stood, where or as another would have stood more honourably, an individual of the whole human race, who could show that he ever knew me, and giving me fair play in the comparison, could show that he ever knew a better man; my defect and failure would have been blazoned on public record, and left no taint for the smelling out of the blood-hounds of salvation.

Would the sanctified liar have dared to say that “such men as Carlile and Taylor were bankrupts in Virtue and Morals,” in any assembly where there had been an individual who might have called on him to show his books, to come up to the scales and abide the test. Whether with all his heaven, he could throw in

an ounce, a grain, an atom of moral virtue that could make the beam tremble in our disparagement ?

Are our sleeps broken by the ghosts of ill-treated wives, of cabin-boys, of bullets in stocking feet, of Dog-and-Duck adventures, or is it *We* now, after all, who have no hope of salvation but through *Grace*? Or, is it *we* now, *you* Richard, and *I* Robert, who in the most solemn of all actions that could be conceived, in the most serious of all modes of declaration, in which if ever, man would declare the truth, and nothing but the truth, do *we* declare, that there are "such things as we have most grievously committed, that the remembrance of them is grievous unto us, that the burthen of them is intolerable." Have *we* to cool our guilt-fevered minds, and wash us from the slime of evil deeds in—

" The fountain filled with gore
Drawn from Emmanuel's veins
Where Rascal, Swindler, Thief, and—*Christian*
Wash out their guilty stains."

"*Bankrupts in Virtue and Morals*," indeed ! O what a lesson could I read to the Reverend Mr. Gilbert, just exactly upon that text.

But the main felicity on which these crows on their own walk, gratulate themselves, is their victories over their own created men of straw. Not trusting their hearers, not daring themselves to become acquainted with the arguments of modern infidelity, they bluster and swell over the long ago disclaimed and forgotten reasonings of the infidels of a hundred years ago ; and while they admit the increase and spread of infidelity in all directions, they insolently affect to be ignorant that the world has produced a single infidel writer or reasoner since the days of Morgan, Tindal, and Paine. Thus the last edition of the Unitarian Evans' *Sketches of Religious denominations*, announces, Mr. Beard's "*Historical Evidences of Christianity unassailable*," as a work that should set infidel objections to rest for ever, without condescending to recognise the existence of the objectors, to whom that work is addressed.

Thus, like the old *Father Hypocrites*, the Origenes, Epiphaniases, and Eusebiuses, these modern iconoclasts dress up imaginary hypotheses, charge us with maintaining what we never maintained, represent us as admitting what we never admitted, and then make the welkin echo with their shouts of victory, at having knocked down the snowball opponents which it was none but themselves that set up : all safe enough you know, with the dotards who are satisfied that the objections of infidels should be answered by proxy, who will never give themselves the trouble to inquire what their objections really are, or call in question their minister's fidelity to state, or his ability to answer them. Thus triumphantly and gloriously did the Reverend Benjamin

Marsden overthrow the first proposition of the Christian Evidence Society, in which I had maintained, that *the gospels were not written by the persons whose names they bear*. He just shirks me by with the modest *postulatum*, that the names they bear can of course be none other than the names of the persons who wrote them, and then, convicts me of having maintained, that "the writings were not written by the persons who wrote them." And then, to be sure, Oh what a fine man was he! and "Oh what dunces and idiots were unbelievers, notwithstanding their professed unbelief, themselves the most credulous of men, since they can suffer themselves to be persuaded even that writings wrote themselves, yea, that whole nations renounced the religions in which they had been educated, and suffered themselves to be led by the nose by twelve poor illiterate fishermen, or any other absurdity how great soever, rather than yield to the arguments which a Locke, a Boyle, and a Newton, held and felt to be incontrovertible."

How fine all this is, or rather how *safe*, when delivered from a pulpit, where the deliverer of it secures himself from the liability of being answered, though the swelling heart of better knowledge were leaping into the throat of suffocated scorn; where, but the breathing of an honest dissent, would be followed with an instantaneous deliverance into the hands of the Philistines. Oh that their gospel were set off but with a better decency of seeming, as if they believe it themselves. Even the Reverend Penzance Smith, the Jack-Tar gospel-monger, the saint of the bowsprit, the sea-slang orator, the reel-about apostle, fears a cannon ball, less than the conflict of free and fair discussion.

Did not the Reverend John Clayton, the persecuting Brown Mare's chaplain, promise me before the altar of Shoreditch church, in the presence of as crowded an auditory as those consecrated walls could contain, that he would meet me in the Areopagus of the Christian Evidence Society, and *there* abide the issue of discussion? and didn't he *Gilbert* me after all? promise and shirk off? because forsooth, it was too far and too near, too hot and too cold, too wet and too dry, too hard and too soft; too any thing or too every thing, as for ever we may be sure it will be, rather than a priest will step down from the rostrum of supreme dictation, and suffer his godhead to be questioned?

But I have trod in the bird-lime of priesthood myself, and the filthy gluten sticks on me against my will, because it cannot *as yet*, be got off without tearing up my feathers, and leaving me too callow to reach the quarry that I soar at. Did I then so fear discussion, or was I so insincere, and so great a hypocrite, as I suspect others who now are, what I *was*? I never blinked, nor wished to blink the question. A thousand times have I declared, *(and the real fact of the absolute sacrifices which I have made, stands sponsor for the declaration)* that the world's wealth should

not have bought me to become a clergyman, had I known what now I know, or been what now I am. For six or seven years I did sincerely preach, and did most entirely believe the gospel. I was an *Evangelical* preacher, and I challenge my bitterest enemies to read me off even at their own report of my whole clerical life, and say if they can, if ever the ministerial function was filled more blamelessly by any man.

In my day discussion had never been offered; Mrs. Carlile is my witness how very soon after it was so, my character developed like the germ by the sun's genial light and heat, sought out the man of my heart's admiration, and reflected more than was wisely done, of the warmth that it had received.—But never had the ice-bound stream been locked in frost, more than my mind up to that time, or nearly up to that time, had been held in the chain of the apprehended *sin* of unbelief, and the sin of sinful thoughts.—The silly prayer "*Lead us not into temptation,*" always filled my mind with horror of the palpable inconsistency of rushing into temptation, as it seemed to me that it would be to trust myself to dabble in the writings of infidels. A firm faith was the highest of all privileges, the pearl of great price, the charter of happiness, the only draft on heaven, so I was safe enough. I conversed with none, I knew none but who re-echoed the only *one* and all inclusive sentiments, the importance, the supreme duty of watching against the suggestions of Satan. I owe my emancipation to a little or rather to a good deal of over-driving; I could never satisfy the requisition of the saints.—Never be evangelical enough, or absurd and acrimonious enough to reach their standard of *perfectly* orthodox divinity.—They accused me of preaching peace, peace when there was no peace—at length the Bible Society broke in upon my peaceful little bishopric, and sought to establish itself upon an admission, that there was a want of Bibles in Midhurst; that I therefore had failed of ministerial duty. My rector, the Rev. Richard Lloyd, who happens to be your rector too, was, I know, opposed to the Bible Society; my own honour, and fidelity to him, both concurred to make *me* also oppose the Society: when this opposition transpired, I received a letter from my own brother, the most sanctified of all saints, so truly horrible, so frightfully damnable, denouncing against me the hottest hell of everlasting vengeance, for having opposed "the cause of God." To this terrible letter, I ascribe my mental emancipation. It was a kill or cure medicine, and left no alternative but that the mind should sink and break down under it, or rise superior and cast it like the strangled serpent, from the deadly twist in which it would have encircled me.

I would no longer be the slave and dupe I had been: the bitterness of spirit, the implacability of disposition, the truly damnable ill-nature which I had seen characterizing all parties in that

holy war, determined me, happily—through all my subsequent troubles, I have never ceased to consider that determination most happy to go to their school no longer. I commenced an entirely new education, threw up my living at Midhurst, as soon as I had learned my A, B, C, of Deism, got advanced to the first form in Dublin; obtained an *exhibition* in London, and gave such satisfaction at my *public examination*, that Judge Bailey sent me *here* to College to complete my studies.—I have taken a higher degree than any other university could have conferred. My college exercises will afford a proof of my diligence and improvement; and I expect to come out as senior wrangler.

Your's truly,

ROBERT TAYLOR.

King's College, Oakham, Feb. 1st, 1829.

To the Editor of the Lion.

SIR,—I perceive in the 3rd No. of the 3rd vol. of "The Lion," my letter on the "Empire of the Nairs" or "The Nair System," as recommended by Lawrence, has found a critic who styles himself "A Mother's Son,"—and with all the ardour and vanity of youth has attempted to criticise a "Grandfather;" but as old men are often fond of their own opinions, and apt to retaliate, I trust he will submit with patience to an old man's lash,* and though I suspect he is an old boy—I will tickle his vanity by calling him your son,† as you have pleased him so much by the publicity of this work. Your son's very commencement, I consider erroneous, when he says "the philosophy of that publication (The Lion) is to show the superiority of truth over faith; and what is the foundation of paternity, and the evil that it has necessitated, marriage, but faith? shall your readers, who will not believe in Moses and the prophets, be favourable to an institution that will not bear a scrutiny, and is only founded on assertion?"—What a perversion of the merit of a work is here?—True, the great aim of philosophy is to establish truth; and no lover of truth can have any faith, or belief in the balderdash of Moses and the prophets;—for they taught that which is inconsistent with nature and truth, and which can only be believed by faith, which is a surrender of our reasoning faculties;—but what has paternity and marriage to do with faith of this description? The loves of the sexes require no such faith. There is positive proof in the offspring,‡ and the foundation of paternity is in nature, (the workshop of the philosopher,) which has implanted in man, the paternal affection of love to his offspring.—What an insinuation,

* The combatants are near of an age.—R. C.

† I protest against being yet recognised as one of the Nair family, not having yet expressed an attachment to them.—R. C.

‡ In some cases.—R. C.

to suppose the husband of a virtuous woman, and the father of a family, can doubt the honour of his wife, and the legitimacy of his children.*—The love and confidence of millions of married pairs, will bear the strictest scrutiny, is founded on truth, and not on assertion.

Your son like many other so-so-people, who want to be thought well off, by getting into good company—as a plea for your insertion of the “Introduction to the Empire of the Nairs,” says “more liberal ideas were spread by the tales and novels of Voltaire and Diderot, than by the serious essays of Hume.”—Does he suppose, there is any comparison between their novels, and the “Empire of the Nairs?”—Their object was morality—not prostitution.

Your son’s next remark is, that he has nothing to do with the age of Wieland, Shelly, or the author of the “Empire of the Nairs;” the latter of which was under age when he wrote it—and the former were poets and philosophers. This remark is just with respect to the beauty of a poem:—but to the alteration of a system, which has to undo the established custom and manners of millions.—The knowledge of mankind, which can only result from a long experience, is absolutely necessary, before we can draw just conclusions—and can young men under age possess this?

Your son, next says, “the author of the Empire of the Nairs,” when he published his essay, was under age, and ‘the Child of Nature,’ who has criticised him, and whom I propose to criticise in his turn is, as he has had the goodness to inform your readers, a grandfather. Yet the junior has supported his assertions with a train of argument, which the unsupported declamation of the senior cannot overthrow.”

This, with your remarks, in your note on my letter, are bold assertions; but assertions are not proofs, and I am old enough, and bold enough to refer the readers of “The Lion” to my letter, as a proof, that though there may be declamation, all my arguments

* This is a misstatement of the question. United love, in marriage or out of marriage, is one and the same thing; but the author of the “Empire of the Nairs” has treated of marriage without love and as destructive of love, which is rather the rule than the exception. The “Child of Nature” may be satisfied as to the virtue of his wife and the legitimacy of his children; I am satisfied: I find men in general so satisfied; but I have met with exceptions. I have met a man who treated a family of daughters kindly, the daughters of a wife and of one mother, of a virago; but who declared to me that they were not his offspring; though they passed before the world as such and with his name. Again, a very great amount of chastity grows out of social restraint, which is pernicious to the bearer, both in marriage and out of marriage, which lessens the amount of true love, and, in relation both to the physical and moral wants of the individual, is an intolerable and an immoral tyranny. All chastity is not virtue; nor is all illicit indulgence vice. And such is the view of the author of the “Empire of the Nairs;” for he supposes, in his system, that all well-matched couples will keep together through life. His system involves no other *new* consideration, than that divorce shall be as facile, as it is as necessary, as marriage —R. C.

are unanswered :—not that I consider it requires any ability to refute plans which it is evidently impossible to adopt ; but taking them as a theory, I see no reply to the arguments I have brought forward to refute them. There is a play on words, and an attempt to ridicule the grandfather, and some unbecoming remarks on woman ; the former of no value, but the latter calls for a reply, which, in its proper place, I hope to give.

I cannot agree with your son, that it was necessary for me to have read the four volumes of the “ Empire of the Nairs,” and to have studied the works and opinions of the author, before I attempted to overturn them ; had you, sir, never made extracts from them in “ The Lion,” they would have remained where they have done for the last 35 years, unnoticed by me. Those extracts in “ The Lion,” are all that is necessary for the readers of “ The Lion” to comment on ; all the other parts I consider of no consequence to us at present.

On my remark, respecting the right of the Virgin Molly to prevail on Tom the carter, to get her with child, &c. Your son, says, “ If your Bristol friend had reflected a moment, he must have observed, that Molly, under the Nair system, *could have had no father,*” in which case, she would have out wondered the Virgin Mary, who did acknowledge a ghost as the father of her child. In misconstruing my meaning, your son has worked a miracle. In my remark on Molly and Tom, I did not suppose them Nairs, because I consider the system impracticable, as I do the probability of brothers, working for, and supporting all the children which their amorous sisters uncontrolled, might produce. I know a young surgeon, who has eight sisters, good, warm-hearted, breeding girls. Suppose each of them to produce only six children. This will give him the trifling number of 48 children to maintain, besides his eight Platonic wives. And though all cases may not be equal to this, yet, on the whole, the plan is unnatural, brothers and sisters feel not the same affection for each other, as man and wife ; and what comparison can there be drawn between the love of an uncle, for *all* the children which his sisters force on him, and that which a father feels for those children he believes are his own. That unmarried uncles are sometimes fond of the nephew or niece which they *select*, I admit ; but even in that case, I never saw the affection equal to the parents, nor will the pretty tale your son tells, of his having no wife, when he is indulging himself in unrestrained intercourse with as many girls as will admit him, tend to make him attentive to his sister’s children. Nor will the knowledge that “ they are his own flesh and blood, sprung up from that sister, who had issued from the same womb, who had fed at the same breast, with himself,” produce much affection for her children. Against all those fine words, place the father’s reflection, that they are all his flesh and blood, produced by the endearing embraces of the woman he loves, that they had fed

from that bosom he had fondly pressed, that they are his own, and draw a comparison of their feelings. Your son concludes this part with the following base insinuation:—"He, like an European husband, cannot look in their faces, and fancy that he sees there the features of a rival; whoever is their father, he must be their uncle." The reply to this reflection on our women, I leave to every one who reads it.

Your son says, "your Bristol friend seems not aware that the Nairs are not the only people that follow this system, but that other nations now, and several in all parts of the globe, have followed the same, as the Ashantees, the ancient Gauls and Americans." I am indeed not aware of it, nor do I believe any nation ever did, or ever will, or can adopt it—and I defy your son to prove that it was ever practised by the majority of any people. The Ashantees admit the descent of the royal family by the female, and so may other nations, but does this exclude the husband and father, or give the girls a right to frolic with whom they please? On the contrary, we find the women in all the countries he alludes to, more like slaves than ladies of pleasure.

I consider your son has completely failed in his reply on my reference to animals, in which he includes birds and fishes. My inference was not whether the young first followed the male or female; for the law of nature, except where the male and female have nothing to do with their offspring, have consigned the young principally to the care of the female; but to prove that nature had implanted in the male of those animals, where the young requires more attention than the female can bestow, an inclination to assist in rearing them. Hence, the analogy, I drew, between the birds and man. Your son laments, that we have adopted the affection of the birds in preference to the indifference of the beasts of the field. We have no choice in the adoption—necessity compels us—nature decrees it. To act like the brute we must be formed like it, and possess the same passions and temperament. Would your Nair lady like to have, like the cow, her periodical love fit, which happens only once in a great many months? Would your Nair swain like to receive from the amorous girl of one night, a kicking, if he attempted to repeat his love the next? This act of nature gives to the male of the brute creation, an apparent liberty to enjoy a variety of females, which man has no need of; because his one female is quite equal to all his proper wants. Your son says, the usage of society, which requires a lawful father to a child, deprives it of its mother, and thus like the spawn of fishes, casts them on the ocean of life. Why this, I contend, is the effect of the Nair system, and a sample of that misery which will extend in proportion as it is adopted. It is not the loves of the sexes, but the effects of inconsiderate enjoyment, and brings us back to Molly and the carter. No one complains if Molly by herself, or she and

the carter maintain their young; but in this land of thorns and briars, where with every effort of toil and labour, we can hardly support ourselves and children; is it just we should be compelled to support the offspring of your son's admired friends, the unnatural brutes, who wantonly beget, and then forsake their young? This is the great proof of the necessity of marriage, for the welfare of society compels the married man to support his young, and his paternal affection gives him a stimulus.

I think your son felt a great pleasure in inditing the following amorous remark:—"If all voluptuous and debauched characters are fond of admiring the liberty of the bull, the prodigal life of the cock, and envy every sparrow that they meet, must they not be little qualified for marriage, and must not an unprejudiced mind approve a system, that would permit them to follow their natural inclinations, *without doing harm to themselves or others?*" Most certainly, the gratification of that which *does no harm*, is harmless, and here the case of Molly and the carter is again applicable; but I beg to apologise for the debasing comparison, for I presume those are of the Corinthian order. If the Nair system could be established, and there were no jealousy in the human frame, they may be all the go with the females of similar passions; but in society formed as at present, they are the curse of our homes, and the destruction of our children, they are the wolves of the forest, the destruction of whom ought to be the work of every shepherd.

Your son says "do not the number of murders of man and wife, with which our daily papers are filled, to the disgrace of our law-givers, proceed from the same cause?" There are few murders of this description committed, and the cause is found in the bad passions, with which the parties abound—and not in marriage.—Jealousy is too often the cause;—but if we are to judge of a system by such acts, what comparison can be drawn between those and the females that are murdered by their lovers, and those who destroy themselves through the enjoyment of love, without marriage.

I must consider your son's reply to my arguments respecting the infancy of children, feeble in the extreme, he asks "who is more capable than the mother to superintend this feebleness of his first years?" Why in my letter, I gave the mother all the care of infants; but to do this, I provided a good husband to take care of her, and provide the means to enable her to have plenty of milk for that purpose, (*a trifle your son forgot,*) but he says, "she is to have a different education, and would be a superior being herself." This superiority must depend on fancy, I acknowledge the woman who has to work for the support of her children, to educate, and rear them, must have a different education from the majority of our women.—It would have a great tendency to tame an amorous lady, and then we are to have Lancaster schools and

co-operative societies, and state support.—Why this has nothing to do with the system, proposed in the Nair plan, which is all love and gallantry, and no work. Those humble institutions arise from the degrading effects of matrimony.

Your son asks, "What has seduction and prostitution to do with the Nair system?" Every thing, in my opinion; for I consider it the Nair system in practice, and the best possible proof of a woman's little power to support her young, and to prove what reliance can be placed on a brother's protection. It further proves the effects arising from the uncontrolled passions of a female, and clearly shows how the heart, by such means, becomes hardened—the soft and refined feelings of pure love become extinct—and lust, in its grossest sense, only remains.

Your son says, "Your Bristol friend considers marriage ordained exclusively for the comforts of men, that of women being disregarded; and he talks of the necessity of a wife, of her attention to our comforts, of the great share she has in the rearing and educating our children, of her attention to our sickness, &c. Here the cloven foot appears. Many whigs, who rail abroad against priests and kings, become Tories when they return to their elbow chairs; and some men imagine that women were created for their comfort, as the West India planter considers the negro created for his. But every prudent egotist would do well to keep her at a distance from his sick bed, lest she should have learnt the Edinburgh hug and squeeze, for, possibly, she may be tired of being his breeding machine. If murder can be committed with so much facility, man and wife would do well to adopt the plan of sleeping in separate beds." Perhaps I cannot answer this rhapsody of base ideas better than by leaving the reader to make his own comments on the mind that engendered them; but, as a husband, as a lover of woman, I feel I am called upon to defend both. True, very true, I did point out the comforts arising to man from the society of a wife—as a proof that from no other woman but one, whose affections were placed on him, could he expect those endearing attentions in the various scenes of life; but, at the same time, I clearly proved that she was to receive from him attention, support, constancy, and love. Where, then, is the cloven foot? Where the comparison between such a husband and a planter and his slave? Perhaps the reader may consider with me, that the cloven foot of a debauched character evidently appears by such a remark, as one who considers woman formed only to gratify his passions; for who, but a man acquainted only with the basest of women, and totally unacquainted with the love and affection of a virtuous wife, could conceive the possibility of an Edinburgh hug, &c. The following remarks of your son, that man is cruel and inconstant, and therefore little qualified to be tied, and still less qualified to be tied to, I have answered by comparing such men to the wolf.

We may as well say all horses shall run wild, because they are desirous of so doing—the curb and whip properly applied are found to make them docile. There is a wide difference between your son's ideas of love and mine, and he sneers at my assertion, that man is a sensitive being, possessed of superior qualities to the brute, that his love is of a more refined nature, and his greatest happiness in love consists in the conviction that his mistress is solely attached to himself: hence arise the pangs of jealousy and death from disappointed love. Such, I repeat, is my idea of man and his real love. If I am to judge of your son's idea of love from his reply to this passage of my letter *only*, I must consider them gross in the extreme. His reply would be a sufficient proof of my assertion in the mind of every virtuous man and woman among your readers. He says, "is it in consequence of his superior qualities that he alone requires to be shackled?" Those superior qualities, joined to his natural wants, and the peculiar organization of the female, as I have before described, in my opinion qualifies them both for matrimony. He goes on to say, "as to death from disappointed love, it is as rare as death from sea-sickness; and, though jealousy may torment a lover, (and so much the worse) in a husband it generally proceeds from fear of ridicule, or of spurious children—it proceeds rather from avarice than delicacy. Insure their wives from pregnancy and few husbands would act to their wives like the dog in the manger." There is such an ignorance of the affection which we find in the married state in the first part of this reply, and such grossness in the conclusion, that precludes further notice from me.

Your son next becomes sarcastic, and attempts to turn me into ridicule, by a misapplication of my meaning. He says, "Your *old friend* next rants like a young Romeo:—she is the idol of of his love, the god of his worship, and the saint of his idolatry—*because he is all that to her.*" On a reference to my letter, it will be found that this is a garbled quotation, which he, by comparing it to a quotation from the "Empire of the Nairs," applies to the mistress, but which I applied to the wife. What has my age to do (and I believe I am younger than your son) with any description I may give of the affection of man and woman. Ridicule is not argument. Your old boy quotes a description from his work. Compare the two, and judge *which* is the Romeo.

"He exults in paying her divine honors. What taste in every ornament of her dress, what expression in every feature of her countenance, her mien is the mien of Venus, her air the majesty of Juno, the wit of Minerva graces her conversation, her image embellishes the solitary walk, her smile gilds the midnight dream, her presence is heaven, no courtier is so humble or submissive as he. She is the sovereign of his soul, his idol, at length, the spell works the desired effect, her head cannot sup-

port the fragrance of the incense that burns at her feet, she pities her adorer, she marries him—her empire ceases, the goddess sinks into a mortal, the queen is treated as a slave, *alas poor wife!*”

The difference between our descriptions is :—the wife I drew, remains a goddess, and his a slave. I make the husband a lover, he describes him a sensual brute. In continuation of his ridicule, he next says, “ your Bristol friend, like Othello, relates the early story of his everlasting love, and in so doing, he pricks up his ears like an old war-horse at the sound of the trumpet, and defies the Nair to produce any thing half so fine, and half so sentimental.” The shaft of satire must be sharp indeed to pierce the armour of age and experience, and I am surprised, your son has nothing else to offer against the strong arguments drawn from time and experience in that part of my letter, to which, I with boldness refer your readers. The greatest proof we can produce of the effect of any cause is from experience; therefore, to illustrate my argument, I was led into a description of the feeling of my youth, and that the description might carry weight, I acknowledged myself a grandfather.

To prove the practicability of the Nair plan, your son quotes the practice of the princes on the Malabar coast. Surely his opponent has a right to describe what has come within his own knowledge. And there is a wide difference between an old man’s describing his youthful acts, and affecting the follies of youth.

Your son asks, “ does your friend consider his egotism one of his superior qualities ?” This remark I think rude, personal, and uncalled for. A man in a thousand ways, may speak of himself without its being considered egotism ; but on this charge your readers must judge.

Your son next quotes the description which the old schoolmaster gives of his forty years love and *fidelity* to one woman ; I admit its possibility, with those two, and millions beside ; but I presume this lady did not try a dozen lovers, before she determined on her man, nor did the schoolmaster call often on his mistress and find his bed filled by another. What can be the meaning of *fidelity*, where *infidelity* and unrestrained liberty constitutes the happiness of the people ?

My former remark on the character of the author proceeded from the character of his work, and in saying he was a bachelor, I find I was correct. Shelly approved the work, and Shelly separated from his wife. There is a propensity in mankind to expose their passions by their acts. Here we judge of the dispositions of authors by their works—and the letter of the author of the “ Empire of the Nairs,” after you had published the extracts, convinced me, that the propensities of the man were the same, though his physical powers might have ceased. I think, had

he properly studied science, philosophy and nature, he would have seen the error of his system.

But the great point of my argument in objection to the system, your son has not replied to; for this plain reason, the impossibility of its refutation; I mean the simple act of supporting the children under this most productive plan of producing them. 'Tis easy to imagine scenes of love, gaiety, and pleasure, easy for the active fancy of youth to create new and diversified scenes of enjoyment, which are as easy to be accomplished, as the wonderful adventures related in the Tales of the Genii. Man may wander in fancy, but he must return to reality. There is another great omission in the "*Empire of the Nairs*," which is, as to what the women are to do for lovers, after the blossom of their youth is passed.—If man is fond of variety, and in love with youth and beauty, can it be expected, if there are *no ties to bind him*, he will visit the woman past the prime of life, or pay any attention to one surrounded by a parcel of children: and as your son exclaims "*alas! poor wife!*" May I not repeat, *alas! poor woman! hard is thy fate*, while youth and beauty lasted, which was but a few years, you were the admiration of lovers; but now you most need the assistance of man, you are scorned and neglected; because there is no tie to bind those brutes to be just.

I believe the object of the editor of "*The Lion*" and of the authors of its original productions is one, the extirpation of that which tends to injure the mind and morals of man on the one hand, and to render him as happy as the nature of his situation admits on the other; to do which, they must act like reasonable men and reflect like philosophers; therefore when writing for "*The Lion*," they can have nothing to do with fancy or fiction, and the "*Empire of the Nairs*" presents little else. It is a romance of fancy, which never can be realised. 'Tis the height of folly, to entertain or write on wishes which never can be practised. Man must take the world as he finds it, and make the best of women as they are. Like the world which presents to his view, hills, dales, thorns, briars, gardens and flowers; so in woman will he find something similar: and in looking to his own passions, actions, and inclinations, he will find them diversified. The grand object he ought to have in view, is his real happiness; and this he can only find in true morality. He must do unto others as he would be done by, and bear and forbear.

With this conviction on my mind, I object to the Nair system! because I consider its practice would demoralize mankind, render them less happy and more vicious, and deprive the moral man of his greatest happiness, the love and confidence of his wife, and the affection which subsists between him and his children. The extracts from the "*Empire of the Nairs*" are now before the readers of "*The Lion*." My humble attempts to show the absurdity of the system are likewise before them, with the reply of "*A Mother's Son*." My answer to that reply is now for their con-

sideration, if my remarks are severe, it is because I think they were called for. The experience of my life has taught me, that man and woman are most happy in being united; that children are best protected, who have a father's care, and that poor weak woman finds best support, through her life, in a husband's arms. On a survey of nature, I consider she formed us for such a union, and, as such, I subscribe myself,

A CHILD OF NATURE.

ANECDOTES OF THE LIFE OF RICHARD WATSON, BISHOP OF LANDAFF.

WRITTEN BY HIMSELF.—VOL. I.

PAGE 30.—At the time of taking their Bachelor of Arts' degree, the young men are examined in classes. The first year I was moderator, Mr. Paley, (afterwards known to the world by many excellent productions, though there are some political principles in his philosophy, which I by no means approve) and Mr. Frere, a gentleman of Norfolk, were examined together. Paley, I remember, had brought me for one of the questions he meant for his act, *Æternitas pœnarum contradicit divinis attributis*? I had accepted it; and indeed I never refused a question either as moderator or as professor of divinity. A few days afterwards, he came to me in a great fright, saying, that the master of his college (Dr. Thomas, Dean of Ely) had sent to him, and insisted on his not keeping on such a question. I readily permitted him to change it, and told him, that if it would lessen his master's apprehensions, he might put in *non*, before *contradicit*, and he did so. Dr. Thomas, I had little doubt, was afraid of being looked upon as an heretic at Lambeth, for suffering a member of his college to dispute on such a question, notwithstanding what *Tillotson* had published on the subject many years before.

It is however, a subject of great difficulty. It is allowed on all hands that the happiness of the righteous will be, strictly speaking, everlasting; and I cannot see the justness of that criticism, which would interpret the same word in the same verse in different senses. "And these shall go away into *everlasting* punishment, but the righteous into *everlasting* life."—Matthew xxv. 46. On the other hand, reason is shocked at the idea of God being considered as a relentless tyrant, inflicting everlasting punishment, which answers no benevolent end.

Page 34.—I might also have gone chaplain to the Factory at Bencoolen, and I would have gone, but that I wanted several months of being able to take priests orders. The master of the college hearing of my intention, sent for me, and insisted on my abandoning my design, adding in the most obliging manner, "you are far too good to die of drinking punch in the torrid

zone." I had then great spirits, and by learning, as I proposed, the Persian and Arabic languages, should probably have continued but a short time chaplain to the Factory. I have thanked God for being disappointed of an opportunity of becoming an Asiatic plunderer. I might not have been able to resist the temptation of wealth and power, to which so many of my countrymen have unhappily yielded in India.

Page 49.—There was no stipend annexed to the Professorship of Chemistry, nor any thing furnished to the Professor by the University, except a room to read lectures in. I was told that the professor of Chemistry in Paris, Vienna, Berlin, Stockholm, &c., were supported by their respective monarchs; and I knew that the reading a course of lectures would every year be attended with a great expense; and being very hearty in the design of recommending chemistry to the attention of the youth of the University and of the country, I thought myself justified in applying to the minister for a stipend from the crown. Lord Rockingham was then minister, (1766) and Mr. Luther, who had lately spent above twenty thousand pounds in establishing the whig interest in Essex, undertook to ask for it. Though an hundred a year, given for the encouragement of science, is but as a drop in the ocean, when compared with the enormous sums lavished in unmerited pensions, lucrative sinecure places, and scandalous jobs by every minister, on his flatterers and dependants, in order to secure his majorities in Parliament, yet I obtained this drop with difficulty; and unless the voice of a member of Parliament had seconded my petition, I doubt whether I should have succeeded.

Page 81.—General reading is the most useful for men of the world, but few men of the world have leisure for it, and those who have courage to abridge their pleasures, for the improvement of their minds, would do well to consider that different books ought to be read with different degrees of attention; or, as Lord Bacon quaintly enough expresses it, some books are to be tasted or read in part only, some to be swallowed or read wholly, but not cursorily; and some to be digested, or read with great diligence, and well considered. Of this last kind are the works of Lord Bacon himself. Nature has been very sparing in the production of such men as Bacon; they are a kind of superior beings; and the rest of mankind are usefully employed for whole centuries in picking up what they poured forth at once. Lord Bacon opened the avenues of science, and had such a comprehensive way of thinking upon every subject, that a familiarity with his writings cannot fail of being extensively useful to you as an orator; and there are so many shrewd observations concerning human nature dispersed through his works, that you will be much wiser for them as a private man.

I would observe the same of Mr. Locke's writings, all of which

without exception, (even his letters to the Bishop of Worcester, will teach you acuteness in detecting sophistry in debate,) may be read over and over again with infinite advantage. His reasoning is every where profound, and his language masculine. I hate the flimsy womanish eloquence of novel readers, I mean of such as read nothing else, and wish you, therefore, to acquire both justness of sentiment and strength of expression, from the perusal of the works of great men. Make Bacon then, and Locke, and why should I not add that sweet child of nature, Shakspeare, your chief companions through life; let them be ever upon your table; and when you have an hour to spare from business or pleasure, spend it with them, and I will answer for their giving you entertainment as long as you live.

You can no more have an intimacy with all books, than with all men, and one should take the best of both kinds for one's peculiar friends: for the human mind is ductile to a degree, and insensibly conforms itself to what it is most accustomed to. Thus with books as with men, a few friends stand us in better stead than a multitude of folks we know nothing of.

Page 97.—Mr. Fox in debating the Sedition Bill, in December, 1795, said, "that the measures of the united branches of the legislature might be so bad, as to justify the people in resisting the government. This doctrine he had been taught, not only by Sydney and Locke, but by Sir G. Saville, and the late Earl of Chatham: and if these authorities would not suffice, he would refer the House to a sermon preached by Dr. Watson, the present Bishop of Landaff, which, in his opinion, was replete with manly sense and accurate reasoning, upon that delicate but important subject."

I had always looked upon Mr. Fox to be one of the most constitutional reasoners, and one of the most argumentative orators in either House of Parliament. I was, at the time this compliment was paid me, and am still, much gratified by it. The approbation of such men ever has been, and ever will be dearer to me than the most dignified and lucrative stations in the church.

In the summer of 1776, I published my Apology for Christianity. The manner in which I treated Mr. Gibbon, displeased some of the doughty polemics of the time: they were angry with me for not having bespattered him with a portion of that theological dirt, which Warburton had so liberally thrown at his antagonists. One of that gentleman's greatest admirers (Bishop Hurd,) was even so uncandid, as to entertain, from the gentleness of my language, a suspicion of my sincerity; saying of the apology, "it is well enough, if I was in earnest."

(To be continued.)



The Lion.

NO. 7. VOL. 3.] LONDON, Friday, February 13, 1829. [PRICE 6d.

TO THE KING, ON THE CHURCH.

LETTER AND LESSON THE SECOND.

SIR—I begin with compliment and end with criticism. I congratulate you on the best act of your life, in relation to your kingly authority over Great Britain and Ireland. It is found in your expressed wish to the Parliament, that there shall be civil equality among your religiously sectarian subjects, on the condition, that the established church is not thereby injured. I compliment the disposition for civil equality; but criticise the condition on which it rests, as resulting from great hypocrisy, or great political ignorance. Your cession of civil equality will ensure you a peaceful and complimented reign for the remainder of your life; but the established church has long been decaying, was never well and rightly established, and must gradually decay to annihilation. Your future wisdom will be found, in not giving yourself any concern about it; but let it take its course, and stand upon such moral influence as it has in the country. If it have not this moral influence, it will not stand, and your royal power will be but mocked in the attempt to prop it. I will copy that part of your late speech by commission to Parliament, which really proves, that the morality of republicanism is subduing the immorality of monarchy, aristocracy, and established priesthood; and exhibits the best specimen of a king's speech that was ever made to subjects.

“ My Lords and Gentlemen,

“ The state of Ireland has been the object of his Majesty's continued solicitude.

“ His Majesty laments that in that part of the United Kingdom an Association should still exist, which is dangerous to the public peace, and inconsistent with the spirit of the Constitution, which keeps alive discord and ill-will amongst his Majesty's subjects,

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and which must, if permitted to continue, effectually obstruct every effort permanently to improve the condition of Ireland.

"His Majesty confidently relies on the wisdom and on the support of his Parliament, and his Majesty feels assured that you will commit to him such powers as may enable his Majesty to maintain his just authority.

"His Majesty recommends, that when this essential object shall have been accomplished, you should take into your deliberate consideration the whole condition of Ireland; and that you should review the laws which impose civil disabilities on his Majesty's Roman Catholic subjects.

"You will consider whether the removal of those disabilities can be effected consistently with the full and permanent security of our establishments in Church and State, with the maintenance of the reformed religion established by law, and of the rights and privileges of the bishops and of the clergy of this realm, and of the churches committed to their charge.

"These are institutions which must ever be held sacred in this Protestant kingdom, and which it is the duty and the determination of his Majesty to preserve inviolate.

"His Majesty most earnestly recommends to you to enter upon the consideration of a subject of such paramount importance, deeply interesting to the best feelings of his people, and involving the tranquillity and concord of the United Kingdom, with the temper and the moderation which will best ensure the successful issue of your deliberations."

My theory of republicanism has always admitted, that royalty or monarchy may exist in name, but be morally reduced to a republican character. I have not even a system of republicanism, further than I think representation by full, fair, and free election, the most dignified for all the purposes of legislation and administration of law, and the most likely to be perpetually incorrupt.

Pray, Sir, proceed to encourage a legislation for civil equality among the sects, and be assured by one who is not of any sect, but who is morally opposed to all, that the question of catholic emancipation, or of civil disabilities continued upon or removed from the Roman Catholics, has no future relation whatever to the question of the violability or inviolability of the protestant establishment. Unless the protestant legislature give unasked, the catholics will never gain in England or Ireland a tithe pig or potatoe, nor can they hope to gain such a return of old system. They will certainly seek to reduce the church as by law established, to an equality with their condition; but no catholic can now or hereafter be maniac enough to hope to change conditions with the present established church. The word is gone forth in this country, more powerful than the word of any god, **LEVEL AND REDUCE YOUR SYSTEMS AS FAST AS YOU PLEASE, BUT YOU MUST NOT ELEVATE ANY FUTURE ONE ABOVE THE REST.**

A few historical facts will show you the ridiculous character

of your professed determination to preserve inviolate the reformed religion established by law, and the rights and privileges of the bishops and clergy of this realm, and of the churches committed to their charge.

Henry the Eighth found dissensions of four hundred years standing on doctrinal points in the English part of the church of Rome. He determined that those dissensions should cease. He wrote, disputed, burnt opponents, obtained from the Pope for his zeal, the title of defender of the (popish) faith, immediately destroyed the faith and lessened the pope's authority, and retained and has handed down to you *most inviolately* the contradictory title! He did every thing religiously, but that which he royally determined and pledged himself to do. Whatever he determined to do in promise, broke away under him, and his effected determination ended in doing something contrary to the promised determination. He promised to defend the uniformity of the faith of the Romish Church, which he irrecoverably drove from the country.

All his children were placed in similar dilemmas. The Stuarts, from the first to the last, played a similar game, with worse consequences to themselves. Your family of the Guelphs has been whirled about in a similar religious vortex, until you find all establishment, and even all sects breaking away from your grasp, and the man would be rash, that should attempt to predict what will be the last point of faith which your majesty shall defend. Faith is not a thing or principle to be established or defended. I hold by far the better and more dignified title, as the assailant of all and every faith. That title will stand by me, and such of my family as may like it, to the last of them: and the first English king that shall change his title of *defender of the faith*, to that of *defender of the truth*, as it shall be from time to time developed by free discussion, shall sit gloriously and peacefully on the English throne. Your priests cannot support you, nor you them. You are all a chaff before the breath of free discussion. Developed in the mantle of free discussion, I feel and exhibit more moral power, than the royally robed defender of faith can exhibit. I am the greater man.

I pray you, Sir, and your advisers, and all Protestants, to attend to that which is the only great point of this letter; that the *question of Catholic Emancipation has no present or future relation to the condition of your law-established, or Protestant church*. The decay of that church is to be brought about by higher than any sectarian means. But as sectarianism has obtained an ascendancy, I do not deny its auxiliary influence, in working the decay conjointly with infidelity, of the established church. I only urge that the decay will not be retarded by the retention of any kind of civil disabilities on those opposed to that church.

ROBERT CARLILE.

SCHOOL OF FREE DISCUSSION, 62, FLEET STREET.

WE are carrying two points at once in this school: first, the example, the right and the propriety to hold public meetings for free discussion, on all subjects, on a Sunday, as a purpose of meeting superior to praying, preaching, or psalm singing; and second, an exhibition of a style of discussion, in which we calmly and mildly follow up the treatise of Cicero, *DE NATURA DEORUM*, and put the very gods themselves on their defence, when any one can be found to defend them. On Sunday evening last, in the absence of every Christian opponent, save the mystic "rational," who opposes and disturbs every company without improvement to self or others, and who, in the endeavour to raticionate superstition, by retaining all its names, and spiriting away their spiritual or literal meanings, excites more contempt than satisfaction among all parties; a sort of proclamation was made to all system-mongers present, to stand forth and submit their systems to the test of free discussion. We hope the day will soon arrive, when our churches shall be occupied for this purpose, and when an appointed officer, at every assembly, shall open proceedings by proclamation, and by way of parody we will suppose the following:—

O YES! O YES! O YES! (a phrase very likely to have been handed down from the Bacchanalian or other ceremonies, as a call upon the deity, YES being an etymon both of Bacchus and Jesus.) OUR SOVEREIGN LORD THE KING, (or the sovereign people, or sovereign truth, or sovereign knowledge) RECOMMENDETH, THAT ALL PERSONS WHO ARE SUPERSTITIOUS OR IMAGINATIVE, AND WHO HAVE UNKNOWN OR UNINTELLIGIBLE SYSTEMS TO MAINTAIN AND DEFEND, WILL STAND FORTH AND SUBMIT THEM TO THE TEST OF FREE DISCUSSION.

Whoever lives to see this, will live in the *age of wisdom*, such as Mr. Cobbett's ancestors never dreamt of.

One gentleman stood forth and advanced a system of materialism upon an atomic principle, which by its varied action of affinity, union, congregation, repulsion and dispersion, round and round, was the cause of all identity and *precedent* to or productive of intelligence in animal organization, and *not consequent* to an intelligence without an organization. It was explained, that the atomic principle was not that of Lucretius; but of modern chemistry, resting its first principles on atoms of gas.

Sir Richard Phillips, has an atomic theory of gaseous action; but the doctrine of affinities, repulsions, &c. is too immechanical for the scientific knight. He treats of his atoms as he treats of planets, finding a similarity of mechanism in the motion of the one and the other. Mr. Carlile tries to be deep, and conceits that he is a deep fellow; but he has lost the depth that can fathom these systems, or finds himself out of his depth, when he attempts it.

Has the problem a solution, which attempts to define an atom of gas, whose hitherto known nature, by every experiment, in its relative connections, is illimitable expansion, or illimitable condensation: comprising the apparently contradictory property, in space, of incalculable magnitude, and incalculable diminution?

If your atom of gas be not definite, tangible and calculable as a certainty, it fails you wherewith to make a system. Your system is broken at the indefinite point and becomes your superstition, your faith, your god, your source of mental mischief, and probable misery to all who may connect themselves or be connected with it.

Another gentleman presented himself, who had an animalcular system, even of the universe of matter, to propose and defend, and spun from it so curious a version of the Christian religion, as would have pleased the orthodox, confounded the hair-splitting sectarian, and have formed an establishment that should, at least have bid defiance to spiritual dissent, if it had not baffled the ingenious efforts at criticism of the scientific materialism of the Christian Priestley and his Unitarian followers. It was so very sublime, that, not having the due inspiration, we almost fear a mis-statement of it. However, we pledge a best endeavour.

The theory was, that all material structure was the work of animalcula; that it had a beginning, and was but progressing toward a filling up and end. Of course we were not so rude as to ask from the gentleman an account of the origin of his animalcular Adam and Eve; because it is not the rule of our school to call for an account of the origin of any thing; and we must have exposed ourselves to the retort, that we can no more account for our animal Adam and Eve, than the gentleman for his animalcular Adam and Eve. All that we can know is, that he has the start of us as to origin; and our beginning is but one of his stupendous animalcular effects! There is such a mixture of the Lilliputian and the Brobdinagian in this theory, that the conception of Swift sinks into insignificance before it; and instead of the world of giants having passed away, instead of animal structure lessening, we must hereafter assume its increase and gigantic futurity, until each sun becomes as large as its *now* solar system, and leaves not even the vacuum of an atmosphere! Oh! for a system that shall stand in competition with this! What a consummation! Then may the grand masonic architect of the universe say—*CONSUMMATUM EST!* Here is a material system that is finally to put a stop to its own motions, to clog up its pores and vacuities: and then, perhaps, for wonders cease, and all figures are literalized in this system, is realized the story of the Phoenix, our great material nest of animalcula is to take fire, and out of the ashes shall spring a new animalcular Adam and Eve, perhaps, hermaphroditic, bone of one bone and flesh of one flesh, as some ingenious Jews say for their Adam and Eve, to begin a new system! We really conceit that we have reached the inspiration

and divine revelation of this subject, and feel a difficulty in descending to report the trifling objections that were advanced against this most wonderful of all wonderful theories! However, we will leave the clouds, eat some bread and cheese, go to bed, and try if the morning will restore us to our old character of matter-of-fact criticism. So, good night, reader.

Our animalcular theorist assumed, that when a wound was made on the animal body, the process of healing was that of animalcular design and labour, to repair the damage and fill up the gap.

It was objected to this, first, that if the body were a mass of animalcula, there could be nothing but generation for the process of healing, and nothing but mutual destruction for subsistence and procreation; and second, that as natural wounds were known to be formed and perpetuated by animalcular action, and that the principle of such animalcular action was rather to destroy than to repair, requiring a removal of the destructive power before the healing process could begin, a conflicting idea or difficulty presented itself, which could only be gotten over by the Christian solution of God and Devil, good and evil spirits, pervading every human body—God and his angels having the ascendancy in the body while in a state of health, or as representing the healthy animalcula, and the Devil and his little imps having the ascendancy when wounds and disorder are produced. There is groundwork in this animalcular theory for a very pretty and very complete Lilliputian solution of the mysteries and hitherto unintelligibilities of the Christian religion. And as the theory must have one kind of animalcula in animal matter, another kind in vegetable matter, and a third in mineral matter, there is an intelligible Trinity in Unity wherewith to cap the divine system.

On the other hand it was granted, that no one could be competent to judge of this animalcular theory, who had not made very minute microscopic observations on the subject: that the microscope presented to our consideration a world of wonders as to animalcular existence, against which a planetary system of the universe could weigh as nothing in the scale of admiration and arrangement.

Chemically, it was objected to the theory, that all animal existence required an additional gas, in its formation, to that which the vegetable required, which is evidenced in the fact, that the tribe of zoophytes partakes of a small portion of that gas, and as animal matter could not exist without azote, there could be no animalcular action where azote was not.

We can no more adopt this animalcular system, than any other general system; but it is worthy of investigation, as it cannot fail like the alchemic search for gold, the philosopher's stone, or an universal solvent, to lead to much useful knowledge.

The *French Optimist* rose the last, and said he was not quite satisfied with the accounts Mr. Carlile had given of his opinions

in the two last numbers of "The Lion." He meant to have introduced the subject again to day; but having found the company so actively engaged, he wished to appoint next Sunday evening, when, to simplify the discussion, he would maintain affirmatively the question of THE EXISTENCE OF A GOD.

He then observed, that the variety of *systems* just introduced, and dwelt upon with so much complacency by each schemer, and successively assumed as the *only genuine* cause of the existence of the universe, confirmed his *optimism*; because all those persons, according to their own declarations, enjoyed the happiness resulting from the possession of *truth*, though perhaps all of them without exception, had built their *systems*

"On the baseless fabric of a vision."

while the continuation of their intellectual conflicts, and the progressive discoveries in physical sciences, could not fail to increase their share of happiness, as they would approach nearer the *ultimate* invariable truth.

He being invited to embark in the *conflict*, begged leave to object strenuously to the assumptions that attributed a supreme power to *animalcula*, or *atoms*, *gases*, &c.; and thus erected them into as many *omnipotent deities*, whom every schemer seemed to worship in his heart, though he did not *kneel* like other superstitionists before their fanciful *material almighties*.

The *omnipotent animalcula* system appeared to him less absurd than the *omnipotent atoms*, *omnipotent gases*, and other *omnipotent matter* systems; because, even the lowest degree of life and locomotion was more likely the result of either an internal or external *intelligence*, which is the most indispensable attribute of a deity: but still this minor absurd system he considered as a very great absurdity.

If *animalcula* are the principal or *first cause* of the existence of our planet, its most primitive materials, *granite*, &c. must be a mass of *animalcula*!

He declared he had not the least pretension to science, but begged to state, that *animalcula* appeared to him an exclusive property of our atmosphere, operating variously and constantly the *decomposition* of every existence upon our sphere, in order to keep pace with their constant reproductions or *recompositions*, and that such physical law, far from being a *blind destructive power*, impressed his judgement with a belief in the existence of a most wise preserver, and supremely powerful intelligence.

He contended against the assumption, that intelligent or *moral power* must proceed from physical power, and cannot precede it, for if such (proposition) is true, in the developement of a human being, it appeared to him utterly erroneous, with respect to the general system of the universe, and assuredly, before man appeared upon earth, all the preparations made to receive him, prove that an intelligent or *moral power* did precede the physical formation of our species and could not have preceded from it.

He lastly suggested to recommend to men of science the construction of an ingenious microscope of the highest magnitude, with a *pneumatic* apparatus, (an air pump) in order to examine the *internal* structure of minerals, vegetables, but especially animals; and he thought it will be found to the great astonishment of the *universal animalcula believers*, that not one single animalcule is employed in the *composition* of any body upon earth, not even of the animals, but that their exclusive action, as he had said, is to *decompose* the surface of every solid body, exposed to the atmosphere and to act more or less powerfully in decomposing such fluids that have more or less the faculty of absorbing the atmospherical air.

He concluded by complimenting some of the ladies present, for their regular attendance at the Athenæum on Sunday mornings, and at our school on the evenings; spite of the general dryness of the subjects for minds brought up in such complete slavery, as are, as yet, those of the most interesting half of the human species, in this enlightened and liberal country. He assured them, however, that the fault was in a great degree their own; for, if they would join gradually the men in the intellectual warfare, they would soon be the instruments of their emancipation by which all the human race would be highly benefitted. He declared, he never would form a life engagement with any woman, that should not possess the moral courage to defend her rights, or express clearly, before a company of any number and qualification, her thoughts upon all subjects within the circle of her knowledge, or that should not be able to manage her own fortune, and should be degraded enough as to believe that she must *obey* him, and has not the right to enjoy a perfectly equal freedom like him, and behave towards him in every circumstance of life on the footing of the strictest reciprocity.

DR. JOHN PYE SMITH *versus* REV. ROBERT TAYLOR.

DR. SMITH, of Homerton, has, at last, avowed his authorship of the controversy with Mr. Taylor, in putting his name to a "Rejoinder," which professes, (but oh! how deficient!) to answer "Syntagma," an advertisement of which we very proudly insert, and the only advertisement for which we ever took a sum of money, in the present number of "The Lion."

There are two inferences to be drawn from this "Rejoinder," which add nothing to the merit of the Doctor. First: That it is even ludicrous to perceive, how he evades the question of the human existence of Jesus Christ: and second, that the Doctor is a very bad specimen of the effect of the Christian religion upon the human temper; for it is clear, that while he writes, he is bursting with personally vituperative invectives, not at all short of what is vulgarly called the Billingsgate style. He is not content to leave the reader to draw an inference; but he would

have us condemn before we examine: cry *liar* first, and then seek (perhaps in vain) for a proof of the imputation. From the Doctor's exhibition of temper, we should conclude, that, had he all the virtues and all the graces opposed to him in a matter of faith, he would Billingsgate them also. However, we have such a liking for discussion, that, rather than not have it, we will take it up with all the bad temper that Dr. Smith or any other doctor may be pleased to bring into the field; and though we would not proclaim our champion faultless, or that Dr. Smith has not on some points well and properly corrected him, yet they are minor points, not at all affecting the great question of the truth or falsehood of the gospels, and that, on all the major points, on all that is of importance in the discussion, our Reverend Deistical Controversialist is indeed a champion.

The major propositions, on which the gospel or gospels must be supported, are four:—

First,—That there did and does exist such a God as the gospels reveal or assume.—*That proposition is disputed.*

Second,—That such a God had such a connection with a Jewish female and produced such a son as Jesus Christ.—*That proposition is disputed.*

Third,—That such a son of God, as Jesus Christ, did work miracles or supernatural circumstances, did humanly die and did supernaturally return to life and took his departure from the earth in Judea.—*That proposition is disputed.*

Fourth,—That the books, which set forth such strange relations, have the best authority, or authority as good as any books can bear with them, of their historical accuracy.—*That proposition is also disputed.*

Such are the major points to be maintained in a discussion of the validity of the Christian religion. All that can be said about the genuineness and authenticity, and antiquity, and harmony, of the books of the New Testament, can form but minor considerations in the total question. We summon the attention of Dr. Smith, of every Christian controversialist, and of every Christian, to the forthcoming and speedily to be published "DIEGESIS, BY THE REV. ROBERT TAYLOR." We can answer for, without consulting, the Reverend Prisoner, that he will be quite content to leave the Doctor in possession of all the triumph he can claim in his answer to "Syntagma," and will not greet him with a re-rejoinder other than in a letter in "The Lion." And we make this offer to the Doctor or the society that publishes his pamphlet, that, in order to further the circulation of both publications, we will exchange sheet for sheet of the Syntagma for their pamphlet, so that they may be sold together, or to such persons as have read the one and not the other.

Dr. Smith professes to wipe his hands of Mr. Taylor's persecution; but has he no acquaintance, no influence, with his avowed persecutor, Alderman Brown? Has he gone to the avowed

persecutors, to say:—"cease to persecute this man, I will write him down?" To stand off and cry shame, when other interference might put a stop to the shame, is to participate in that shame. And such is the conduct of every Christian teacher, who silently acquiesces in or who ineffectually interferes to prevent a persecution for matters of opinion. It is a disgrace to teach that which is supported by persecution. R. C.

THE ECCLESIASTIC.

To the Editor of "The Lion."

SIR—A few days since the prospectus of a new weekly paper, called the *Ecclesiastic*, was put into my hands, the first number of which was to have made its appearance on the 31st ult. On the nature and design of this publication I desire to make a few remarks.

The following passage stands conspicuously at the head: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. v. 44.

This language is constantly on the tongue of every Christian—all lay claim to it, all boast of it, but none observe it; and those very gentlemen who drew up this prospectus ought to have recollected that part of Deborah's song, "*curse ye bitterly the enemies of the Lord*,"—or of King David's prayer, "*Destroy thou them, O God, that hate thee*,"—would have been better suited to Christian practice, than this inconsistent passage which they endeavour to pawn on the credulous and unthinking. Is this a just or consistent motto to assume, at the very time when the cause they are endeavouring to advocate, and the very system which they are trying to dress up with this garb, retains a victim to its vile persecuting spirit in its inquisition at Oakham? That very religious Constitution which is part and parcel of the law of the land, and which has committed this outrage on justice and humanity, is the very one which the reverend editors of this paper engage to advocate; for the prospectus informs us, that the labours of several clergymen of the established church are to be engaged in this production, with the design of making it an auxiliary to that establishment. Whoever looks behind the scenery of the religious farce, must be led to view this attempt on the part of the clergy of the church *by law established*, as the last dying effort of the religious humbug. Indeed, the professed intention to reconcile philosophy and christianity, "the two deadliest enemies that ever looked each other in the face," is an admission of their weakness, and a proof that the high circulation of the patient will admit of reduction by no other means than those which must ultimately stagnate its life's fluid.

The prospectus commences by presenting the present aspect of human affairs to the attention of Christians and philosophers.

It alludes particularly to the effects produced in this country by the dissemination of knowledge, but observes, (somewhat like the rev. J. Clayton, whose speech I had some time since noticed in "The Lion,") that the progress of scientific knowledge, to be productive of good to mankind, must be subservient to religion. O, yes, subservient to religion! The talisman of religion must give the polishing rub even to the sciences, before they can become truly useful for human purposes. In the third paragraph we read as follows: "To render the intelligence which is now so widely being spread subservient to this end—to avert from scepticism the immature understanding in the incipient stages of philosophy—to instate religion on the throne of mind, and cause virtue to keep pace with science—to give to reason the guardianship of faith,* and by a knowledge of the demonstrable evidences of its divine authority, to raise man from being the mere unreflecting telegraph of truth, to the character and influence, amidst his family and sphere, of a disciple, advocate and teacher of christianity—to constitute in short the public intellect a sanctuary for the will, and a conscious evidence of the wisdom of the creator, would be to attain the greatest good; and with the aid of science and philosophy to ennoble and expand the character and happiness of man, and rear to his maker and to eternity a monument of mind, commemorative of the glory and blessing of creation."

This is certainly saying a great deal in few words, but unfortunately for the rev. editors, it says too much for their cause. Every one who knows any thing of past history, knows, that the most barbarous ages that ever overhang the world, were these of religion, not science; that when religion flourished, science disappeared: and who can deny that it is to the revival of science, and its triumph over religion, (superstition,) that we owe all that we possess worth retaining; and yet with these facts staring us in the face, we are insultingly told that faith is to be the guardian of reason.

When we consider how much this blessed guardian has cost mankind—the torrents of human blood that have flowed from its altar—the enmity and diavunion that it has sown among men—the power that it has put into the hands of tyrants, temporal and spiritual—may we not fairly ask, are these the demonstrable evidences of its divine authority? I may be told, in the canting language of the day, that these are not the effects of true religion; that it is not accountable for such excesses. But, losing sight for a moment of the fact, that the Bible affords abundant precedent and sanction of the most cruel conduct, I would ask, is not a system which teaches men to despise reason, and mistrust the evidence of their senses, fairly chargeable with every evil committed by its votaries. Such is religion—such is the Christian religion, notwithstanding the pretended philanthropy with which those reverend editors would adorn it. But, looking

* Philosophical, no doubt.

at the present aspect of human affairs, and judging from past experience, may we not fairly suspect that other motives than those which spring from philanthropy and a love of truth, have induced those reverend gentlemen to engage in this publication. What guarantee have we for the sincerity of their motives, when we know that their very existence depends on the stability of the cause they are engaged to support? Will they even afford an evidence of their desire to promote truth, by opening the pages of the *Ecclesiastic* to free and fair discussion on the boasted evidences of their divine revelation, which, if true, would court discussion, and profit by it! But this would not suit the object of the *Ecclesiastic*. Its avowed guardian against the stubborn power of reason is *faith*—yes, *faith*, the curse of the human race, and the death-knell of which has already been sounded by philosophy. The parsons are not ignorant of this, and an attempt at reconciliation is preferable to a defeat; but they can no more succeed in reconciling philosophy and superstition than in uniting oil and water—there is no chemical affinity in the materials.

If they will learn wisdom I would recommend them to exercise it in time, and I will venture to tell them in what that wisdom consists: it is in nothing less than so cutting, carving, and metamorphosing their divine revelation as to leave nothing standing in it but *demonstrable truths*. Nothing short of this will effect a reconciliation with philosophy. Such a course appears to me to be the only one that affords the shadow of a hope for the continuance of *their* labours. They would then possess a Bible worthy of the name of *holy*, because it would contain *truth*. It would, moreover, put an end to further wrangling and disputation among Christians, and tend to restore to them that of which the present revelation has deprived them, namely, the exercise of their reasoning faculties. It would, also, put an end to further prosecutions, persecutions, and imprisonment for blasphemy, and do more to promote peace and goodwill among men, than all the *Ecclesiastics* and divine revelations in existence.

I had been for twenty years a believer in the divine revelation of the Bible; a warm advocate and supporter of Christianity; brought up and educated a member of the church by law established; and, subsequently, passed through various sects into that of the most primitive observers of the Christian system—and I take this opportunity of testifying, that I never was acquainted with an individual during that period whose natural character was not superior to his religious one. And I also declare, that it was the bad effects of religion on the human mind that first led me to that investigation of the subject which ended in the rejection of it, as a gross imposition on mankind. When I state that I had taken nearly two years to come to this decision, I presume it cannot be said that I had not afforded myself time to weigh all arguments for and against. The prejudices of edu-

cation, and the terrors which religion inspires into a conscientious mind, must necessarily protract a decision which, under different influence, would be made in an hour. And I am persuaded, that it is only necessary to hold up the mirror of religion to the eyes of rational men to convince them that virtue, in the proper and just sense of the term, has suffered; that the human mind has been debased; that mankind have been injured; and the progress of science and philosophy greatly retarded by its reflection.

A LOVER OF TRUTH AND VIRTUE.

TO DANIEL SYKES, ESQ. M.P. RECORDER OF HULL.

SIR,—I have been urgently requested by the distressed parents of the unfortunate young girl, late in the service of the Reverend Barnabas Shaw, Methodist Missionary preacher, to intercede with you on her behalf. You will recollect that she was convicted at the late sessions here, on her own confession, of having pilfered several trinkets. Upon mature consideration, I do not perceive the propriety of my soliciting your clemency on her account, as a personal favour to myself, for were I in your situation, I would listen to no such solicitations, even from my dearest friends, but be guided solely by a sense of justice and of duty to the public. You are actuated no doubt by similar motives, yet I believe you will have no objection to receive any further information that may be offered to you, respecting her character and conduct, nor refuse to mitigate her sentence, should she appear entitled to it. The information which I am going to communicate to you, being of public interest, I address you without apology, through a public medium. Previously to passing sentence on the poor girl, you seemed to be much embarrassed to account for her repeated dishonest acts, as her previous conduct and character were exemplary. Possibly the solution I now offer, may make the matter still more puzzling to some individuals. Her worthy parents, though reduced in circumstances, brought her up in the paths of virtue. My wife's evidence on her trial, proved that she had been a year or two in our service, and that during all that time, she had conducted herself with the greatest propriety. Not a single act of dishonesty did she commit in her next situation; but "evil communications corrupt good manners." After she had been a few months with the Reverend Barnabas, and *blessed with the unspeakable privileges of preaching, praying, and hymn-singing*, she becomes, according to their own account, a consummate thief and liar. Now I crave your attention to this essential point, and to the fact, that whilst she was with us, she never heard, to my knowledge, a single sermon, prayer, psalm or hymn. She might have gone to any place of worship she pleased, but she never expressed a wish to that effect, nor did she gad about the streets on Sundays like other servant-girls.

I will mention another remarkable trait in her character. She cheerfully gave up her wages to her indigent parents, and thus deprived herself of the power of procuring those little articles of finery, which are generally so gratifying to the vanity of young females. She possessed a degree of acuteness and intelligence, superior to young girls in general, and was besides one of the most industrious and best tempered creatures that ever existed. I repeatedly expressed a wish to my wife that "Ann" might meet with a situation, more suitable to her talents and merit. Such having been her conduct and disposition, whilst with us, you will not be surprised, when I tell you, that on my wife's hearing of her being sent to the House of Correction, she burst into tears, and entreated me to prevent, if possible, the committal of "poor Ann" to gaol for trial. I readily complied with my wife's wishes, and urged the "pious" folk in the mildest manner, to proceed no further against the poor girl, representing to them the agonized feelings of her worthy parents—the probably serious effect it would have on her father in particular, who is subject to fits, and who had already suffered a quick succession of them from the agitation of his mind. "Ah! but our duty to society," was the reply. What! are there not examples sufficient already to deter others from committing similar crimes? How will society be benefited, said I, by your causing this young creature to be put into the wicked company of hardened and abandoned offenders? If she be bad now, she must almost necessarily come out of prison still more depraved.

All this reasoning was of no avail with the Methodists. I might have quoted the scriptures in support of my arguments, but this I refrained from doing, lest it might appear like banter from my lips. The pious rancour of these "godly" folk, was not content with evidence sufficient to convict the girl, but in order to harass and distress her friends the more, they served subpoenas on her aged grandmother and on her younger sister, five years old, whom you very properly ordered out of the witness box. They likewise wanted to get some other charges against "poor Ann," and for that purpose applied to the ladies with whom she lived prior to her engaging herself in the service of the "godly" Barnabas, but they failed completely, for this plain reason—she had been scrupulously honest while in their service. When Ann becomes converted to a thief, she acts a very singular part. Instead of pawning or selling the trinkets, she gives them to neighbouring children for playthings. "Evangelical" thieves, on the contrary, turn them quickly into money. It may be proper to relate, how Ann was trepanned into a confession. When first accused, she denied the charge, but being threatened with a constable if she persisted, and promised forgiveness if she would acknowledge her guilt, she was induced to make ample confession. This I am assured is a fact, and such a case in London, would immediately have been thrown out of court.

Mr. Carlile asserts that all religion has a vicious tendency. Here you have a practical illustration of it, at least of Methodism, which is Christianity in one of its worst shapes. These fanatics were so blinded with religious fury, that they could not perceive this obvious inference. They have acted directly opposite to the plainest text of scripture, inculcating forgiveness of injuries. Their prayer, "Forgive us our trespasses as we forgive them that trespass against us," must either be a solemn mockery of the Deity, or an invocation of vengeance on their heads.

A great deal is said about the "March of Intellect." My understanding is too obtuse to perceive it; but there is evidently a "march of crimes," and what is equally to be lamented, no rational means adopted to counteract it. The distribution of those silly lying things called "religious tracts," have a tendency to make people more vicious, rather than otherwise. Our Bible and Missionary societies are no check to vice. You have frequently deplored in public, and sincerely too, the great increase of crimes. Now let me entreat you to lay aside your prejudices, if you have any, and to peruse with candour, the sixteen two-penny numbers of the "Moralist," published by Mr. Carlile, but especially those which relate to the more prevalent vices of drunkenness, lying and theft. Read these, and then admire the impudence of that Evangelical vagabond, who declared from a pulpit here, that "Carlile was opposed to every thing good." In my humble opinion, there is no publication so well calculated to check vice, as the "Moralist," and, what may be a recommendation of it to some, there is not a syllable said in it, against any religion whatever.

Formerly, and probably within your recollection, when Evangelical religion was not in vogue, the working-people regularly attended the Church of England, where they heard a good moral discourse delivered with dignity and solemnity. Then they were in general, sober, honest and industrious. Vice seems to have increased in the same ratio as chapels have increased. Very far, however, am I from laying the blame *solely* on the new fashion of preaching and praying. No! there are other powerful concurring causes to produce such an increase of crimes, to which I now merely allude without specifying them.

After this digression, permit me to revert to the case of Ann Jones, and to ask you, if you now think it is proper that she should be kept in that school of vice, a common goal, to learn every thing that is vile and degrading to the female character. Those who have in some degree corrupted her, are, I think, more deserving of punishment.

She has observed to my eldest daughters "It is a fine thing to be a missionary preacher! What luxuries! What extravagance!" and then related how Barnabas and his associate, when dividing the spoil, would chuckle over their glasses at their success in duping the people. Barnabas quitted the plough-tail a

few years ago, not worth a shilling scarce, but though ignorant and illiterate, is now a man of property. "Oh, it is a fine thing to be a missionary preacher!"

I am respectfully, Sir, Your obedient servant,

Hull, 9th Feb., 1829.

J. JACKSON.

NOTTINGHAM.

I AM informed, that the proprietors of the "Nottingham and Newark Mercury" have been giving stamped proof how much they dread the action bringing against them, and have been reviling the "Nottingham Review" for announcing that it was in progress. They should, like honest men, have given up the reverend slanderer, as the author of the letter, and not have shared a reproach which no one desired to fasten on them, even though they were the publishers. I have not yet heard of the plea to the declaration, and suppose the Friar-lane Presbytery will take all the time they can. Any time will do for me: and delay will not enhance the prejudices, on which alone they can hope to evade an unfavourable verdict.

I have lately been informed of another trick of the enemy in Nottingham, which I really admire, 'as the most ingenious that I have encountered, and as requiring no small degree of cunning and religious malice to invent. It has been bruited abroad, as an opinion or principle of Carlile's, that no married woman, or any other woman, who has a son and daughter, can have had both by the same husband or man! This was a pretty comforter to be sent into every family, as an infidel opinion of Carlile's!

Now, good people of Nottingham, and elsewhere, be on your guard as to what you receive as the opinions of Carlile. He does not entertain any such notion, nor any kind of strange notion, nor even an opinion, but what, if you were to hear him state it, would be as clear to your minds as it is to his. He is quite satisfied of being the father of many sons and one daughter.

R. C.

TO A JEWISH CORRESPONDENT.

I HAVE nothing to say for a book, that has been written and printed for the author's amusement, without any visible regard to literary utility for the public. And I can only court the acquaintance of an anonymous correspondent, though disposed to doubt and mental change, in the arena of the school for free discussion. No discourtesy is meant; but the time of every man of business is valuable, to say nothing of his being a public man, and too much exposed to a waste of his time, as all public men are, unless resolute, even to dispense with the common courtesies of society. I am slow to make acquaintances, and most rigidly slow to call them friends.

R. C.

LETTER 52.—FROM THE REV. ROBERT TAYLOR.

DEAR MR. CARLILE,—Logical arrangement would require that acknowledgments of subscriptions received, should be placed at the end of a letter, in order to support the genteel but unreal appearance of being a matter of very slight or only secondary consideration ; but the feelings of a grateful heart which guide us, (and guide us right too) twenty times to one, for the dictates of reason, prompt me, in logics despite to say *first*, what I feel most, how much I am obliged, and more than obliged, by the second subscription of our Nottingham friends, and the very liberal one from Leeds, which you will oblige me by announcing in "The Lion," with this.

You and I, who passionately love sincerity, and have proved the unspeakable sweetness of being conscious of it, under circumstances in which there was nothing else that was sweet to us, feel no dishonour in owning how little our virtue has been our own, how much of it has been entirely the creation of the encouragement we have from time to time received, in the approbation of those whose good opinion we have deserved and valued, and the attitude in which those who honour us, have enabled us to stand before the face of those who would set us at naught, "and make no account of our labours." I confess that had I not been supported as I have been during this my most unjust and cruel imprisonment, most liberally and handsomely, above all want and even all fear or apprehension of want, the profoundness of this solitude, the tedium and *ennui* to a man like me of the most social and convivial disposition ever given to man, with not a bit of hermit's flesh about me, must have been fatal to me, and have given my Christian foes their wish, their aim, and purpose in sending me to this outlandish-far-away Siberian prison. As it is, I have never been worse at any moment than that a pious ejaculation or two, and a prayer for my enemies, in which be sure, "are all their sins remembered," has been sufficient to relieve my feelings, and to restore me to that well-balanced mind, and deeply-principled philanthropy, which can almost—almost endure—even a QUAKER.

Mr. Mayne has exactly appreciated the sentiment I would illustrate, in his own experience, he recollects when thirty years ago he could hardly walk the streets secure from insult, nor could safely enter assemblies in which he is now a welcome and honoured guest. So I augur, and infer with unspeakable satisfaction, that when the world shall have seen but one or two examples, that good men will find moral fortitude and virtue to stand by a good man and support them, who support the cause of honesty and truth, the victory shall be certain, the true and only needed and only Catholic emancipation shall be achieved.

I can proceed in this letter no further, as you, I apprehend, will want the space in "The Lion," and I may be otherwise too late for so early an insertion as I wish in its pages, and for my all-absorbing duties to my son DICKENS. I am happy to see the name of a member of Parliament in the list of subscriptions from Leeds. You will see with pleasure how nobly and faithfully to our glorious cause, the columns of *Drakard's Stamford News*, are open to our just remonstrances, and I trust I am taking no unwarrantable liberty in sharing with your readers, the pleasure I have received in the annexed copy of the notice, which Mr. Hume has taken of the unsuggested application of a friend in my behalf.

MR. HUME TO E. J. P.

Sir,—Concurring entirely with you in the opinions you have expressed both of the un-Christian and oppressive state of the laws, and of the administration of them, which permits such treatment to Mr. R. Taylor, or any other man, for candidly and manfully as an honest man, speaking out his opinion on religious matters; I have forwarded your letter to Mr. Peel, who is the person to afford relief, with my entire approbation of *your* sentiments.

I am, Sir,

Your obedient Servant,
(Signed) JOSEPH HUME.

If Mr. Peel withstands the applications likely to be made to him on my behalf, (for I shall make no more) it must be evident that his *inclination* is his law, and I would rather be of the same way of thinking as Mr. Peel's dog, than as Mr. Peel. My full term of imprisonment, by law, has expired. I am now Mr. Peel's prisoner, and

Your obliged and grateful friend and Servant,
Mr. Peel's House, Oakham, ROBERT TAYLOR.
Feb. 6, 1829.

TO THE REV. ROBERT TAYLOR, OAKHAM GAOL.

SIR,—A few friends, meeting at the Duke of York, herewith send you the enclosed two pounds, being the amount of their second subscription, and beg to express their thanks to you for that pleasure and information they derive from the perusal of your writings, and think that your twelve months imprisonment will not be spent in vain. Were it not for those malignant feelings towards Infidelity, which Christianity ever engenders in its followers, and therefore persecute you and others, the cause of truth and free discussion, in all probability, might have been

retarded for a century; for, sir, the inference appears plain, when we consider the apathy with which mankind in general view their real interests in society. In taking this view of the state of things, you must not consider that we entertain one kind feeling towards Christianity; but that we hate it with a perfect hatred, and are ever ready to assist, as far as our means will allow, the victims of its power. We sincerely desire to sympathize with you; for it is impossible not to have some degree of knowledge of what you must feel, in being persecuted, deprived of your liberty, and separated from your friends; your only crime being in having the ability to cope with the saints, which your villainous persecutors could not brook. But, sir, we are willing to hope, that the time is not far distant, when the followers of the meek and lowly Jesus, the Gilberts, and all the divinely inspired gospel propounders, will be, genteelly desired to meet the *impugners* of their religion, in open discussion, and to submit to the verdict of their hearers, be it what it may. We would, therefore, say, *go on*, and may you be able to wage war with your persecutors until you receive that satisfaction, which the injured have always a right to demand, is the earnest wish of the subscribers, and

Your's most truly,

Nottingham, Jan. 28, 1829.

WM. HAWLEY.

TO THE REV. ROBERT TAYLOR, OAKHAM GAOL.

SIR,—To such men as you, mankind always were and always will be indebted for the discriminating power of finding the difference between truth and falsehood, hypocrisy and rational knowledge. Great men produced by France and England, have enriched the thinking part of the human race with the light of common sense, enabling every man to find natural results from natural causes. Memorable characters, such as Mirabaud, Voltaire, Montesquieu, Paine, Franklin, have gone off the stage of the world, but will never cease to live in the minds of the rising generations. Among those eminent and noble characters, you stand most conspicuously grand. Your first son, SYNTAGMA, has left the disciples of delusion nothing to stand on; and your second, or DIEGESIS, will, I make no doubt, tumble the whole fabric of superstition into ruins, and as Shakespeare says, like the baseless fabric of a vision, leave not a wreck behind; go on and prosper and immortalize your name. May fortune smile on your endeavours and crown your best wishes with success.

Thanks to you and Mr. Carlile, the day star of liberty and truth is risen high in our time, compared to what I remember, when, 30 years ago, I could hardly walk the streets of this town, without being insulted, and if I went into an inn to get refreshment, I was often under the necessity of withdrawing with my company. Over the chimney-piece of a certain inn in this town, there was written, in large letters, "NO JACOBIN ADMITTED HERE," by a set of overbearing wretches in the garb of gentlemen; but by the light of reason, those things are done away, and the very men, or as many of them as are alive, are now the first to ask me to drink with them, and make room for me to sit beside them. All this has been done and brought about by such men as you, with the help of the printing press, and if the tyrants of the world had formed a regular plan of perpetuating the slavery of the human race, they should have prohibited and destroyed the printing press. Unless they can destroy the press, it will ere long destroy them, at least it will take from them the power of doing evil, and compel them to make no farther use of their power than will be conducive to the good of mankind. The delusions of religion have long, sadly too long, assisted tyrants to destroy the liberties of the people; and the Christian religion is the worst of all. The established church of England is a constant drawback on the British isles, and must sooner or later cause a convulsion that will bring on a divorce of that unnatural union of church and state, that brought on the ruin and pauperism of the labouring classes. Ten millions of the industry of the poor, properly appropriated, would make this country the happiest on the face of the habitable globe, instead of being absorbed by a priesthood, who do no good for what they get.

I am really indignant, when I think how you are kept secluded from your friends for no crime but disseminating knowledge, and but that of putting in practice that good old heathen proverb, of doing unto all as you would they should do unto you, while others rob with impunity.

A few friends here to reason and justice have lately opened a subscription for you, to enable you to bear up against tyranny and oppression.

The birth of that great patriot Thomas Paine, was celebrated at two public houses in this town, by the advocates of republicanism, and after supper, several patriotic toasts were drank with the most exhilarating harmony, and good songs sung, composed for the occasion by the friends of you and Mr. Carlile, I can assure you, that you have a great many friends in Leeds.

I am, with the most truly affectionate regard, your sincere friend
and well wisher,

Leeds, Feb. 2nd, 1829.

JOSHUA MAYNE.

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brought to his right reason			A Remnant to be saved		0 0 8
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in his 6th year of imprison-			An Enemy to Persecution		1 0 0
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secution		1 0 0	W. Watson		0 1 0
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J. Kershaw		0 0 6	Inn, to celebrate the Birth-		
J. Prince		0 2 0	day of Thomas Paine.		
D. Heaton		0 0 6	Mr. Maye, sen.		0 6 0
R. P.		0 1 0	J. Elmer		0 1 0
J. Goodhall		0 1 0	W. Driver		0 1
A few Subscribers to "The			W. Tillotson		0
Lion,"		0 8 0	Mr. J. Driver		0

to the mind, in regard to the appearance of a material world, the certainty that this appearance is real cannot be so great, as the certainty of the existence of the mind that thus perceives. And here, from the fear that I may get so far entangled in the more than Dedalian maze of metaphysics, as to find it rather a difficult business to properly extricate myself, I shall close the argument, giving it, however, as my real sentiments, that for the most part, disputations of this kind originate from a similar cause to that which operated on the two knights, in the affair of the *golden* and *silver* shield: the fable is well known.

You have paid me a compliment in mistaking me for your former correspondent J. E. C., who, if I am not also mistaken in respect to him, was a person who displayed some little ability as a metaphysician, a title to which I do not lay any claim. Having received from Nature a temperament of mind much too fickle to succeed in any thing that requires deep or laborious research, I content myself with merely skimming over the general surface of philosophy, and seldom or never have a fancy to return to the same spot, or take a second view of the same object.

The following are some of those remarks by Buffon, which I mentioned as having made a forcible impression; they amount, however, to no more than what has been argued by others, both before and since his time: "The existence of the mind is self-evident: to be, and to think, are, with regard to us, the same thing, &c. But the existence of our bodies, and of external objects, is doubtful to every unprejudiced reasoner; for that extension of length, breadth, and thickness, which we call our bodies, and which seem to be so intimately connected with us, is nothing more than a relation of our senses; and the organs of sensation themselves, are only certain affinities with the objects which affect them, &c. The mind has one mode of perception when we sleep, and another when we awake." To which I may add, that instances have been adduced of persons, who, in consequence of nervous affections, could hardly discriminate between the sensations caused by *actual* objects, and those they experienced in *dreams*.

Feb. 4, 1829.

D. D.

NOTE.—All this metaphysical bother arises from the error of setting up mind as something distinct from living animal body.—

R. C.

ANECDOTES OF THE LIFE OF RICHARD WATSON, BISHOP OF LANDAFF.—VOL. I.—continued.

I SENT a copy before it was published, to Mr. Gibbon, from whom I received the following note:—

Page 99,—“Mr. Gibbon takes the earliest opportunity of present-

ing his compliments and thanks to Dr. Watson ; and of expressing his sense of the liberal treatment which he has received from so candid an adversary. Mr. Gibbon entirely coincides in opinion with Dr. Watson, that, as their different sentiments on a very important point of history, are now submitted to the public, they both may employ their time in a manner much more useful, as well as agreeable, than they possibly do by exhibiting a single combat in the amphitheatre of controversy. Mr. Gibbon is therefore, determined to resist the temptation of justifying in a professed reply any passages of his history, which it might perhaps be easy to clear from censure and misapprehension. But he still reserves to himself the privilege of inserting, in a future edition, some occasional remarks and explanations of his meaning. If any calls of pleasure or business should bring Dr. Watson to town, Mr. Gibbon would think himself fortunate in being permitted to solicit the honour of his acquaintance."

" Bentinck-street, Nov. 2, 1776."

Answer to Mr. Gibbon's note.—"Dr. Watson accepts with pleasure Mr. Gibbon's polite invitation to a personal acquaintance, and if he comes to town this winter, will certainly have the honour of waiting upon him ; begs at the same time to assure Mr. Gibbon that he will be very happy to have an opportunity of showing him every civility, if curiosity or other motives should bring him to Cambridge. Dr. Watson can have some faint idea of Mr. Gibbon's difficulty, in resisting the temptation he speaks of, from having of late been in a situation somewhat similar himself. It would be very extraordinary, if Mr. Gibbon did not feel a parent's partiality, for an offspring which has justly excited the admiration of all who have seen it, and Dr. Watson would be the last person in the world, to wish him to conceal any explanation which might tend to exalt its beauties."

" Cambridge, Nov. 4, 1776."

Page 111.—The influence of the Crown (which has acquired its present strength, more, perhaps, from the additional increase of empire, commerce, and national wealth, than from any criminal desire to subvert the constitution,) has pervaded, I fear, the whole mass of the people. Every man of consequence almost in the kingdom, has a son, relation, friend, or dependant, whom he wishes to provide for ; and, unfortunately for the liberty of this country, the Crown has the means of gratifying the expectation of them all.

I do not think so ill of mankind, but that some men of integrity may be found who, in their public conduct, prefer the consciousness of acting right to every prospect of advantage ; but their number is comparatively small, and is decreasing every day.

Page 115.—I was determined to be advanced in my profession by force of desert, or not at all. It has been said, (I believe by D'Alembert,) that the highest offices in church and state resem-

ble a pyramid whose top is accessible to only two sorts of animals, eagles and reptiles. My pinions were not strong enough to pounce upon its top, and I scorned by creeping to ascend its summit. Not that a bishopric was then or ever an object of my ambition ; for I considered the acquisition of it as no proof of personal merit, inasmuch as bishoprics are as often given to the flattering dependants, or to the unlearned younger branches of noble families, as to men of the greatest erudition ; and I consider the possession of it as a frequent occasion of personal demerit ; for I saw the generality of the bishops bartering their independence, and the dignity of their order, for the chance of a translation.

Page 121.—I am not very sanguine in my expectations of reform, but much may be done by honest men, and without blood ; and whether anything can be done or not, still must I hold it to be the duty of each individual firmly to possess what appears to him to be right, though all the world should be on the other side of the question. By a contrary conduct, many a moral and political evil has been established, and many a virtue banished amongst mankind ; just as many a battle has been lost, from each man saying, why should I not run away as well as the rest ? which might have been won, if each man had said, I will stand and do my duty, let others do what they will.

I am not the *Satan* you esteem me ; for I do not think with *Satan*, that it is " better to reign in hell, than serve in heaven." But I do think, that it is better to bask in the sun, and suck a fortuitous sustenance from the scanty drippings of the most barren rock in Switzerland, with the freedom for my friend, than to batten as a slave, at the most luxurious table of the greatest despot on the globe.

I most readily submit to laws made by men exercising their free powers of deliberation for the good of the whole ; but when the legislative assembly is actuated by an extrinsic spirit, then submission becomes irksome to me ; then I begin to be alarmed ; knowing with Hooker, that to *live beyond man's will, becomes the cause of all man's misery*. I dread despotism worse than death : and the despotism of a parliament worse than that of a king ; but I hope the time will never come, when it will be necessary for me to declare that I will submit to neither.

Page 124.—A Philosopher will excuse the diversities of men's opinions on most intellectual subjects, knowing that they are to be explained upon much the same principles by which he would explain the differences observable in their statures and complexions.

Page 129.—On the 6th of April, four days before our second county-meeting, the House of Commons took the petitions of the people into consideration, and authenticated the grievance

therein complained of. The minister was beat upon the main question, by a majority of 233 to 215. The three following resolutions were passed by the house on that ever memorable day :—

1.—“ That it is necessary to declare that the influence of the crown has increased, is increasing, and ought to be diminished.

2.—“ That it is competent to the House of Commons to examine into and to correct abuses in the expenditure of the civil list revenues, as well as in every other branch of the public revenue, whenever it shall seem expedient to the wisdom of the house so to do.

3.—“ That it is the duty of the House of Commons to provide, as far as may be, an immediate and effectual redress of the abuses complained of in the petitions presented to the house from the different counties, cities, and towns of this kingdom.”

Glorious resolutions these ! fit to be inscribed on tablets of gold, and hung up in both houses of Parliament, to inform succeeding ages, that the principles of the revolution stimulated in 1780, a majority of the House of Commons to struggle against the danger impending over the constitution from the increased and increasing influence of the crown !

Page 136.—Upon subsequent questions in the House of Commons, which tended to realize the general proposition concerning the reduction of the influence of the crown, the minister so successfully exerted that influence, that nothing effectual was done, and he continued in office, contrary to the sense of the people, shown not only by the petitions of the people out of Parliament, but by their representatives in Parliament, who had on more occasions than one, outvoted him on important questions. In preceeding reigns, ministers were dismissed when they lost the confidence of the people, but there was no pretender to the throne of George the Third.

An insurrection, on the score of religion, soon after happened in London ; and this circumstance, though wholly unconnected with the petitioning interest of the kingdom, very much disheartened the friends of reform, and emboldened the Tories to circulate the basest calumnies against the principal Lords and Commons then in opposition to the ministry. I myself saw a letter from the then Archbishop of York (Markham), accusing them of being the fomenters of the riots. I mention this, not with a desire of stigmatizing a man, in many respects estimable, but to guard other zealots from supporting their party by uncharitable judgments ; an “ evil tongue,” is censurable in any man, but is ~~past~~ bearing in an Archbishop. I from this time clearly saw that the crown, through the instrumentality of influenced Parliaments, could do anything.

Page 170.—After the death of Lord Rockingham (1782), the

King had appointed Lord Shelburne to the treasury, without the knowledge, at least without waiting for the recommendation of the cabinet. This exertion of the prerogative being contrary to the manner in which government had been carried on during the reigns of George the First and Second by the great whig families of the country, and differences also having happened between Lord Shelburne and some of the principal members of the cabinet, even during the lifetime of Lord Rockingham, many of them resigned their situations on his being made prime minister, and united with Lord North and his friends to force him from his office. From the moment this coalition was formed between Lord North and the men who had for many years reprobated, in the strongest terms, his political principles, I lost all confidence in public men. I had, through life, been a strenuous supporter of the principles of the revolution, and had attached myself, in some degree, to that party which professed to act upon them; but in their coalescing with the tories to turn out Lord Shelburne, they destroyed my opinion of their disinterestedness and integrity. I clearly saw that they sacrificed their public principles to private pique, and their honour to their ambition. The badness of the peace, and the supposed danger of trusting power in the hands of Lord Shelburne, were the reasons publicly given for the necessity of forming the coalition; personal dislike of him, and a desire to be in power themselves, were in my judgment, the real ones. This dissension of the whigs has done more injury to the constitution, than all the violent attacks on the liberty of the subject, which were subsequently made during Mr. Pitt's administration. The restriction of the liberty of the press, the long-continued suspension of the *habeas corpus* act, the sedition-bills, and other infringements of the bill of rights, were, from the turbulent circumstances of the times, esteemed by many quite salutary and necessary measures; but the apostasy from principle in the coalition ministry ruined the confidence of the country, and left it without hope of soon seeing another respectable opposition on constitutional grounds; and it stamped on the hearts of millions an impression which will never be effaced, that *patriotism is a scandalous game played by public men for private ends, and frequently little better than a selfish struggle for power*. It is a principle with all parties to require from their adherents an implicit approbation of all their measures; my spirit has ever been too high to submit to such a disgraceful bond of political connection. I thought it, moreover, a duty which every man capable of forming a judgment, owed to himself and to his country, to divest himself of all party attachment in public transactions; the best partisans are men of great talents, without principle; or men of no talents, with a principle of implicit attachment to particular men. *To forget all benefits, and to conceal the remembrance of all injuries, are maxims by which political men lose their honour, but make their so-*

Page 208.—The parliament was dissolved on the 25th March 1784. Mr. Pitt had, for several week previous to its dissolution, continued in office in direct opposition to the majority of the House of Commons. I looked upon this proceeding as establishing a dangerous precedent; for though the house could not be justified in censuring a minister who had done no act that was censurable, yet it is to be dreaded that the precedent thus set, of continuing a minister in his place in opposition to a majority of the House of Commons, may, hereafter, be resorted to by the crown on occasions less justifiable. The numberless addresses, however, which were presented to the king against the coalition ministry, sufficiently showed the sense of the nation to be with Mr. Pitt.

Now I consider the clear and decided voice of the people to be superior, not only to the House of Commons, but to the whole legislature; it *is* and *ought* to be supreme in the state. I hope, therefore, that no mischief will come to the constitution from this example. It was not so much the prerogative of the crown which kept Mr. Pitt in his place, and set the House of Commons at defiance, as it was the sense of the nation, which, on this occasion, was in direct contradiction to the sense of the House of Commons.

Page 215.—No man upon earth, I trust, can have more enlarged sentiments of toleration than I have; but the church of Rome is a *persecuting* church, and it is our interest and our duty, on every principle of religion and common sense, to guard ourselves against her machinations. There is far less danger to be apprehended by Protestants, in the present enlighbtened state of Europe, from the effects of popery in those countries where it is the established religion, than in those where it is simply tolerated. The cabinets of Paris and Madrid would execrate the enormities which an infatuated populace in Ireland would perpetrate on the score of religion without remorse.

Page 217.—Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion, than with truth.

Page 227.—The most undecided men on doubtful points, are those often who have bestowed most time in the investigation of them, whether the points respect divinity, jurisprudence, or policy. He who examines only one side of a question, and gives his judgment, gives it improperly, though he may be on the right side. But he who examines both sides, and after examination gives his assent to neither, may surely be pardoned this suspension of judgment, for it is safer to continue in doubt than to decide amiss. To such men may be well applied what that most learned man Peter Daniel Huet says of himself, in his Philosophical Treatise concerning the weakness of human understanding:—"If any man asks me what I am, since I will be neither academic, nor

sceptic, nor electric nor of any other sect, I answer that I am of my own opinion, that is to say, *free*, neither submitting my mind to any authority, nor approving of any thing but what seems to me to come nearest the truth; and if any man should, either ironically or flatteringly, call us *ιδιαιτημονας*; that is, men who stick only to their own sentiments, we shall never go about to hinder it."

Page 237.—Whilst I was professor of chemistry, I dissected a subject which I procured from London, in order to perfect myself in anatomy; my laboratory was my theatre, and Professor Waring, known to Europe by his mathematical publications, and my old friend Pearson, (afterwards Bishop of Ferns) were my assistants. When we had finished the business we put what remained of the body into a box, and commissioned an old soldier to bury it in the fields. The man thought the box was worth something and instead of burying it he opened it, and poured the contents into the Cam, and as there happened then to be a great flood, some of them were drifted on shore, and excited a great suspicion of murder having been committed; but as no person was either taken up or suspected of it, we carefully kept our secret, and thus probably escaped being stoned, like anatomists of old, by a superstitious populace.

Page 224.—The clergy are hired by the state, and they are paid by tithes. When these tithes were first granted, there was but one sect of christians, the catholics. Whether the mode of paying clergy, which was then established, was the best which could have been thought of, has been doubted by many. I think there was none preferable to it at that time; when all men were of the same religion, and when that religion had some hold on men's minds. The case is now much changed in both these points; a variety of sects have sprung up in England and Ireland, and religion itself is not so highly esteemed as it was formerly. Most men of fortune care little about religion, and they grudge the clergy what is due to them, by laws which were made long before they or any of their ancestors possessed the estates, which are now saddled with the incumbrance of tithes. The just principle is this: every man should contribute his due proportion to the maintenance of the ministers of religion, (for no state can exist without some religion,) and a christian state should allow a co-establishment of the different sects of christians; that each individual might have an opportunity of frequenting his own place of worship, without being burdened by any additional payment to his own minister, exclusive of what he paid to the minister established by the state.

Page 303.—About a month before the death of the Bishop of Carlisle, a relation of Sir James Lowther had preached the Commencement sermon at Cambridge, Mr. Pitt happened to sit next me at church, and asked me the name of the preacher, not much approving the performance. I told him report said that he

was to be the future bishop of Carlisle ; and I begged him to have some respect to the dignity of the bench, whenever a vacancy happened. He assured me that he knew nothing of any such arrangement. Within two months after this, Sir James Lowther applied to Mr. Pitt for the bishopric of Carlisle for the gentleman whom he had heard preach, and Mr. Pitt without the least hesitation promised it.

Page 359.—The Chancellor, (Thurlow) in his reply, boldly asserted that he perfectly well remembered the passage I had quoted from *Grotius*, and that it solely respected natural, but was inapplicable to civil rights. Lord Loughborough, the first time I saw him after the debate, assured me, that before he went to sleep that night he had looked into *Grotius*, and was astonished to find that the Chancellor in contradicting me, had presumed on the ignorance of the House, and that my quotation was perfectly correct. What miserable shifts do men submit to in supporting their parties ! The Chancellor Thurlow was an able and upright judge, but as the Speaker of the House of Lords he was domineering and insincere. It was said of him, that in the cabinet he opposed every thing, proposed nothing, and was ready to support any thing. I remember Lord Camden's saying to me one night, when the Chancellor was speaking contrary, as I thought to his own conviction, " There now, I could not do that ; he is supporting what he does not believe a word of."

Page 365.—The restoration of the King's health soon followed. It was the artifice of the minister (Pitt) to represent all those who had opposed his measures, as enemies to the King ; and the Queen lost in the opinions of many, the character she had hitherto maintained in the country, by falling in with the designs of the minister. She imprudently distinguished by different degrees of courtesy, on the one hand, and by meditated affronts on the other, those who had voted with, and those who had voted against the minister, insomuch that the Duke of Northumberland one day said to me, " So, my Lord, you and I also are become traitors."

She received me at the drawing-room, which was held on the King's recovery, with a degree of coldness, which would have appeared to herself ridiculous and ill-placed, could she have imagined how little a mind such as mine regarded, in its honourable proceedings, the displeasure of a woman, though that woman happened to be a Queen.

Page 369.—The dismissal of the Duke of Queensberry and Lord Lothain from their offices, and the treatment which Lord Rodney and others received on account of their having voted in the business of the Regency against the minister, finished Mr. Pitt's character, for public consistency, with me. I had believed him to have been as sincere as I was wishing for the independency of parliament ; but I now perceived that he wished to

have it as subservient to his own views as possible, and cared little for the constitution of the country, whilst he preserved his own power, verifying the observation of Helvetius,—“*L’amour de l’homme pour le pouvoir est tel, qu’en Angleterre même il n’est presque point de ministre qui ne voulût revêtu son Prince du pouvoir arbitraire. L’ivresse d’une grande place fait oublier au ministre, qu’ accablé lui-même sous le poids du pouvoir qu’il édifie, lui et sa postérité en seront peut-être les premières victimes.*”

Page 393.—I remember a Lambeth chaplain once maintaining, in the divinity-schools, the necessity of excluding Dissenters from public offices ; I pressed him with proper arguments ; at length he was forced to acknowledge, that the greater the integrity and the greater the ability, any man had, the more unfit was he for a public office, if he did not think in every point with the established church. There I let the dispute end ; it was impossible to rise higher in the scale of absurdity.

Page 396.—The creeds of the most distinguished philosophers, from *Plato* and *Cicero*, to *Leibnitz* and *Clarke*, are extremely various, with respect to the origin of things—the existence and attributes, natural and moral, of the supreme being—the natural mortality or immortality of the human soul—the liberty and necessity of human actions—the principle of virtue, and other important points. And, as to revealed religion, though all its doctrines are expressed in one book, yet such a diversity of interpretations has been given to the same passages of scripture, that not only individuals, but whole churches, have formed to themselves different creeds, and introduced them into their forms of worship. The Greek church admits not into its ritual either the Apostle’s Creed, or the Athanasian, but merely the Nicene. The episcopal church in America, admits the Nicene and the Apostle’s Creed, but rejects the Athanasian. The church of England admits the whole three into its liturgy ; and some of the foreign Protestant churches admit none but the Apostle’s. These, and other creeds which might be mentioned, are all of human fabrication.

Page 398.—Whilst the doctrine of there being no salvation out of the Romish pale is maintained, the Catholics have such a motive for making proselytes as belongs not to Protestants, and it is a motive which must operate with great force on the mind of every sincere Papist. I am apprehensive that Catholic schools will become numerous ; the glare of ceremonies will fascinate the minds of the common people ; and the doctrines of absolution, and of praying souls out of purgatory, will be palatable to many. I am afraid of popery, because, where it has the power, it assumes the right of persecution, and whilst it believes that in afflicting the body, it saves the soul of a convert, I do not see how it can abandon the idea of the utility of persecution.

Page 414.—Extracted from a letter to the Duke of Grafton, on the 12th of October, 1791.—We live in singular times. No history, ancient or modern, furnishes an example similar to what has happened in France; an example of a whole people, (the exceptions are not worthy of notice) divesting themselves of prejudices of birth and education, in civil and religious concerns, and adopting the principles of philosophy and good sense.

(To be continued.)

LINES

Sung at the celebration of Mr. Paine's birth-day, at the Unicorn Inn, Leeds, January 29, 1829.

PAINE! 'tis a name dear to justice and truth,
A foe to the cross and its dark-hooded slaves,
'Tis the boast of the ag'd and the pride of our youth,
For around it the banner of tolerance waves.

The merciless tyrants that govern our land,
In vain shall assail with malice and scorn,
And those vile plotting robbers, the clerical band,
Shun its blaze, for it pierceth the mask they have worn.

When liberty calls, and we sing of great Paine,
May life's petty cares yield to ample delight;
He brav'd superstition, nor brav'd it in vain,
For the morning of truth broke on fabulous night.

Then away Christianity: Paine form'd thy grave,
'Tis freedom at last that shall cover thee o'er,
The stab at thy vitals, he gloriously gaye,
Shall wound, till thy name is remember'd no more.

Jan. 28, 1829.

J. B. WALKER.

ADVERTISEMENT.

ROBERT TAYLOR, A. B., THE DEIST.—This day is published, in octavo, ninety-two pages, price 1s. 6d., the third edition of *An Answer to a Printed Paper, entitled, "Manifesto of the Christian Evidence Society."* To which is annexed, *A REJOINDER to a Pamphlet by the same author, entitled, "Syntagma of the Evidences of the Christian Religion,"* by John Pye Smith, D.D. Printed for the Society for promoting Christian Instruction in London and its vicinity, and sold at their Office, No. 5, Paternoster-row, and by Holdsworth and Ball, St. Paul's Church-yard, and the other Booksellers.

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The Lion.

No. 8. Vol. 3.] LONDON, Friday, February 20, 1829. [PRICE 6d.

PROTESTANT CONSTITUTION IN DANGER! ROYAL PROTESTANT SUCCESSION IN DANGER!! PROTESTANT FAITH IN DANGER!!! PROTESTANT CHURCH IN DANGER!!!! PROTESTANT TITHES IN DANGER!!!!!! ALL FAITH IN DANGER!!!!!! HALTINGS OF SUPERSTITION!!!!!! MARCH OF INFIDELITY!!!!!!

PROTESTANT CONSTITUTION IN DANGER.

For saying that the Protestant Constitution is in danger, I have the authority of the Duke of Newcastle, the Marquis of Chandos, Lords Eldon, Winchelsea, and Kenyon, Mr. Barrister Halcomb, a very large number of the Protestant clergy of the law-established church; and a multitude of old ladies. On this point, with these most venerable and most respectable personages, I most sincerely agree, and do most profoundly and most solemnly predict, politically, that *the Protestant Constitution is in danger.*

As an evidence of this state of things, it is only necessary that we enquire what is the Protestant Constitution.

History informs us, that the Protestant Constitution is about two hundred and fifty years old, and was called into permanent existence during the reign of Queen Elizabeth. It makes no part of the olden or common law of England. It makes no part of our parliamentary or legislative institutions. It makes no part of our administrative institutions. It makes no part of our collegiate or instructive institutions. It makes no part of our municipal laws. It makes no part of our defensive institutions, such as army, navy, or constabulary. All these existed before the Protestant Constitution existed; and hence it is easy to infer, that they would still exist, if the Protestant Constitution ceased to exist. The Protestant Constitution was a mischief tacked on to our best institutions, and its extinction will be found to be nothing more disastrous than the removal of a mischief.

I will advance no position or proposition here, without its proof; and that the Protestant Constitution was a constitution of

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mischief, is proved in the fact, that it introduced poor laws, or a new tax to encourage and support pauperism that did not previously exist, and was not previously necessary; a circumstance which, connected with and precedent to other bad circumstances, has produced a most wretched state and condition among the peasantry and other labouring classes.

The Protestant Constitution has also entailed on us a new taxation, as a church rate, which was not previously necessary. And in its encouragement of pluralities and non-resident clergymen, and in its begetting of dissent from the established religion, it has entailed upon us a poor clergy in the church, greater in number than was previously found necessary, and exactions by fees, which would not be otherwise necessary, in addition to the expense and influence of the dissenting preachers. These notoriety are proofs sufficient to establish the proposition, that the Protestant Constitution has been nothing more than a constitution of new and additional mischief; which is further evidenced by the existence of a novel and degrading poverty among the millions, or the bulk of the population. The workings of the Protestant Constitution have been altogether unnatural, unconstitutional, in relation to the previously existing Constitution, and politically, religiously, and socially mischievous.

If it be advanced as a countervailing argument, that to remove the now Protestant Church establishment, and to restore the Roman Catholic Church as an establishment, will not mend the present state of things, it may be answered, that any project or attempt to reinstate the Roman Catholic Church as an establishment, is impracticable; because the united protesters against the Roman Catholic Church as an establishment, or even as a religion, comprise the great majority of the people of the United Kingdoms, and will unquestionably become an increasing majority. The removal of the Protestant church establishment will therefore be the removal of a grievance, without the introduction of new or similar mischief.

The evidence of an increasing majority, of protesters against the Roman Catholic church is found in the fact, that the highest state of knowledge is not found among the members of that church, that a well informed man, in relation to the present state of knowledge, was never known to become a convert to the doctrines of that church; and that even, with regard to ignorance, prejudice, or bigotry, its characteristic is to prefer novelty or present prevalence to retrogression toward old, or worn out, or decaying systems. The present members of the Roman Catholic church are, with very few exceptions, inheritors of the system by education received from parentage, and not proselytes made from among other sects.

I, therefore, conclude, that my authorities and arguments are good and conclusive, in assuming that the Protestant constitution

is in danger, and that it is socially well and desirable that it should be in danger, and be removed.

ROYAL PROTESTANT SUCCESSION IN DANGER.

I have the authority of Lord Colchester, expressed in the House of Lords, on the 16th instant, that, in case of the political emancipation of the Roman Catholics of the United Kingdom, the House of Savoy will have the higher claim to the throne of these realms, and that the House of Brunswick will lose or forfeit its present claim.

I am so well satisfied with the House of Brunswick, more particularly since its numbers promise rather to decrease than to increase, that I should be very sorry to find the Royal Protestant succession in danger, in the sense in which Lord Colchester finds it to be in danger; and I would meet his menace, or fear, with the admitted parliamentary right of the people of England to change the right of royal succession, and to prefer the House of Brunswick to the House of Savoy. I maintain the popular right to be superior to the royal right. As I would constitutionally maintain, that the people have the parliamentary right to remove the House of Brunswick, if it were necessary, so I maintain the same right to keep up the exclusion of the House of Savoy. There is a revolutionary right, a right by precedent, in the people of Great Britain and Ireland, to choose and change their royal family, and also to choose whether they will have any or not to reign over them. I hope the time is near at hand when, as in the greater part of America, every family shall be a royal family, and have its share in the government.

The principle, that one generation of the people shall make laws for the next, and which that next shall not be at liberty to remove or to alter, is an odious political principle, that is not to be decently mentioned in the present day. Nothing but the absurdity of supposed divine government could have given countenance to such a monstrous and mischievous idea. If our constitution-mongers would but try the merits of their several constitutions, by the principle of the right of every generation to legislate for its own welfare, they will sit down quite at ease about all pasting or prospective changes, whether those changes relate to the laws or to the reigning family.

The Brunswick family was never more secure in the possession and retention of its hold on the throne of these realms, than at this moment. It was never more popular than at this moment. And never will any other royal family be permitted to set foot in England, with authority to rule. If the Brunswick family fails us, or we fail to support it, good-bye to English royal families—a lasting adieu to Norman and Saxon lines, to Plantagenets and Tudors, to Stuarts and Guelphs.

PROTESTANT FAITH IN DANGER.

The Protestant faith includes all that faith which protests against the Roman Catholic faith ; but reasons for that protest, which would not apply as forcibly to the Protestant faith, I never met. Since, then, the protesting is a principle professedly founded on reason, and destructive of its own pretensions, it follows, as a matter of course, that the more the Protestant reasons and protests, the more danger will there be attending his faith. A very large number of Protestants are now protesting with a vengeance, and protesting in vain, and thus bringing their own faith into disrepute and danger.--A further elucidation of this matter shall be found under the head of *All Faith in Danger*.

PROTESTANT CHURCH IN DANGER.

The Protestant church as by law established, is made up of the slightly altered liturgy and ceremonies, and the temporal spoils of the Roman Catholic church. It is exceeded in honesty and consistency both by the Roman Catholic church and the Protestant dissenting churches ; and, being so exceeded, is very much in danger. But, as its danger and extinction cannot fail to become the country's benefit, inasmuch as it will relieve a large amount of property for more general state purposes, we may wisely prepare an *Io Pæan* for its dissolution.

PROTESTANT TITHES IN DANGER.

We have the authority of Mr. Henry Hunt, and a majority of a large meeting of persons at the Crown and Anchor Tavern, on Saturday last, that the tithes are in danger. Some Protestants met to resolve that the law-established church was in danger, and Mr. Hunt, most vexatiously, altered their resolve to that of the tithes being in danger. Thus the poor Protestants, with Mr. Halcomb at their head, met to resolve and did nothing but dissolve. Resolutions and petitions are very paltry materials wherewith to support a church or any other cause. It is an evidence of weakness, whenever, and for whatever cause, they are resorted to. I agree with the Duke of Wellington, that, in the present state of the public mind, and its organ, the public press, all meetings for resolutions and petitions, even county meetings, are mere farces. The time has passed when such clamours were useful.

ALL FAITH IN DANGER.

This is a point determined by the question—*what is faith ?* In the religious sense, faith is either the invention or the adoption of the invention of imaginary and unproved existences, that have no analogy to any things known to exist. Faith is contradistinguished by evidence ; and since the man of science proceeds and

can proceed only by evidence, it follows, that faith is fiction and akin to lie or falsehood. I and many others have knowledge enough to prove all faith to be error; and that proof it is, which puts all faith in danger.

Faith is also called the evidence of things not seen. But the reality of the case is, that there is no evidence in things not seen. Tell me that there is a peculiar kind of animal or vegetable in China, of which I have not seen the like in this country, I can credit your tale; because I see a variety of animals and vegetables, the products of this country, and others imported, which are not the products of this country. But tell me of heaven and hell, of gods, devils and angels, of future states of existence to continued or reproduced identities, and I cannot credit your tale; because I have no analogy, in the literal sense, whereupon to proceed to conjecture; and because I do see the material identities of the earth, so composed and decomposed, as to leave me no idea of other existence for those identities. The earth is all-sufficient to produce and sustain them as compositions, and to receive them as decompositions.

I see an advertisement for a book of enquiry as to *which is the true faith*. I can answer that book in a few words. Every faith is the true faith, in relation to the mind that adopts it, and none is more true than the other; but no faith is a true faith, in relation to evidence, or to the knowledge of mankind; because no proof can be associated with faith. That is an answer to that book, without having seen more than its advertisement.

All faith is in danger; because faith has no relation to the knowledge of mankind. All faith is in danger; because faith has no relation to the welfare of mankind. All faith is in danger, because it injures and disorders mankind. All faith is in danger; because it is a cheat upon mankind. All faith is in danger; because it is openly and ably assailed by infidelity. All faith is in danger; because truth exhibited, must triumph over it.

MALTINGS OF SUPERSTITION.

The Directors of the Bank of England, are an authority for this assumption; for they have abolished the observance of all Saints' days and holidays in that establishment, excepting the Sunday, the Good Friday, and the Christmas Day. This a good sign and will soon be followed by our courts of law and other public offices. I can just suppose that the Duke of Wellington would bid the saints march to the devil, if they came in the way of his performance of duty, or accomplishment of business.

MARCH OF INFIDELITY.

In a petition to the House of Commons, prepared by the minister and congregation of the episcopal chapel in Long Acre, against concession to the Roman Catholics, printed in the *Morn-*

ing *Herald* of the 10th inst., it is threatened, that if concession be made "petitioners must embrace the principles of infidelity, and trample under foot the volume of inspiration." They say, they must be such Protestants as they are, or infidels!

The petition alluded to is a curious specimen of the ignorance, bad passion and social mischief, which are inseparably associated with all religion. It begins with calling the church of Rome an *apostate* church. To the church of Rome, the term *apostate* is totally inapplicable; because it has not dissented or seceded from, or grown out of any other church. In Rome, as Christian, it is an original. But the Protestant church in relation to the Roman Catholic, is an *apostate* church. The church of England is not in England an original.

The second paragraph is an indiscriminate charge upon the people of this country, as criminally indifferent to the voice of God, and to a revelation from heaven, demonstrative, that Romanism is a conspiracy to invade the prerogatives of Jehovah!—Cannot God speak, so as to be heard by all? Cannot heaven reveal its will, so as to be understood by all? Cannot Jehovah defend his own prerogatives against the Romanists, who, poor devils, have all other faults and errors, except the one of making war against Jehovah? If your God, and councils of heaven, and Jehovah, cannot do these things, then.——

The third paragraph states, that all equitable legislation must emanate from the divine being; which is a very great error; for there never was, there cannot be, a good law, that was not, or is not, strictly atheistical, and without relation, other than for abrogation, to religion or divinity. They are good laws, which are confined to intelligible social regulations. They are bad laws, which legislate upon religion or divinity, or any thing beyond social duties.

The fourth paragraph states, that all human duties are comprised in obligation to the divine creator or governor. This also is a great error; for there is no knowledge of that creator or governor, no agreement about it: consequently, man has no obligations beyond the sociality of mankind.

The fifth paragraph assumes, that the present Protestant government is God's own government. In answer to which, I have to say, that be it god's or be it devil's, it is a bad one, and has much need of amendment.

The sixth and seventh paragraphs have similarly absurd assumptions, leading to an inference in the eighth, that all the principles of true liberty involve themselves in a theocracy! Neither Jew, Gentile nor Roman Catholic ever advanced such a political monstrosity as this. The only correct definition of a theocracy is, the government of a priesthood; for the supposed divine oracle at its head is a cheat or joke. There never was a prosperous and long-standing theocratic government. Wise

political government will encourage industry and the greatest possible accumulation of capital among the multitude or greatest possible number; but it has ever been the nature of a theocracy or priesthood, to have none rich and happy but themselves; to have no accumulation of capital but in the church.

The remaining paragraphs, twelve in number, are sectarian and confined to the relations between the rival churches, breathing the very worst spirit that can pervade humanity, and proof sufficient, that religion is a bad thing, a social poison, a human degradation, and opposed to all human amendment.

Nothing but the march of infidelity can remove this political evil, and I am truly happy in being in its foremost rank. Wherever infidelity can make a step, religion shrinks from it and no longer dwells there. I challenge the religious world to discussion, with the assertion, that I hold and will produce proofs of their errors, and that all religion is error. I make no exception, all is error, that goes beyond moral precept and physical knowledge. All religion is error, all notions of god or gods are erroneous and indefensible. All systems, beyond physical and moral certainties, are erroneous and indefensible. This is the march of infidelity. Who can stay it? Let those, who think they can stay it, try the attempt, in the school of free discussion, assembled every Sunday evening, in the house of this publication. It is here, and in similar places, that your Catholic and your Protestant questions will be alike decided and settled, by the march of infidelity.

RICHARD CARLILE.

SCHOOL OF FREE DISCUSSION,

SUNDAY, THE 16TH INSTANT.

THE French Optimist opened the discussion as follows:—

Ladies and Gentlemen,—The following question appeared in the second number of THE LION of January last:

“Is a belief in, a worship of, or an admission of the existence of a designing and directing god, or of any kind of god, socially useful to mankind?”

I have for three successive Sundays, in this room, spoken on the subject affirmatively; but last Sunday, I declared that there could be no satisfaction, for any sincere enquirer after truth, to discuss such complicated, and, in the mean time, lame question. In fact, after quarrelling about empty words, after exerting yourself for hours to prove the social utility of the belief, admission, or worship of a God, a Materialist would ask you, how can any thing be socially useful that rests upon a *phantom* existing only in your *disordered brains*? I have, in consequence, resolved to settle, upon solid ground, first of all, the fact of the existence of a designing and directing God, and thus to raise a strong bulwark,

in order to meet my opponents with superior advantages, in any future discussion on the subject of the deity, and ultimately, to sweep away the *vicious part* of the doctrine of Materialism.

I never learnt the English language by theory; I can only make use of its most ordinary expressions, and often, by the wrong value I attribute to, or the bad pronunciation of, one single word, I convey to my hearers an impression entirely different from that which I meant to produce on their minds. I confess it, therefore, to be a *daring enterprise*, to maintain, before an enlightened English public audience, and against any opponents, the most important of all discussions. But I hope you will have some indulgence for the expressions or forms of my speeches, though I need not apologize for the substance of my arguments and the sincerity of my belief in their truth.

Considering the seriousness of this subject, I do not much regret to be deprived of those resources of which I could have availed myself in my native language, of pouring forth all the *flowers of rhetoric* and making repeated use of allegoric language. Such resources, so much valued by many orators, are the general appendage of poetical and superficial minds, and do not deserve the dignified name of *eloquence*, which, in my opinion, cannot be found but in the diffusion of moral knowledge. The flash of some orators may act powerfully upon the nerves of their hearers, by vibrating violently at once upon their physical senses, but such kind of impressions are as easily dispelled, and leave our moral feelings as little improved as when we get out of a crowded theatre, after the performance of a burlesque pantomime.

The warmth of my arguments, on the subject of the deity, and the peculiarity of my moral doctrines, have already attracted the notice of some persons who call me—the *French clergyman of the new religion*. I do not dislike the denomination altogether, and I am well disposed, like a *good clergyman*, to spread calmly my principles, and give examples highly calculated to promote human happiness. My religion, however, is not new; truth is as old as the source from which it sprung; and as to the jokes and funny questions, by which some fellows would make a fool of the *French clergyman*, I invite them to this school, where I will always be ready to tell them *what my God is, where it does live*, and even to show to them my *credentials*, written in indelible characters, by God itself. It is surely more than any clergyman could do of any other religion, and I shall deserve credit for it.

I have long felt the want of a *general vocabulary*, through which each one could convey his thoughts to his fellow-beings, by words *equally intelligible* to all, as musical compositions are to all musicians, and I think, that the introduction of such vocabulary, among the masses, would be one of the greatest

benefits conferred upon them ; and that the author, or authors of such benefit, could very properly be said to have brought *peace upon earth, and good will among men* ; for nobody can doubt, but that all the illwill, quarrels, wars and desolations, that have for ages afflicted, and do yet afflict the human race, originate from the *misunderstandings* produced by the use of so many private vocabularies, in which words of the most energetic meaning for the one are mere empty sounds for the others ; and such as are held as sacred truth by this, are declared lies and impositions by that. But while this nation has not yet reached that state of *harmonious intelligence*, and while the variety of interests, resulting from the variety of educations, obliges every one to have a *special vocabulary*, I am compelled to have also my own. My definitions, however, will be positive and intelligible, my judgments founded on experience or analogy, and my theories or conjectures propped by the most incontrovertible facts of universal history. Such qualifications, and the invariable *consistency* to be found between all the points of my doctrines, may be deemed by some a sufficient compensation for the lack of other talents ; but I expect and court criticism.

I shall proceed to define the word GOD : a word of such *tremendous* importance, that even the slightest difference in the manner of spelling it, could once set nations in an uproar. And, in this very room, if I should say that I am about to prove the *existence of God*, every worshipper of a particular idol would feel happy, thinking I am going to *defend* his deity ; while, if I should say, *the existence of a God*, each would be impressed with some uneasiness, for fear I should pay my compliments to the idol of his neighbour, and *depreciate* the merits of his own ! But I am afraid that they will all be disappointed.

I define *God*, a super-human or supreme power—*moral, intelligent, and physical* ; and a remarkable peculiarity of this definition is, that notwithstanding its simplicity, it contains the *solution* of the debated question, by showing to all, and in the most *tangible* manner, the existence of the *directing* and *designing* deity contended for by the materialists, the SUN, which is obviously endowed with the assumed properties or powers ; from which may be deduced the highest attributes that philosophers have generally acknowledged to belong exclusively to the deity.

In fact, contemplate for one moment, the properties or actions of the *Sun*, and be candid enough to acknowledge that the assumed self-existent properties of the matter of our planet is the most monstrous of all absurdities ; for the true *primitive causes* of life and motion, or of any modification of the smallest particle of the matter composing this globe, is not a *self-power*, nor a *power within* ; but a *power without*, or the external supreme power or being, the *Sun* perpetually designing, directing, and acting, as we see and feel the most undeniable, the most tangi-

ble proofs, everywhere, and at every moment, especially during *winter*!

I need not enter into minute reasonings, to prove the existence of the three properties, or chief attributes of this *supreme being*, as they are obvious to all thinking human beings. The *Sun* is a *physical* power; because it conveys to us perpetually its rays from its majestic centre. It is an *intelligent* power; because, such rays communicate perpetually life and motion to every atom of matter. And it is a *moral* power; because, the design or end of all life and motion is universal happiness. Nor shall I lose any time this evening, to maintain strenuously the chief attribute of the Deity, that, is so *impiously* contended for by some materialists; because, no man of sound understanding, after meditation on his wonderful organization, and studying the universal history of the human species, can, for one minute, contend *seriously* against the *benevolence* of the Deity. Besides, feeling my great superiority of arguments on this topic, I most readily challenge any materialist to its most public and special discussion.

I shall, however, observe, that even the most raving madman on this subject, who pretends that every thing is *horribly bad*, and that the power directing the actions of man is a *wicked* and *mischievous* influence, solve, at all events, the affirmative of the question of *design*.

I think I may flatter myself of having fulfilled my promise, and demonstrated to you, beyond cavil, and with a mathematical precision, the existence of a *designing* and *directing* God; in reference to our planet.

Now let us examine if the *Sun* is not also the God of the universe.

Surely I have not the foolish presumption to assume, and spread as invariable truths, what I cannot prove; but *curiosity*, that most admirable and benevolent law of moral nature, which ignorance and knavery have qualified as a most *damnable sin*; curiosity, that second source of happiness, compels all human beings to form conjectures, to speculate on the probabilities of what they do not know, and thus reach progressively to the knowledge of the morals, or *everlasting truths*.

I confess I know nothing of the powers or properties of the numberless bodies I see in the visible universe; but I am necessitated, from the central emanations of the *Sun*, to draw the analogical inference, that all other planets must, like our globe, be governed by a like *supreme power*: and if it is assumed by astronomers, that all aggregations, or systems of planets, have their *SUNS*, as we have ours, then I am again necessitated either to declare all suns to be deities of a second order, governed by a *supremely supreme* central power, or God of the universe, or to suppose, what suits better my feelings, that all *Suns* are equal deities, *presided* over by a central one, of which they are the

very substance or emanation. But it is in vain that I should attempt to admit the absurd *revolutionary* assumption of the self-existence and independent government of planets, without *external influence*; and I cannot discard from my mind the belief, that a *link of union*, a universal *centre of action*, is indispensable, to keep up the *harmony* between all existences; so much the more, that in tracing the existence of the supreme deity, I have no other means of judging by analogy, no other type but the *SUN*. Indeed, I do not see why we should not consider the *Sun* as the true supreme or *central deity*! For what astronomer can prove that it is not the centre of the universe? Who can discover a more supreme power, *moral* and intelligent, as well as physical?

I confess again my utter ignorance of physical sciences; but is there not an *invisible link* between all sciences? and will not the future accumulation of all sciences put man, progressively, in the possession of the utmost amount of moral, intelligent and physical powers, so as to render him *immortal* and equal to the deity? It is very easy to the *superficial* minds, the *worldly*, the busy, *money-making* man, to treat every philosophical speculation as *absurd reveries*; but, after having fully proved the *benevolent* design of the deity, am I doing any thing more than judging from the strictest logical rules of analogy? Can I, and could any of you, in this assembly, conceive a more supreme degree of *happiness*, if you were a *monarch* of the earth, or a *God*, than to raise every human being to a perfect level with you, to confer upon them the highest share of supreme happiness, and to keep, not a proud station elevated above them, but a *central post*, according to their unanimous wishes, in order, the better to superintend them *equally*, and exchange constantly *love for love*?

Children and ignorant people sometimes discover truth, but they cannot account for their discovery; I think I can account at least for my conjectures, and offer new proofs of the *truth* of my assumptions.

It seems now generally admitted, by men of science, that the *sun* is not a *burning furnace*, as the vulgar believe; this is in my opinion a *great blow* to the assumed *omnipotence of matter*; for if the *sun* be not the *heat* itself, but an internal or external power producing heat, by some means that we have not yet discovered, it may be fairly supposed, that the *sun* is no more matter itself, than my *mind* or judgment, which produces the *heat* or energy, or muscular actions, by which my body performs all its physical operations!

And here I will *dash to pieces*, or at least blunt a good deal the most powerful *weapon* of materiality, viz. the assumption universally admitted, that, *moral power must proceed from physical power, and cannot precede it*. I contended against such assumption last Sunday, and I perceive in the last number of "The Lion," that I did express myself bad enough, as to grant it in *individual* existences; but I find such harmony in nature, and such striking *analogy* between divine and human powers, that I maintain indiscriminately, that, *moral power precedes physical power and cannot proceed from it*.—In fact, I see the physical power of the deity, *matter*, perpetually existing, and indeed I think *increasing*; I observe an intelligent power, *heat*, perpetually acting upon, or modifying all the particles of matter; and thus, in fact, *creating* their properties; and lastly, I discover a third power, that I have shown to be necessarily designing or *moral*, perpetually producing the intelligent heat that produces the physical properties of matter, or I should better say, that produces matter;

for materialists have granted, that the properties are a *nonentity* when separated from matter, and, therefore, that *property means matter*. I think, therefore, it is sufficiently clear, that physical power cannot precede moral or intelligent power, since it so obviously *proceeds from them*! Thus much for the actions of the deity. But how am I to make an exception in human actions? Are they not included in the universal actions of the deity, called laws of nature? look now at the analogy.

No human existence can begin, if man's *moral* power do not produce the *intelligent* power or heat necessary to accomplish the *physical* power or expulsion of a *particle* of himself; thus the very first action or *cause of existence* is an action in which *physical* power is the result of *moral* and *intelligent* power, and could not precede them.

I would draw your attention to the new-born child, producing by an act of his *mind* the heat or motion necessary to cry, or to seize the breast of his mother, and through all his life I would point out to you, and prove irrevocably, that the universality of his actions are the result of his *intelligence* set in motion by a *moral* power, which is perpetually improved or developed by the accumulation of *experience*, and this internal moral power of man is itself perpetually and imperiously set in motion by external objects either immediately acting upon the senses, or reproduced by the memory.

I think I have now furnished you with materials enough to establish a *cosmogony*, a little more probable than that given in the *Bible*; and with this key of the *labyrinth* of creation, you cannot go backwards without tracing the principle of human existence to the intelligent rays of the *sun*, produced by the design or *moral* power of a *supremely benevolent* deity, while in sending your thoughts *forward* to the remotest futurity, you will enjoy the purest delights at the sight of myriads of human beings, reaching the apogee of most splendid *divine happiness*.

Are not my assumptions, theories, or mere conjectures, more consistent with the true state and nature of things, and a fair calculation of *probabilities*, than the denial of the existence of a supremely powerful and benevolently equitable deity, or *moral lawgiver* of the universe? And shall I break the gravity of this subject, by supposing as a possible consequence of the doctrine of *materialism*, the numberless republican bodies in the space regulated only by their *physical* powers; beginning to quarrel, clash and *destroy* each other! The comets fighting a *duel* with their *tails*. Our planet *kicking* the moon to make it shine better. Mercury *plundering* its neighbours. All the universe in a *mess*; and lastly the sun playing us the *trick*, to change its *lodging* and leave us a *block of ice*, or burn our poor globe to ashes!

It is true, that some materialists acknowledge, like myself, that there must be a godhead, or *central power* of the universe, but they *systematically* deny it, thinking that such admission cannot be at present of *any use* to mankind, and would awake or create *superstitions*; this I strenuously contend, no truth can be dangerous, none can be useless, especially on this important subject.

As I have prudently *suspended* my judgement, as to whether the sun is or not the supreme being, I am asked how I can dream of forming *new religion*, and what *worship* I could establish?

My worship is *universal love*, or the love, or meditative contemplation of the universe; and the more my mind embraces the generality of the laws of *harmony* between all the particles of that universe, the more I feel happy, and cannot help expressing within my heart a grateful love towards the supreme cause or power, *whatever it may be*, that procures me so many inexpressible delights! After reflecting on the *true causes*

of the rising and falling of empires, when I go, during a mild night, to contemplate the silent nature from an elevated hill, and consider that man, the evident *chief work* of creation is but an *atom* upon this globe; that this globe stands like a *grain of sand* in the immensity of the visible universe, and that this *visible* part is perhaps itself like an *atom* compared to the invisible whole. I am lost in rapture!

What! says the slave of his physical senses, you love all nature! can you love *carrots* and *potatoes*, and *onions*? I like very well to love my mistress, but what pleasure in *mystical*, ridiculous love toward some spiritual *I know not what*? Yes, I love even *stones*, though less than *vegetables* and *animals*! and among animals, I love the human species best, and I almost worship the most *moral* characters, because they are the most perfect emanations of the deity! You may love a woman to *madness*, though she possesses nothing but beauty. Such will never be my case. If, besides physical charms, she has a great many talents, I may enjoy her company occasionally; but, should I find a most admirably *moral power* actuating the most enlightened intellect of a most beautiful female body, I confess, that my love would go to *fanaticism*! Beauty may be destroyed in one day, the highest talents may be rendered useless, by the loss of one hand, or of the sight; but *moral power is immortal*!—*Moral power*, in the human species, is the most irresistible argument of the highly *benevolent* design of the deity; because it is the source of all happiness, and the proof, that all the magnificence displayed in the productions of nature, were all destined to us, is, that we are the only animal enjoying *moral happiness*, though I am satisfied, that all other animals and indeed every existence in the universe, enjoys a share of happiness adapted to its organization!

And such is the nature of *moral powers*, that when a human being has acquired a certain degree of it, he must necessarily discover its *divine* emanation, the benevolent design of the deity, that is to say, the book of future events, is open before him, and I need not say that he must most readily and cheerfully follow the design of the deity, render his happiness *dependent* from that of his fellow beings, and bequeath all his *moral powers* to the masses, or transfuse it in the common stock; for I repeat again, *moral power is immortal*, it is the first principle or life of the deity!

Such explanations will I hope dispel from your minds the fear expressed by some, that my abstract speculations or *moral philosophy*, could be an obstacle to my useful practices; for it is exclusively to such philosophy that I am indebted for the little I have done, and the much I have to do, and to the conviction, that the best means to promote universal happiness, is to substitute knowledge to the *vile habits* of the masses, and a code of morals to their *degrading superstitions*.

To those among you, who are unjust enough to call my theories *superstitions of the worst kind*, I would answer, by an exposition of the most important points of my *social doctrines*, which form, in fact, a complete *code of morals*; but such task would be too long.

I shall, therefore, conclude my speech, by the definition of another important word, RELIGION, a word, whose meaning is so much perverted, —at all times, by knaves and hypocrites.

I mean, by *religion*, the knowledge of the properties of the deity. Therefore, having shown the deity to be the source of *all powers*, religion must be the aggregate of *all knowledge* or universal knowledge, that is to say, the knowledge of the universe, which must necessarily embrace the true knowledge of all the properties of the deity.

It results from this definition, that I reckon in my religious com-

munity, all the human species, because all its individuals, including the savage and idiot, have some sort of knowledge; but of course, I class them in the order of the *quality* and *quantity* of their knowledge, just as other clergymen class their flocks, by the quality and quantity of their *faith*, versus *ignorance*, and I naturally give the precedence to *moral* knowledge, and call those the most religious who are most moral.

I have defined religion to be a *knowledge* and not a *practice*, because, moral knowledge must necessarily produce moral practice, the only *worship* worthy of a moral deity; while the moral practices, recommended to masses, deprived of moral knowledge, are never followed, as we can witness daily among the sectarians of *pretended divine revelations*. The reason is obvious—they are brought up in the *knowledge* of an ignorant, fickle, immoral and revengeful *idol*, and we say in French:

Tel maître, tel valet.

I think I have unfolded many important *truths* to you, in the short compass of this speech; but I am afraid many will not understand them, for want of a *general vocabulary*, which is an obstacle to the dissemination of moral knowledge; indeed, such knowledge is a new *phase* or *moral period*, in which civilized societies are just entering, and there are but a *few hundred* individuals upon the whole globe, that have just left the *intelligent period*, to enter in the moral one; the most part of them could be compared to little children, just weaned from a nurse, called *intelligence*, and who are so uneasy at the sight of their governors, called *morality*, that they would kick her away, were it not for the beauty of her features, the majesty of her countenance, and the mildness of her temper, which qualifications will soon captivate the love and respect of the pupils.

I shall always court the opinions of persons having, like myself, gone through the most varied stages, and most complicated circumstances of life, having spent many years in meditations, controlling their passions, and simplifying their wants. For such are the means of discovering truth, and the *knowledge and love of truth* are most essential to reach the *depth*, or rather the *height* of my doctrine.

But to the ignorant or hypocrites declaiming against such doctrines, because they do not understand them, or because they do not square with their individual interest, I shall answer with Pope:

All nature is but art, unknown to thee,
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good:
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

The superstitious and mystified part of the foregoing speech was most unmercifully handled by several gentlemen present, and the speaker's insanity most clearly explained. We have not room to go into the answers given to it; but moral power and physical power were so defined, as to show, that as the former was a changeable and inconstant power, and the latter a fixed and immutable power, the former could not precede the latter, and was not a power equal to any physical production or arrangement. By the chemical exhibition of matter, it was also shown, that what is called the power of matter, is neither interior nor exterior; but the matter itself, acting by its relative powers; for instance, when an acid dissolved a metal, it was the acid itself that acted to produce the effect and not any interior power given by any exterior power to the acid. The spiritual minded vagarist is not content to find the prize of knowledge in a plain, easy and simple way; but it must come as a mystery and a difficulty to

him, and be sought for, where it is not, and cannot be. These men are not knowledge seekers, not lovers of truth. They hate the knowledge that is easily obtained by all, and despise the truths that would speedily harmonize mankind. A phrenologist might safely say, that some men have organs of mystery, revery, false-imaginings, and of system manufactory or superstitious constructiveness. There are some men, who are not satisfied with plain and simple truths, who will have no readings of nature or matter made easy; but who doat on their insanities and corrupt the world by their mystifications. It is the business of free discussion, to cure those men, if they are not incurable, and all our spiritually minded opponents, with their something exterior to matter, were non-plas'd and silenced effectually on Sunday evening last; but we fear the disorder will not yet leave them, that they will return to their foibles and hope to accomplish mutual derangement by their perseverance. There is no getting those persons to acknowledge themselves corrected or instructed. You may silence them, or put them to a stand still; but never do they seem to benefit by the conflict. You meet them again and find them again systematizing, and always seeking for gems in the clouds, instead of from the crust of the earth. It is a misfortune for them, that they have not wings, that they cannot fly from the evidences of matter, which so much annoy them; for there really is no hope of bringing the fickle and diseased brain of mankind to one opinion. The highest hope is to put a stop to the practices of cunning men or knaves who encourage the superstitious systems of the fools, for the purpose of easy living on their labour, who love to be cheated. THE SCHOOLMASTER.

EXTRACTED FROM "HUDIBRAS,"

Part I. Canto i. v. 759—784. Edit. 1775, 12mo.

"For what design, what interest,
Can Beast have to encounter Beast?
They fight for no espoused cause,
Frail privilege, fundamental laws;

Nor for the church; nor for church lands,
To get them in their own hands;

Nor for the worship of us men,
Though we have done as much for them.
The Egyptians worshipp'd dogs, and for
Their faith made internecine war.

Others adored a rat, and some
For that church suffered martyrdom.

The Indians fought for the truth
Of th' elephant and monkey's tooth:

And many, to defend that faith,
Fought it out, mordicus, to death.

But no beast ever was so slight,
For Man, as for his God, to fight:
They have more wit, alas! and know
Themselves, and us better than so."

* * The Rev. R. Taylor will be liberated this day, or to-morrow,
and be in town, most probably, on Sunday next.

LETTER 53.—FROM THE REV. ROBERT TAYLOR.

DEAR MR. CARLILE,—You will understand from the copies annexed, that no diligence or application, and no argument, whether the best, or even not the best, is left untried to bring about my honorable liberation. One effect at least, and that in all probability the best, if not the only effect of these efforts, is in my power; and that is, their consolatory influence upon my own mind. The employment they give alleviates the weariness of solitude—the hope of a result barely possible is sauce enough for such employment. 'Tis fishing in a bucket—I get the day's sport for my pains, and I *catch* patience.

Had Nero and Domitian been adepts in the art of persecution, they would never have made such a blunder as that of putting their victims to death outright, or holding them up to public sympathy, and themselves consequently to public execration by the frequency of spectacles of horror and executions, exhibited to the eye of day. Tedious and protracted imprisonment would have subdued the obstinacy that braved the stake and the gibbet. It is possible, and but *barely* possible, that a few exceptions would have arisen; but one out of a thousand, who would have maintained his faith through an indefinite, unhonoured, unnoticed, unpitied, solitary confinement, for a thousand who would have been ready (as the phrase is) to seal it with their blood, is more than the proportion. The truth is, that man is formed to bear up against outrageous violence, and can wonderfully resist a prodigious degree of bodily pain, but he is not formed to bear up against the long-continued wear and tear of the pain that bears upon the mind itself. In considering suffering as an argument of the sincerity of conviction, we may fairly calculate that ten men who had stood to their purpose through the trial of a ten years' captivity, would amount to a greater weight of testimony than could be deduced from a whole slaughterhouse of martyrs. Dr. Mosely relates, that upon visiting the cells of the *Prigioni Pubbliche*, or Common Prison at Venice, he found one individual (whom he describes as much less affected by the horrors of his situation than several others of whom his description is too horrible to be borne), who implored him in the most piercing manner that he would prevail on the gaoler to murder him, or to supply him with some instrument to destroy himself. "I told him, (says the Doctor,) that I had no power to serve him in this request. He then entreated that I would use my endeavours with the inquisitors to get him hanged or drowned in the canal D'Orfano.—Before he left his dungeon, six days previous to his execution, his transport at the prospect of death was surprising. He longed for the happy moment. No Saint ever exhibited more fervour in anticipating the joys of a future state, than this man did at the

thoughts of being released from life." This prison at Venice, be it remembered, (to say nothing of the Bastille and dungeons of the *Holy Office* in Italy, Spain, and Portugal,) is one of the Evidences of the Christian Religion, one of the many blessed effects which divine revelation has produced in sanctifying the tempers and improving the morals of men. If God should curse the world by sending us another of his bastards, we should all be turned into Jonathan Martins, Chimpanzees and Ourang-outangs. It will be our wisdom to keep a keen look-out upon all carpenters' wives.

I hope, however, that my many kind and noble-hearted friends will not read me to any sense of real complaint or uneasiness in my present trying circumstances, beyond the measure in which it is impossible *not to be uneasy*. I am not much dejected—certainly not much. If I come out of this prison at all, it shall be with honour; no unworthy yielding, no truckling compromise. If enforced to give securities, as I fear I shall be, it will be to *force only*—to irresistible force, that I shall have yielded. And I trust that those who love and respect me, will never respect me the less for the circumstance of my having had to conflict with a force absolutely superior, having gone to the point beyond which there was no further going; so far consulting my physical capabilities, as to save what remains of me for better-omened struggles, and not suffering these Christian fiends who take my liberty from me, to take my life and all.—Yours, truly,

ROBERT TAYLOR.

(Copy.)

To the Right Hon. Robert Peel, Esq., Secretary of State.

SIR—From a sincere wish to avoid the notoriety that must attend the bringing my hard case before Parliament, I am induced once again (I confess but hopelessly) to entreat and implore your official consideration, and to request that you would bring my case under observance of his Majesty's Privy Council; and *let me know* definitively, whether or not my petition shall be granted. That petition being, that—*That part of my sentence which requires that at the expiration of one year's imprisonment in this gaol, I should give securities to the amount of 1000*l.* for five years, should be dispensed with, or remitted.*

This, I pray, on the ground of—

1. Not being able to give such securities: of—
2. Having already endured a whole year's imprisonment; a punishment in itself far heavier than my offence.
3. That the offence was one purely of imagination and conceit; (that of spoken blasphemy—of the same indefinite nature as witchcraft and heresy, existing only in the apprehension of weak and ill-balanced minds, and punishable only by the arrogation of a power not justly to be found in the hands of any man.)

4. That my trial, sentence, punishment, and the whole process of legal proceedings against me, have been, from first to last, most flagrantly and flagitiously UNJUST; a disgrace to all who have been concerned in carrying them into effect; a disgrace to all who shall be *unconcerned* to counteract their effect.

Sir, Is it a time to fear any possible future displays of Popish persecution, when a couple of fanatical *Protestant* Aldermen have power to hold a Protestant clergyman in perpetual imprisonment, and a Protestant Secretary of State has either not the power, or not the disposition, to interfere to hold their cruelty in check, nor a care to do right, in a case of the most grievous and flagrant wrong that could possibly be imagined?

Sir, I ask JUSTICE from you. Shall I have it?

Respectfully,

Oakham Goal, Feb. 10, 1829.

ROBERT TAYLOR.

(Copy.)

To Alderman Matthew Wood, Esq. M.P.

SIR,—I have learned that you have influence in the city's councils. It is in your power to do me a very great service. I have deserved to be served by all good men; I have *that* claim on your attention, which a good heart ever recognizes in the appeal of those who suffer for righteousness' sake.

Sir, I am the victim of the fanaticism and intolerance of Alderman Atkins, Alderman Brown, and Mr. Solicitor Newman, who, using the city's funds, and in the city's name, have persecuted me to the dire extremity which enforces and sanctions my obtrusion on every individual whose public character is such as to guarantee the hope of his taking up the cause of the oppressed.

For the alleged crime of *spoken* blasphemy, that is, for having in my own chapel, from my own pulpit, before my own congregation, spoken certain WORDS, both to the minds of that congregation generally, and to my own heart's conviction, wholly congruous right, and fitting to be spoken, but which to certain other persons, either wiser or not so wise, have given high displeasure, I have been the subject of three separate indictments—have been convicted (as it was previously *planned* and *arranged* that I should be) on the first of these, and am now enduring a heavier sentence than would have been passed on many heinous crimes. I have already undergone the whole term of one year's solitary confinement in this house of woe, where the great distance from my friends, superadds the punishment of banishment to that of imprisonment. I am now detained for lack of securities to the amount of 1,000*l.*, in which, pursuant of my sentence, I am still further to be bound for five years to come; which securities I am no more in condition of *mind*, body, or estate to give, than I am to pay the national debt. Nor, if such securities were given by others in my behalf, is there any reasonable chance that they

would not very soon be held to be forfeited, the City Solicitor having expressly declared his intention to proceed upon the third indictment now lodged (as well as the second) in the Crown-Office, which third indictment involves six other persons in the charge of conspiring with me to blaspheme, immediately upon my liberation. Nor have I bodily health, or vigour of constitution to bear up against these malicious and interminable vexations, or to abide the horrible alternative of an indefinite captivity, that can only end in my egress from the prison to the grave. The Neros and Domitians killed their victims outright, and there an end on't; it is the peculiar refinement of Christian persecutors to have invented the way of reconciling the greatest cruelty with the loudest professions of liberality, of teasing their victim to death, of killing him by inches, and drawing out torture and torment through

A long day's dying to augment his pain,

And to enhance their luxury in giving pain.

Sir, with all the importunity that grief can prompt and respect can sanction—by all that can give man a right to claim the sympathies of man—by all that obliges good men to aid and serve good men, and to avert oppression and wrong even from the worst of men—I do beseech you to remember my hard case in your place in the Common Council—remember me in your seat in Parliament;

With soft assuasive eloquence expand
Power's rigid heart, and ope his clenching hand,

And be remembered of God, and of all good men, as the Deliverer of

Your servant, most respectfully,

Oakham Prison, Feb. 10, 1829.

ROBERT TAYLOR.

(Copy.)

To the Right Honourable and Most Reverend His Grace the Lord Archbishop of Canterbury.

May it please your Grace,—A predecessor of your Grace in the See of Canterbury, is held to have achieved to himself more honour, more real dignity, more of the praise that's worth ambition than rank and station can confer, by the liberality of his attentions and sympathies in the case of a persecuted infidel, the well-known WOOLSTON. A successor, at humble distance, though in the closest resemblance of circumstances, of character, of sentiments, and of sufferings to that distinguished individual, hereby affords to your Grace an opportunity of adorning your mitre with the brightest gem that can adorn it—the display of a similar nobleness of spirit. The case of a late member and minister of the Church over which your Grace presides cannot

be unknown to you. You are not called on to countenance apostasy, in being called on to discountenance the injustice and cruelty with which that apostasy has been visited. It will be no encouragement, no abetting, no furtherance shown to the cause of infidelity, should the world see that a Christian prelate can be just, can be generous, can be humane to an infidel.

Be pleased to suspend your remembrances that your petitioner is the enemy of your faith, and without compromising severer proprieties, extend to him the benefit of the example on which your Grace's *high calling* purports to have been founded.

"When all the souls that are, were forfeit once,
But he, who might the 'vantage best have ta'en,
Found out the remedy."

If Christianity forbids persecution, a Christian bishop, cannot be found acting more in character, than by opposing himself to that bad principle, restraining its virulence, resisting its counsels, rescuing its victims.

It is in your Grace's power, by the mere engagement of your intercession with the Secretary of State in privy council, to obtain a remittance of that part of an unjust, vindictive and cruel sentence, which is just that, which is so much more than the sufferer is able to bear.

My Lord, the world knows that you possess such power:—the world *will* know that you have been most respectfully—most earnestly entreated.

The world will know the issue of that entreaty, when to have been accessible to the sorrowful sighing of a prisoner—to have given deliverance to the captive—to have been just and generous to a martyr of convictions directly opposed to your own, will be as glorious in the sight of God and of all good men, as to have been a martyr of Christianity itself.

I am, My Lord,

Your Grace's obedient servant,

ROBERT TAYLOR, A. B.

Clerk in full orders, *now unjustly a prisoner, detained over term of sentence, for lack of required securities.*

Oakham Gaol, Feb. 11, 1829.

(Copy)

Whitehall, February 13, 1829.

Sir,—I am directed by Mr. Secretary Peel, to desire that you will inform Robert Taylor, that Mr. Peel has received his letter of the 10th instant, and that he sees no ground to warrant his interfering with the sentence passed upon him by the Court of King's Bench.

I am, Sir,

Your most obedient humble servant,

The Keeper of the Gaol, Oakham.

WM. PHILLIPS.

ANECDOTES OF THE LIFE OF RICHARD WATSON,
BISHOP OF LANDAFF.—Vol. I.—concluded.

I SPEAK only of the general outline of their constitution; piddling objections may be made to particular parts, and experience will point out the necessity of reconsidering many things. But notwithstanding all the ridicule which apostate Whigs have attempted to throw on the rights of man, such rights are founded in nature; they exist antecedent to, and independent of civil society, and the French constitution is the only one in the world which has deliberately asserted these rights, and supported them in their full extent.

In England we want not a fundamental revolution, but we certainly want a reform both in the civil and ecclesiastical part of our constitution; men's minds, however, I think, are not yet generally prepared for admitting its necessity. A reformer of Luther's temper and talents would, in five years, persuade the people to compel the parliament to abolish tithes, to extinguish pluralities, to expunge the Athanasian creed from our Liturgy, to free Dissenters from Test Acts, and the ministers of the establishment from subscription to human articles of faith. These, and other matters respecting the church, ought to be done. I want not courage to attempt doing what I think ought to be done, and I am not held back by considerations of personal interest; but my temper is peaceable, I dislike contention, and trust that the still voice of reason will at length be heard.

As to the civil state, it cannot continue long as it is. One minister, in subserviency to the will of his master, doubles the national debt and dismembers the empire, and is instantly taken into the confidence of those who threatened to take his head. Another expends millions on measures grounded on his own ambition, insolence, or temerity, and finds means of inducing a great majority in both houses of Parliament to place confidence in his wisdom.

The people will in time see that they have no reason to place confidence in any party; that every party, in its turn, ennobles its opulent friends, and enriches its poorer supporters, at the public expense.

Page 313.—Though levee-conversations are but silly things in themselves, and the silliest of all possible things when repeated, yet I must mention what happened to myself at the King's levee, in November 1787. I was standing next to a Venetian nobleman; the King was conversing with him about the republic of Venice, and, hastily turning to me, said, "there now, you hear what he says of a republic." I thought myself insulted, and firmly said, "Sir, I look upon the tyranny of any one man to be an intolerable evil, and upon the tyranny of a hundred, to be a hundred times as bad." The king went off.

The reign of George the Third was the triumph of Toryism. The Whigs had power for a moment, they quarrelled amongst themselves, and thereby lost the king's confidence, lost the people's confidence, and lost their power for ever; or, to speak more philosophically, there was neither Whiggism nor Toryism left; excess of riches, and excess of taxes, combined with excess of luxury, had introduced universal *self-ism*.

VOL. II.

Page 94.—I once had determined to write some essays on theological subjects; but I detest contention, and I soon perceived that the freedom of my researches would expose me to much censure, and involve me in most uncharitable altercation with the ignorant, the intolerant, and the orthodox. At an earlier period of life I should not have regretted these consequences, but as we grow old, we grow fond of peace, and unwillingly engage in pursuits likely to disturb our tranquillity.

Page 158.—I neither thought so highly of the Chancellor's (Eldon) talents on any subject, nor so meanly of my own on the subject of an ecclesiastical reform, as to judge that it became me to overlook his discourtesy, in not answering my letter.

Page 161.—All statesmen are terribly conceited things; as if they wished the world to believe, that a king's nomination to office gave wisdom as well as power.

Page 164.—I affect not the reputation of a statesman or of a churchman; but when I compare myself with either the statesmen or with the churchmen of the present day, I have not the meanness to think, that my advice on any subject is not of weight enough to arrest the attentions of the wisest of them both.

Page 168.—There was a period in which the Greek and Roman classics delighted me; another, in which I sought for fame in mathematical and philosophical knowledge; a third, in which chemistry, for full seven years, occupied all my attention,—and I arrogate to myself the honour not only of recommending it to the University of Cambridge, but to the notice of the kingdom in general; a fourth, in which theology demanded my care,—not *that* theology which is degraded, disfigured, rendered hideous and portentous, by the shreds of crude opinions, by the patches of miserable superstitions, which the knavery and audacity of intolerant and selfish men have fastened every where upon it,—but *that* which the father of the universe has written with the hand of what is called Nature.

Page 169.—The Parliamentary eloquence of a Cicero, unless exerted in the support of a party, will not procure an honest man a morsel of bread; it may, perchance, enable a dishonest man to sell his independence and his public probity at a high price.

Page 173.—Kings are usually surrounded with men who may have both interest and malignant pleasure in misleading them; and it would be an excess of candour to say, that neither church-

men or laymen of that description surrounded the throne of George the Third.

Extract of a letter from the Duke of Orleans to Dr. Watson, Bishop of Landaff, dated Twickenham, July 28th, 1804.—“I have left my native country at so early a period, that I have not much of the habits of a Frenchman, and I may say with perfect candour that I am attached to England, not only by gratitude but by inclination and habit. It is in the hilarity of my heart that I say, May I never leave that hospitable land!” Page 209.

Page 211.—The fall of the French monarchy, the imprisonments, confiscations, proscriptions, murders, butcheries, which attended its overthrow, and the despicable tyranny which has succeeded it, are important events for the consideration of princes and their subjects. They instruct princes to use despotic power with moderation, and indeed to reflect, whether despotism is at all suited to the government of such an enlightened people as now inhabit Europe; they teach them also, to beware of burdening their subjects with excessive taxation, in support of unnecessary wars, or of the luxury and prodigality of their courts.—Seasonable reforms may be accomplished without danger? but a resistance to reformation usually ends in a revolution.

Page 213.—Mr. Freylinghausen was, I question not, a learned and orthodox divine, but he appears to me to have been a very poor metaphysician. He staggered me in his first page, by speaking of our natural knowledge of God as being *implanted* in us, notwithstanding all that Mr. Locke had said upon the subject in the first book of his essay on the human understanding.

I have not the same notion of the utility of elementary books in theology, which many persons entertain. Elementary books in Geometry, Algebra, &c. exhibit to us an indissoluble concatenation of intuitive or demonstrated truths; but elementary books in theology give us a concatenation, perhaps, but it is more frequently a concatenation of conjectures than of truths.

Let any man fill his head with a persuasion that he understands what is meant by the *image of God*; that Adam had *original righteousness*; that he was a *fæderal head*, &c., and it will not be easy to enumerate the series of truths (conjectures they ought to be called, and absolute errors they may be) which will follow as legitimate corollaries, from such assumed principles.

What are the catechisms of the Romish church, of the English church, of the Scotch church, and of all other churches, but a set of propositions which men of different natural capacities, educations, prejudices, have fabricated, (sometimes on the anvil of sincerity, oftener on that of ignorance, interest or hypocrisy.)

Page 224.—I had no expectation, indeed, of any thing being offered me, for I knew that I possessed none of the principles,

essential to the success of candidates for promotion, ecclesiastical or civil. Partisans in parliament, tories in government, bigots in religion, these are the men who thrive in all corrupted states, and by thriving accelerate the ruin of free constitutions.

Page 235.—There is an absolute justice of tolerating religious opinions, since no civil government can justly possess more power over its subjects than what individuals have *consented* to transfer to it when they entered into society; and no individual can give up the right of worshipping God according to his conscience, and, therefore, no government can justly abridge that right.

No civil government has any right to take cognizance of opinions either political or religious, but merely of men's actions.

The progress of science has subdued the bigotry formerly too apparent not only in the church of Rome, but in all the reformed; and it will never be able, till a state of ignorance and barbarism recurs, to rear up its head again.

Page 239.—Nothing unites men so much as any degree of persecution. Individuals, otherwise of no consequence, either from talents or fortune, become conspicuous, and acquire a degree of weight when connected with a party. Men claim merit from what they call their sufferings, who would have no ground for claiming it on any other species of desert.

Page 287.—What is this *thing* called orthodoxy, which mars the fortunes of honest men, misleads the judgment of princes, and occasionally endangers the stability of thrones? In the true meaning of the term, it is a sacred thing to which every denomination of Christians lays an arrogant and exclusive claim, but to which no man, no assembly of men, since the apostolic age, can prove a title. It is frequently amongst individuals of the same sect, nothing better than self-sufficiency of opinion, and pharisaical pride, by which each man esteems himself more righteous than his neighbours. It may, perhaps, be useful in cementing what is called the *alliance* between church and state: but if such an alliance obstructs candid discussions, if it invades the right of private judgment, if it generates bigotry in churchmen, or intolerance in statesmen, it becomes inconsistent with the general principles of Protestantism.

Page 337.—To persevere in a sameness of conduct when a change of circumstances, (such as the rise of a new power in America, which in less than a century will be superior to all other powers) renders a change of conduct expedient, is a great political error.

This error often proceeds from a want of discernment, in not seasonably observing the change of circumstances, and foreseeing the consequences likely to attend it; and often, also, from an ill judged notion of there being a degree of dishonour in a change of conduct. The *idem manebat, neque tamen idem decebat*, is an unperceived rock on which the fortunes of kings, as well as of private

persons, have been often shipwrecked. It was the rock on which Charles the First perished. He did not perceive that, though he governed the same people nominally that his ancestors had done, their understandings, manners, principles, were essentially changed. It was the rock on which Britain split and lost America; we did not advert to the difference between young colonies which wanted our protection, and grown up colonies which were able to protect themselves.

Page 341.—I abhor from my heart every species of despotism, civil, religious, and commercial. Despotism consists in the physical exercise of power, without moral right; it is an offence against natural justice; it is a degradation of the dignity of human nature, and ought not on any occasion to be either practised or submitted to.

Page 353.—I was early in life accustomed to mathematical discussion, and the certainty attending it; and not meeting with that certainty in the science of metaphysics, of natural or revealed religion, I have an habitual tendency to an hesitation of judgment.

Accidentally reading the other day a book, entitled, "Observations on the Liturgy," I met with the following note:—"The late discovery of the Prussian astronomer Euler, that the earth in every revolution, narrows its orbit, and draws nearer to the sun, and consequently will, in a course of years, come within its vortex, and be consumed by it."

Page 425.—When I made the late Astronomer Royal a Doctor of Divinity, I remember having whispered in his ear the following question:—

Abstracting from the loss of the sun's substance by the emanation of light, is there any cause why the solar system may not last for ever?

Mr. Vince favoured me with an intelligent and complete answer to my inquiry, by informing me, that he remembered Euler's hypothesis of the planets moving in an ethereal fluid, which gradually retarding their motions, would at length carry them to the sun; but that the *existence* of such a fluid was a mere conjecture, that there were no irregularities, (as they were called) in the system, that nothing went on continually increasing or decreasing, so as to bring on destruction to the system; but that any other law of gravitation than the inverse square of the distance, would have brought destruction to it; that we are principally indebted for these important discoveries to La Grange and De La Place; and that Sir I. Newton himself did not see the extent to which his theory of gravitation would carry him, for he thought the system would occasionally want a renovation.

ON THE INCREASE OF CRIME.

A lecture, introductory to the discussion of the subject, at the Grub-street Atheneum, on Sunday morning last.

THE subject which I now venture to bring before you, will, I hope, be considered not unworthy your attention.

It is the consideration of those causes which produce that increased state of crime which we have to lament in this, our country, at the present period.

There are two important considerations for our observance, or rather perhaps I should say, two distinct courses of pursuing a subject of this nature. The one would lead us to adopt a mode of reasoning and argumentation on the inquiry as to what constituted crime; and taking up the subject, on such premises, it might involve the question, as to whether crime had increased at all among the people; that such and such acts were called criminal by rulers and legislators, which, in reality, were not criminal; or, on the other hand, allowing crime to have increased, as it is assumed, the question might be, whether that increase of crime had not been in reality among those individuals whose nod of the head decided what legislative crimes were made of, and in my opinion, a subject, comprising such an enquiry, would be of far more importance, than the one which I have brought for your consideration on this occasion.

But as our subject is an inquiry into the increase of crime, as popularly understood, *that is*, the increase of those acts which militate against the legislative decrees, I must take the other path, and, according to announcement, consider the causes of the increase of crime, with due reference and respect to all our existing establishments, systems, monopolies, charters, statutes, &c. &c.: not, indeed to bind myself to a concurrence in the propriety of these existences; but to take up the subject, with such existences on its shoulders, holding the allowance to examine them as well as other matters, and see how far they themselves go towards the producing those very circumstances and effects, which are so much the subject of complaint.

Various indeed have been the causes to which the increase of crime has been attributed. The increase of the population of the country—the exportation of the implements of mechanism—and even the pressure caused by the calling in of the one-pound notes, are causes and reasons among the many, which have each had their advocates.

The attributing it to these and similar causes, I certainly have taken the liberty to consider as proceeding from superficial observation. I have ventured to go farther than just the outside crust of the matter; far as my capacity enabled me, have I probed to

the core of the grievances, and the result of my meditation is, that the cause rests in the legislative powers and principle of government, in which, until an entire change has taken place, and a new system has been adopted, *crime will increase.*

Circumstances may certainly arise *so favourable* to the interests and happiness of the people as to retard the rapidity of its progress. The bounties of nature and mercantile prosperity may conspire, in happy unison, to contribute to the comforts of those, who are now hurried to such extremity, as to become the unwilling committers of crime. The present oppressive weight of taxation, and the impost on the principal article of food may, for some time-serving purpose, be removed or slackened, and so may give our manufacturers new vigour, allow them an opportunity of competing with the manufacturers of other nations, may cause the echo and revibration of sounds of happiness and gratitude from ten thousand voices, and make our once most happy country smile again; but still it will be but like the momentary sunbeam on a cloudy day, fleeting as the wind, disappearing again behind a still more dusky cloud, and *gone* ere the gladdened heart could bid it welcome: *this*, is certainly taking a gloomy view of the subject, 'tis looking at it as if with an evil eye, but trace the progress, and examine the composition of corruption, see how it ever frets away the little stock of comfort and means of enjoyment possessed by the people, how it draws the griping noose round the bodies of the million, merely to secure its own safety, that it may fatten in its own den, and luxuriate with impunity and profligacy on the sweat, the marrow, the very vitals of a community. Allow the corruption existence and then say how long it is likely the people would be allowed the comforts, which they might, under such extraordinary circumstances, possess.

Consider the grades of tyranny, from its highest votary to the lowest. See the steward tyrannizing over the labourer, the master over the steward, the merchant over the manufacturer, and the lord over the merchant. See how distantly removed is the labourer from the lord, yet the labourer is the very prop on which this ugly picture of humanity stands, the very pedestal which supports all such statues. Yet the labourer is a fellow man, a brother of the same universal family of the human race; possesses the same feelings, the same sensibilities, equal in all else, but *that* which frequently *unmans* a man, the possession of an *intrinsically* insignificant metal.

He may not, it is true, have had the *same* means of acquiring scholastic knowledge, but he has the *better* means of possessing both experimental and practical knowledge. He has learned to read, perhaps in the charity school, he has learned to think in the school of adversity, he has learned to feel in the school of poverty.

The first of these, the charity-school, if the present system of government continues, appears a kind, but was *indeed* a cruel boon. Far better would it have been for the poor man if such a boon had been withheld altogether, if, as I fear is not sufficiently the case, the knowledge of wrongs was not a prelude to redress. Had the benevolent promoters of the education of the poor allowed them to remain in ignorance, and rags, and poverty, and to gather from those unwelcome associates of humanity the little pittance of happiness, which the contentment of degraded existence produces by the eclipse of the sun of hope, it would have been better than to come with the cheering beacon of light in their hands, dispelling the mists of ignorance and error, telling the meanest of the creatures of humanity, that he bore the universal stamp of Nature's impress—that he was, in the scale of created beings, an equal—that his claim to all the profusion which he beheld was equal in the law of Nature, but that there happened to be another law in opposition to this law of Nature, by which he might learn that he was a lost, undone, and unworthy creature, and that, according to that law,

One direful day
One Adam fell,
And all must pray
Or go to hell.

Calculate the effects of such a cause; *then* consider what sound instruction is taught in the schools of poverty and adversity. Consider, also, how the learning of the charity school, enveloped, as it might be, to answer quite an opposite end, how it would act on the other materials. Would it not be like enough to ignite the powers, the energies, the revengeful feelings of such individuals as possessed them? Can you not imagine the bursting exclamation of the infant Cato, "Give me a dagger?" *Wonder*, if you can, if, under such circumstances, the poor man, when oppression lies heavily on him—impelled by the stern demands of a grievous necessity—seeing the unequal chance he has in his combat with circumstances—seeing the degraded station among men to which his unfortunate birth has placed him—seeing his natural birthright bartered and monopolized ere his great grandfather was born—wonder, I say, if you can, if, his heart o'erburdened with despair, emanating from such reflections, such a man plunges his hands into criminality, and becomes steeped in crimes, not proceeding from the falsely-trumpeted depravity of nature, but from natural revenge, if not from moral justice. I doubt not but hundreds, perhaps thousands, have thus become criminal. Yet, among the *poor*, perhaps not one, or but very few, but that have first shuddered at the idea of resorting to so hateful and unhappy an alternative; perhaps,

indeed, emboldened by escape from detection on a first attempt, they have gone on from crime to crime, till the very pursuit has made them ripe in daring and atrocity, and they have at last looked on *that* with indifference of which, at first, the contemplation produced such painful emotions in their breasts. But this does not set aside that which I endeavour to point out as the cause, nor make Nature the mother of nought but vagabonds and children of disgrace.

Before Manchester was a slave-market, or Paris the depository of the treasures of our landowners, the bare committal to a prison of any individual, for any offence, subjected that individual to the scorn and contempt of his neighbours—it was a lasting badge of disgrace on himself and family; and, if the laws were good, and well and properly administered, such treatment had its good results, in operating as a warning to deter all else, who knew the circumstance, from offending in the same manner, and incurring the same disgrace. But, alas, that sense of shame which was then attached to the punishment of detected offenders—that salutary appendage to imprisonment—is now entirely destroyed, by the very number of offenders; and, this sense of degradation being destroyed, I have no hesitation in considering that crimes will still increase, until the grand cause to which I have attributed its increase is removed. In this, as in every case, when individuals, legislators, or communities adopt laws and regulations in opposition to the strict proprieties of the law of Nature, their systems soon exhibit their weakness of fabric, and, bolster them up as they may, they are still unnatural existences, are still leaky vessels, unfit for sailing, never to be confided in, never of permanent duration.

Legislators must return to the prescriptions of Nature—they must cease to legislate for themselves exclusively—they must remember, or learn, in what the strength of a nation consists—they must remember, or should be taught, that there are duties for them to perform which are as legitimately to be required at their hands, and more so, than are their titles and possessions legitimate. Let them do their duties to their country, without respect of persons, and they will possess honours of far more worth than empty names and noisy titles. Let them allow the people a fair, free, and unrestrained voice in the framing of those laws which are to govern them—for it is their birthright in Nature's statutes. Let them listen to the complaints of the people—and not treat them as a rabble and a disaffected crew.—Let them receive respectfully, consider impartially, and answer kindly, the proper petitions of the people, and not just lay them on the table, or under the table, as if but the complainings of disaffection and sedition. Let legislators so act, and they would soon hear of the diminution of crime; they would become more

happy themselves, in being the lawgivers of a happy, a reasonable and an ever-generous, ever-grateful people. Till then—'tis a gloomy assertion—the cause of the increase of crime will exist : and, considering, as I am compelled to do, the propensities of men, who are fattened on corruption, I deem it a Quixotic reverie of the imagination to expect any such change of measures, until the whole system is Macadamised.

The maladministration of affairs in legislation *is*, as I consider, the primary cause of the increase of crime. There are, however, secondary causes—which, although proceeding from the primary cause, may be commented on in the abstract.—These are—first, the unequal ground on which our manufacturers stand in relation to the manufacturers of other countries. This inequality has its origin in the expensive system of Government pursued in this country, carried on and persisted in, to keep up an honourable name (as *they* please to tell you), and satisfy the *reasonable* claims of the national creditor. The pressure of *this*, places our manufacturer far out of the pale of fair competition with the manufacturer of other countries—allows him no chance of doing business in the general market—except by means of oppression on those he employs, and this necessary species of oppression adopted by the manufacturer over his labourers, is followed by him on the same grounds and for the very same ends, which causes the government to oppress the manufacturers, making the manufacturers act as the effect of the causes of the superior power, and not entirely chargeable as the cause itself. 'Tis this species of oppression caused oppression, that prompts the hunger worn squalid being—HE who has none under him to be HIS protection from the iron floor of misery—who lies at the bottom, bearing the overwhelming weight of the various grades of corruption and oppression—who seems but the shadow of what he ought to be—to look round him, and see enough and to spare—to see others living in luxury, laziness, and profusion, and to ask himself how it is that such an expanse of inequality exists. 'Tis this that prompts him to seize the means of gratifying his appetite from another's basket—even at the expense of his liberty.

In such cases, the conviction of so necessitated an offender, frequently excites public sympathy; and although 'tis the echo of nature's disowning, to think the act a crime,—yet how often does it act as a stimulus to further acts of offence, until, at last, the offender becomes a criminal indeed !

Secondly—the scarcity and consequently enhanced value of money is a cause of crime increasing—the facility with which a man can commit an act of forgery, to obtain a sum of money, has, of late appeared worth the hazard of life. How many offences of this nature have come within the compass of the observers of passing events. During the last ten years, the temptation appears

so great; that we see the fate of one man operates but feebly, if at all, in preventing others committing the same act—making it appear, (of which I have no doubt)—as if ignominy became diminished in power according to the increase of the number of its partakers. How strange it is, that the men, who affect to consider this world a world of misery, and the other as a happy and better world, should always send thither; with the best recommendation, these, who themselves allow to be too bad for this woeful one!

Another cause of the increase of crime, is the laxity, inconsistency, want of morality in, and consequent inefficacy of those principles which are made sacred by act of parliament; and promulged as the guides to happiness, holiness and heaven.

Whenever rules for regulation of conduct are taught to a community, if the practice of the teachers of such rules runs counter to the principles they lay down, 'twill cause the thinking portion of that community to suspect the goodness of the best principles that could be taught. How much further than suspicion will *they* not be carried, who, witnessing such conduct in the teachers, examine the principles taught and find, they will not abide the test of common-place scrutiny? When they see these teachers proud, imperious, arbitrary and ambitious, while professing to be the followers and successors of fishermen and net-makers; when they hear these teachers exhorting to meekness and humility, eulogizing poverty as the greatest blessing, while themselves are greedy, arrogant, rich and pursuing every means of aggrandizement; when they hear them telling the people to think not of the morrow, to be content in the situation in which it has pleased God to place them, and to set their affections on things above, while themselves are ever scheming to increase their power and consequence, rolling about in ease, decked with all the trappings of grandeur and all the pageantry of gaudiness and show, telling the people to love one another—to do unto others as they would have others do unto them, and to remember they are all brethren, equal in the sight of God, while themselves act as if the people were their slaves, and hate, perhaps, without exception, all who happen to have the temerity to question them, or the honesty to avow themselves of a different opinion—enforcing obedience by the threat of damnation—coaxing and soliciting charitable contributions by promises of cent per cent for their money where 'twill be of no use to them; what will the candid enquirers think and how act? Can such a system, so conducted, have any tendency but a bad one? Does not the thinking observer of such inconsistencies become callous to the teaching, and doubt even the propriety of a good sentiment from such a source? If, for instance, he is exhorted by such teachers to sobriety and punctuality, and we will allow these

two salutary and good principles to be possessed by the teachers. Yet, the hearer, knowing the teacher to be deficient in other points, has a fair pretext to be inattentive and indifferent to these ; and if the knowledge of human nature allows this to be fair argumentation, which I assume it to be, what becomes of the boasted bulwarks of rewards and punishments ? What force is retained by the frightful pictures of judgment to come ? are not they all dwindled down to a nursery bugbear ; and is not such a system worse than none at all ? For the people, seeing such teachers, starting with hypocrisy in their mouths, pursuing their own interests, at the expense of all the best feelings of humanity, consider hypocrisy and fraud a fair game, and deriding the terrors of the law and the meekness of the apostles, try their hand at it, and have but too good grounds to begin a system of fraud and deception : to look at their fellow men as strangers and victims, rather than brethren, and to bury or stifle the remonstrances of their better, their original feelings and sensibilities.

Their names not being on the list of the privileged class, their frauds and deceptions not being sanctioned by either acts of grace or acts of parliament, are found among the list of crimes in Mr. Peel's celebrated index to the criminal law.

The inference to be drawn from these observations, is, *I trust*, clear.

But if more is asked, go to Japan, or somewhere else, take a single individual for contemplation, see his property and means of existence frittering away, till he becomes the possessor only of his daily hard-earned pittance ; see him consoling himself with the mystification of a few words about futurity—comforting his sinking heart with the assurance of his spiritual adviser, that whom the Lord loveth he chasteneth, and how blessed are the poor ; see his circumstances arrived at such a pitch, that he is unable to keep pace with the legal demands made upon him. Still as he grows old, growing poorer, unequal to the burthen-some requirements. See next the minions of the law, to satisfy, perhaps, the demands of some spiritual tyrant, breaking open his cottage door, deaf to his entreaties, dead to any emotion of pity, to the mercy-soliciting entreaties of the partner of his prosperity, and contented partaker of his poverty ; claiming and seizing the remaining few of his almost revered articles of furniture ; expelling him perhaps from the habitation which has witnessed his birth, his happy, his unhappy days. See all this, and then tell the tax-lord and the tythe-lord, you wonder no longer at the increase of crimes.



The Lion.

No. 9. VOL. 3.] LONDON, Friday, February 27, 1829. [PRICE 6d.

INFIDEL EMANCIPATION.

DEAR MR. CARLILE,—I write on this day for the first time, after an Odyssey of troubles, from my own old table, in my own old residence, at 17, Carey-street, Lincoln's Inn, beyond the plain and frugal accommodations of which my ambition has never aspired. In all my griefs I never looked for other remedy, nor wished for other recompence of my humble merits, nor breathed any other aspiration than that of the Poor Country Mouse—

Give me again my hollow tree.
A crust of bread, and LIBERTY.

Already I feel the healing virtue of my reintegration into so near an approach to the *status quo ante bellum*, upon my long-barrassed spirits. I have slept in my own little *cubile*, and by the contrast of so sound a sleep, have found the measure of difference between my present serenity and the *dreamy* nights of Oakham. Nothing could better show to the world, or to the little part of it which feels and thinks with us, our weight of substantial moral respectability, than my settling down again, for a short *breathing time*, in all the localities and associations from which oppression drove me. Here 'tis seen that, numerous as are my enemies, ruthless, cruel, and false as are my persecutors and slanderers, among those who have known me, whether Christian or infidel, savage, saint, or sage, I have not an enemy; and I would answer for the magic of one afternoon spent in the company of those who hate me most and have used me worst, that it should lay their enmity with its face upwards, and make them more sorry for the wrong that they have done, than I am now for the grief that I have suffered; all my innocent ambition ever promised should be realized—

Warm from my heart the tears of rapture flow,
And virtue triumphs o'er remembered woe.

The only deduction from the perfection of my satisfaction is, that I find I have to contend against a *conceit*, which has strangely got possession of some minds which I most cordially love and honour, that it would have been better and wiser on my part to have endured a few months longer captivity, and to have held out against the giving those *pro forma* securities, "to be of good behaviour for five years to come," which have been required from me. The corollary of that *conceit* (for a rational proposition it is not) would go to imply that I have yielded where I might have conquered, and have served our GLORIOUS CAUSE less gloriously than I might have done. I feel this (as I always shall feel whatever affects our cause) more nearly than any considerations of my merely personal existence; and this feeling is only alleviated by my great confidence in a strength of argument and fortification of substantial *reasons*, evident *proprieties*, demonstrable *fitnesses*, which relieve me from all necessity of throwing myself on the dernier apology of pleading my own feelings in the case.

I can *prove* to demonstration, that, throwing the argument from my own feelings and capabilities of endurance entirely out of the field, the counsel whose issues place me at this moment where and as I am, has been, and is, in *every bearing and respect whatever*,

Wisest, virtuouses, discreetest, best ;

And that the counsel upon which those my good friends opine that I rather *ought* to have acted was (as it shall by me hereafter, to their entire conviction, be demonstrated to be) *not wise, not virtuous, not discreet, NOT GOOD.*

And, on this throw of the gauntlet—to come up to the question whenever I shall be fairly summoned—I claim the honour, or rather the *right*, of a suspension of their judgment, and that they shall season their admiration of my measures with such condiment of allowance as shall be my property in their affections. In the mean time I am still in duty—still at work, and trust and hope that our good friends, throughout England, will continue to us their aid and counsels—their support and furtherance—for further enterprise.

For me, if I be quiet day or night—if I surcease from the prosecution of our great purpose—relax my energies—or be guilty of the treason of failing to do the very utmost that can be *wisely* done to emancipate the human mind from the tyranny of superstition—then, dead to joy, forget this heart to beat, and back again to your mother elements all compounds of

17, Carey-street, Lincoln's-inn,

ROBERT TAYLOR.

Feb. 23, 1820.

**SCHOOL OF FREE DISCUSSION, INFIDEL
LIBRARY, &c.**

—♦—
To Mr. CARLILE, 62, FLEET STREET.

DEAR SIR,—The success of "The Lion" during the past year, though it has not been what its friends could have wished, yet under all circumstances, your report is cheering to the admirers of free discussion. The successful efforts you have made, and the victory you obtained at Dorchester, entitle you to the confidence and support of the friends of free discussion. The school you have opened, and the reading room attached to it, ought to be supported by every man capable of appreciating the value of an unprejudiced mind, daring to think for itself, and scorning to be hoodwinked, either by ignorant or by designing men. The history of the human race shows us, that the most splendid and magnificent edifices (of Egypt, Greece, and Rome,) have been erected by monies extorted from the people, either by their hopes or fears, and dedicated to the superstitious worship of some imaginary phantom.

Let the friends of free discussion, unite to provide a Promethean Temple, under your auspices, and also of your highly talented and celebrated coadjutor, the Reverend Robert Oakham, where your disciples may sacrifice their errors, and illumine their minds with the sacred torch of truth. For this purpose, I send you my subscription of two guineas, and as I cannot attend personally, I leave it to your discretion to provide any person a free admission, who you may think worthy of such privilege. I look forward to your having a temple for free discussion on Sunday evenings, serving as a reading room the rest of the week, with a splendid shop in front, for the sale of all useful publications. When we observe, that a century has enabled the ignorant and despised followers of the enthusiast John Wesley, to build temples for spreading their delusive visions and inspirations; let it not be doubted, but that your supporters, will erect edifices for the cultivation and diffusion of VIRTUE, TRUTH, and JUSTICE. The only worship, the culture of which, will bring peace on earth, and good will to mankind.

Should Mr. Peel, at the instigation of interested and misguided zealots, keep the Reverend Robert Taylor longer in confinement, than his twelve months, we must again address him, through the medium of "The Lion," and pour consolation into the heart of the captive, who is so nobly suffering, and fighting for the liberty of the world; for what liberty can there be unless men may freely by their mouths express the feelings of their hearts. Accept the thanks of an individual for the able manner in which you have enabled the illustrious captive, to commune with the external world, from his solitary dungeon. This one event does honour to the freedom of the press, and had the same means existed in

other countries, the dungeons of state prisons would not have had to record such abominations, as are set forth in the account of the Iron Mask. An appeal to the readers of "The Lion," will assist your endeavours, and though at first the effort may appear insignificant, yet, like the gathering snowball, they will in the end be successful, as they are founded on the best principles of our nature; viz. an inherent love of liberty of opinion, and a generous wish, that every human being should possess, and enjoy the same blessing.

I am, with best wishes for your success, an admirer of your moral courage.

PHILANTHROPOS.

Clifton, Jan. 10th, 1829.

TO MRS. BURTON, OF NOTTINGHAM,
PATRONESS AND INSTRUCTRESS OF THE SECT OF MUGGLE-
TONIANS OF THAT TOWN.

MADAM,—The lady in whose company I saw you, and whom I before addressed on the subject of Muggletonianism, having changed her name and condition in life, having sought out and worked out that blessed, that immortal and that spiritual change, the new birth of matrimony, not now being single and independent, and probably having been wise enough to follow my advice, and to become of the religion of her husband, I do not feel at liberty again to address her on the subject of Muggletonianism; and, in the absence of a more fit acquaintance, I select you, as the patroness, the instructress, the deaconess, the lady-bishop or pope of the little flock of Muggletonians in Nottingham, as the most proper recipient of my new light.

I have now studied Muggletonianism, and have a most thorough knowledge of its merits and demerits. My letter to Miss Clay has found its way among the London Muggletonians and they have furnished me with the instruction I so much desired. Hearing from the late Miss Clay, so very extensive and rational a renunciation of the most difficult part of the Christian superstition, as a specimen of her Muggletonianism, I was naturally curious to get more knowledge of it. You would not consent to initiate me into the esoteric mysteries of your little flock, while I was at Nottingham, and, consequently, my full knowledge of Muggletonianism was not acquired, until some gentlemen in London were good enough to furnish me with the text book of the sect. Those gentlemen, of course, being Muggletonians, must have hoped for my complete conversion; but they would not have succeeded, as there is one unfortunate clause in this MORE NEW TESTAMENT, which most positively excludes all ladies from the future state or paradise. I will never sanction any system or superstition, that degrades, oppresses or suppresses this most im-

portant half of the human species. I have other objections to Muggletonianism.

I do not see the reason why this sect has taken its name from Lodowicke Muggleton rather than from John Reeve, as Reeve was the principal character and Muggleton only the servant or interpreter of Reeve's revelations and prophecies.

The book before me is entitled "A transcendent spiritual treatise, upon several heavenly doctrines, from the holy spirit of the *man Jesus, the only true God.*"

I object entirely to this description of Jesus, as I can prove irrefutably, that Jesus never existed as a man, and consequently must have been and can be nothing but a God. There is no real history of the *man Jesus*. The link is lost, before you reach within a hundred years of the alleged crucifixion. It was the gross and corrupt offspring of the Roman empire that first exhibited or professed a deification of humanity. The Roman senate deified its emperors, and the Roman people, having grown equally corrupt and profane, humanized the gods, which corruption and profanity has, for seventeen hundred years past, been deemed an essential principle of christianity. I claim for Jesus a restoration of the principle of deity without humanity; and I denounce those, as in error, who set up the humanity with or without the deity.

I marvel at the spirit of the Muggletonians, that they are not convinced of error by the very title page of this book. It states that "John Reeve and Lodowick Muggleton, the two last witnesses and true prophets of the *man Jesus*," are sent with a message "and suddenly after we have delivered this dreadful message, this god, the *man Jesus*, will *visibly* appear to bear witness whether he sent us or not."

The date of the commission is 1651, so that near two hundred years, at least six generations have passed away, without this *visible* appearance of the *man Jesus*. The promise is clearly to the *then* generation: and the failure of that promise was or should have been the exit of Muggletonianism. The prophets and the religion-mongers, always treat of mankind as if they were but one perpetual generation; but the succession of generations is annihilative of all their prophecies and systems, as one generation cannot justly be responsible for the acts of another. This point is one of the many to satisfy me, that the deity is a physical and non-intelligent, and not a moral and intelligent power.

Reeve and Muggleton declared themselves the two last witnesses and prophets of or from Jesus. As a proof of their error and false pretence, we have only to mention the prophecies of Richard Brothers, Johanna Southcote, the present Scotch Irving, and Jonathan Martin, the incendiary of the York Minster. We may lump the whole together, as a continued proof of the mischief and wickedness which religion necessarily engenders.

In the book before me, there is an epistle dedicatory, which

purports to come from the Holy Spirit of the Lord Jesus Christ, (*whether post paid or not, it does not say,*) in which whosoever, whether king or beggar, despiseth it and calleth it blasphemy, or heresy, or delusion, or a lie, or speaketh evil of it in any kind, committeth an unpardonable sin against the Holy Ghost, and is pronounced cursed in both soul and body, and excluded from the presence of the Lord Jesus, elect men and angels to eternity. I am neither king nor beggar, so I am safe from this excommunication, in thinking it all that is forbidden. The critical philosopher is left an allowance to think as it pleaseth him of this epistle.

The origin of Muggletonianism is this. About the middle of the seventeenth century, one John Robins, it appears, successfully carried on the trade of a prophet, and being much envied by one John Reeve, the latter sat up directly in opposition against him. But as this Muggletonianism is very little known: as they, who have compiled descriptions of the Christian sects, have neglected or not known this, I will extract for the more curious reader, the two first chapters of this transcendent spiritual treatise. It is perfectly in accord with the true spirit of the Christian religion; and never can that *true spirit of the Christian religion* be made to produce a higher order of intellect, than is displayed in these two chapters following. Say what you will, Unitarians, it is something exterior to the Christian religion, it is philosophy and science that influences you as far as you go, to reject the higher range of absurdities found generally in that religion.

CHAP. I.—*Of my Commission received by Voice of Words from the spirit of the Man Jesus in Glory.*

February the 3d, 4th, and 5th, 1651, three mornings together, much about an hour, the Lord Jesus, the only wise God, whose glorious person is resident above or beyond the stars, I declare from the spirit of truth, that this Jesus, from the throne of his glory, by voice of words, spake unto me John Reeve, saying, I have given thee understanding of my mind in the Scriptures, above all men in the world. The next words the Lord spake unto me, were these, saying, look into thy own body, there thou shalt see the kingdom of heaven, and the kingdom of hell: the Lord spake these words unto me twice together. Again, the Lord spake unto me these words, saying, I have chosen thee my last messenger for a great work, unto this bloody unbelieving world. And I have given thee Lodowicke Muggleton to be thy mouth: at that very moment the Holy Spirit brought into my mind that scripture of Aaron given unto Moses. Again, the Lord spake unto me these words, saying, I have put the two-edged sword of my spirit into thy mouth, that whoever I pronounce blessed through thy mouth, is blessed to eternity; and whoever I pronounce cursed through thy mouth, is cursed to eternity. When I heard these words, my spirit desired the Lord, that I might not be his dreadful messenger. For indeed I thought upon the delivering of so sad an unexpected a message unto men, I should immediately have been torn in pieces. Again the Lord spake unto me these words, saying, if thou dost not obey

my voice, and go wherever I send thee to deliver my message, thy body shall be thy hell, and thy spirit shall be the devil that shall torment thee unto eternity. Then for a moment I saw this hell within me, which caused me to answer the Lord these words, saying, Lord, I will go wherever thou sendest me, only be with me. These were the Lord's words, spoken unto me the first morning, and my answer unto my God: I being as perfectly awaked when he spoke unto me, the Lord is my witness, as I was at the writing hereof. Again, the next morning the Lord spake unto me, saying, Go thou unto Lodowicke Muggleton, and with him go unto Thomas Turner, and he shall bring you to one John Tane, and do thou deliver my message when thou comest there; and if Lodowicke Muggleton deny to go with thee, then do thou from me pronounce him cursed to eternity. These words the Lord spake unto me the second morning, and no more. The third and last morning, the Lord spake unto me these words, saying, Go thou unto Lodowicke Muggleton, and take such a woman along with thee; and then go thou unto one John Robins, a prisoner in New Bridewell, and do thou deliver my message to him when thou comest there. These were the Lord's words the third and last morning, and all the words in the commission of the Lord spoken unto me: only this message of the Lord extends in general to the whole world, because the elect Jews and Gentiles are mixed in marriages through all parts of this earth, for whose sakes only we are sent. But as for those natural unbelieving Jews, that deny that God is come in flesh, those Jews shall never come to the faith of Jesus; we are not sent unto these. The Holy Spirit beareth witness in my spirit of the truth of that which I shall write unto you, that the first words that the Lord spake unto me, the words speaking came into my spirit and body, with such an exceeding bright burning glory of God-like Majesty, that I did not well know whether I was a mortal man, or an immortal God, so glorious are the words of the immortal God, that the tongues of men nor angels can never express it; my body also was changed at that time for a season in a most dreadful manner to behold, of the which there be many that can bear witness at this time. Again, for your information that are spiritual, the Lord opened the understanding of my fellow-witness, and made him obedient with me in the messages of the Lord, as Aaron's understanding was opened, to make him obedient with Moses in the messages of the Lord at that time; and the Lord hath given him as glorious testimonies by revelation from his Holy Spirit, many a time, of the full assurance of this commission to be from the Lord, as ever the Lord gave to Aaron, to assure him that Moses's commission was from the Lord, only Moses's commission (he being the Lord's first commissioner unto men) was manifested by natural signs, visible upon the bodies of men and women: and, on the contrary, we being the Lord's last commissioners, our commission is manifested by spiritual signs, upon the invisible spirits of men and women, because our message is all spiritual, concerning men and women's eternal weal or woe in the life to come.

CHAP. II.—*Of the last great deceiving Antichrist, and Man of Sin, that ever shall be.**

Again, that you that are elected unto eternal glory, may understand something of this John Robins aforesaid; I declare from the Holy Spirit, that this John Robins was that last great Antichrist, or man of sin, or son of perdition, spoken of by Paul the Apostle in the Thessalonians,

* I beg leave, most respectfully, to call the attention of my religious and divinely inspired friend, Elijah Dixon, of Manchester, to this conflicting testimony with his view of my title to the Antichristship.—R. C.

who (as it is written) opposeth and exalteth himself above all that is called God, so that he, as God, sitteth in the temple of God, showing himself that he is God: this is he that was to appear in this last age, a little before the personal visible coming of the Lord Jesus in the clouds, with his ten thousands of saints, in power and great glory, to separate between the persons of the true christians, whose weapons are spiritual faith, that work by love and patience, with all other such like heavenly virtues, from the persons of all lying hypocrites, who call themselves christians, but they are indeed far worse than heathens, by killing their neighbours with the sword of steel; therefore their damnation will be far greater than the heathens in the day of the Lord's vengeance. Again, it would be too tedious to write unto you, wherein this John Robins did appear to be the man of sin as beforesaid; so that the Pope is not the man of sin, as men blindly imagine, for want of the spirit of the scriptures; but, on the contrary, I declare from the spirit of the Lord Jesus, that all men that call themselves christians, and yet make use of the sword of steel, in any case whatsoever, the Pope and those men are both christians alike; therefore to be an Antichrist, or a man of sin, to oppose God, as beforesaid, I declare from the Holy Spirit, that is when a man doth exalt himself in the place or person of God, and doth set up a worship seemingly far more pure than the simple, plain worship of God, and to manage his design, he doth show many great lying signs and wonders, as this John Robins did, to the great amazement of many deceived by him. It was a spiritual opposing of Jesus, which is the only God, by showing of seeming spiritual lying signs and wonders, as this John Robins did; yea he showed such signs as the Popes could never show, nor never shall show: wherefore, that you that are the elect may no longer remain in the dark, concerning the last great spiritual Antichrist, I declare from the Lord Jesus, that this John Robins did attribute to himself the titles of the only God: first, he called himself Adam Melchisedeck: again, he called himself the God and Father of the Lord Jesus Christ: also he held forth a trinity of persons; as namely, Adam, Abel, and Cain: again, he called himself the first Adam, saying, after he had been five thousand six hundred and odd years in the dust, he was risen from the dead, to deliver his people; then he said that Abel was his son Jesus, the second person of his trinity: then he called Cain the Holy Ghost, and this was his third person of his trinity. This Cain, that was the seed of the serpent, or son of the devil, this was his Holy Ghost. I could write very much of his trinity concerning his wife Eve, so called by him, and of a Jesus he said should be born of her, of his begetting, and of a disciple of his that he called Cain, to make up his counterfeit trinity, but that it would hinder things of more value: again, he declared, that he knew all angels, their names and their natures; also he said, that he had power over all voices; also he said, that he knew what the spirits of men spake that were in the dust: again, he said, that he was judge both of quick and dead: again he said, that the Lord Jesus was a weak and imperfect Saviour, and afraid of death; but he said, that he had no fear of death in him at all; but this Cain had proved himself an old liar, since his great blasphemy against the Lord Jesus; again, this John Robins did declare, that he was to gather the Jews in all nations, and to lead them into their own land, unto Jerusalem; with many more such like things declared by him.

As for his lying spiritual signs and wonders, they were these and such like; unto some that were deceived by him he did present the form of his person riding upon the wings of the wind, like unto a flame of

fire; also he did present unto some in their beds, a great light like unto a flame of fire over all the room, that they have been compelled to hide their faces in their beds, fearing they should be burned; but when they hid their faces in their bed, the light did appear more brighter than before; also he would present unto them half moons and stars, and sometimes thick darkness, darker than any natural darkness whatsoever; also he did present his head only in the day time, without a body, to a gentlewoman that I know, in her chamber; also presenting unto her, to deceive her, the forms of strange beasts, as namely, dragons and such like. Again, I declare from the Lord, that this John Robins did present the form of his face, looking me in the face in my bed the most part of a night, insomuch that I cried in my spirit unto the Lord, and the Lord by his Spirit, revealed this great Antichrist unto me, to my exceeding joy and his everlasting praise. Much more might be spoken of his deceits in this kind; but now I shall declare the manner of his being worshipped as a God by those deceived by him. They prayed unto him, and they fell flat on their faces and worshipped him, calling him their Lord and their God: also he gave commandment to some of them, that they should not make mention of any other God, but him only; also he gave authority to some of his disciples, both men and women, to change their wives and their husbands, telling them that they were not united to their own bone. This cursed Cain changed his own wife first, for an example, and called her name Eve, telling his disciples that she should bring forth his son Jesus, and it should be caught up into heaven; many of his disciples following his cursed example, to their utter ruin in this life and that to come. Also he commanded his disciples to abstain from meats and drinks, promising them that they should in a short time be fed with manna from heaven; until many a poor soul was almost starved under his diet, yea, and some were absolutely starved to death, whose bodies could not bear his diet; for those that believed on him indeed, they brought in their whole estates unto him, so that then he had full power over their souls, and bodies, and estates, and he did plague their spirits and bodies at his pleasure in a most dreadful manner, if they were not obedient to his commands, of the which I myself was an eye-witness. I could speak more of this prince of devils in this last age, but I know I have written enough for a spiritual Christian to discern something of this great deceiver in what I have written. When his wickedness was at the full, the Lord Jesus sent me, as beforesaid unto this John Robins to declare his wickedness unto him, and immediately to pronounce him cursed in soul and body from the presence of the Lord Jesus, to all eternity, unto the which I with my fellow-witness, were made obedient. Then about two months after this sentence of the Lord Jesus, this John Robins wrote a recantation of all his seeming great matters declared by him, and sent the writing to General Cromwell, and so obtained his liberty; and when he was out of prison, he gave all his disciples about London the slip, and with what silver he had left, that he had cheated from them, Cain-like, instead of building of cities, he went into his own country and re-purchased his land; but it was rebought with the innocent blood of many poor innocent souls, in the highest nature, that ever any man gained such a sum of silver as he did.

The third chapter condemns war by Christians and sets forth a sort of terrestrial metempsychosis for the wicked. They are to rise again in the worst part of their old bodies and not to leave the earth.

The fourth chapter asserts the visibility of God, to those who are of the elect and who are to go to heaven; but it contains my great objection to the Muggletonian scheme, in the following words:—

“ You must not think, after a fleshly manner, that the creatures above the stars are male and female for natural generation, as they are in this creation beneath the stars; for a woman had never been made but for generation, that the immortal god might have a woman’s womb in this world, to clothe himself with flesh, and the reprobate angel, which is the devil, might have the womb of a woman to clothe himself with flesh also,* to bring forth God’s glorious design,† between the seed of the woman and the seed of the serpent; wherefore, I declare, from the Holy Spirit, that the holy angels, and all other creatures that are in the presence of God, in the creation beyond the stars, are *all spiritual male creatures!*”

Now, Mrs. Burton, you are not a young, blushing, modest, giddy, curious, sexually uninitiated and wondering girl, and I have passed my boyhood, so let us reason together. From the premises here laid down, what hope can you Lady-Muggletonians have of seeing this god, and of being admitted to this heaven? Can you hope to die as women and to rise as men? Can you hope to change your sex? and how? All things are possible with your god, to be sure, but is such a thing, such a joke, probable? Miss Clay informed me, that we were not to know each other in the next world, as having been inhabitants of this. Then, said her Calvinistic mother-in-law, of what use is religion, what hope or what prospect of happiness have we, in relation to our present condition and connection? I saw, that your Muggletonianism did not match well with Calvinism. The superiority of my religion was confessed. Miss Clay did not explain to me, that she should not want a husband in heaven, nor did I know the predicament, so as to criticise it.

Now, again, Mrs. Burton, can you give me a reason, why women attach themselves to any religion, since no one religion, that has ever been taught to mankind, has made any provision for the future happiness of woman? All religions exclude the earthly woman from heaven. I feel an attraction toward the Paradise of Mahomet, but I scorn it on the condition of exclusive happiness, in relation to my female companion on earth. I detest that inhumanity in Mahomet, that could so treat the best portion of the human race, and I hate all religions; because all religions hate and exclude from future happiness our female partners

* From this, we are led to infer, that poor Eve had two paramours besides her husband, and brought forth God and Devil, good and evil spirit, as well as children to Adam. Eve must have had a rare time of it, in devouring so much forbidden fruit!

† What design?

through life. It is the implied and properly inferred maxim of all religions, that women have no souls and no prospect of future life. It is the peculiar tenour of the New Testament and the critical tenure of the Christian religion. Above all things, I dread and disclaim this nasty Muggletonian heaven, this nasty general Christian heaven, where all are to be spiritual male creatures. It may suit some of our bishops and clergy; but it will not suit me. Rather let me seek to make a paradise of the earth, where women dwell. There is a hint, in this fourth chapter of Muggletonianism, so clear and plain, that I cannot quote it. It is a dreadful blindness, a fatality to their happiness, that keeps women religious, and that makes them afraid to look at my infidelity, which ensures them so much solid happiness, and which, to them, can be the only source of certain happiness. Their religious hopes are a thousand times more delusive than those of the men; for they cannot plead promise or revelation for their future existence and happiness.

The remainder of this *transcendental spiritual treatise* is made up of whimsical interpretations of passages in holy writ. We are told at chap. 5, that when the devil or fallen angel, the angel-serpent, had overcome innocent Eve, by his seeming wise god-like counsel, he entered in her body and womb and there died, and immediately quickened in her pure and undefiled nature all serpentine lust, and all natural uncleanness; wherefore, she being now naked from her former pure created virginity, presently she is full of natural lust after her innocent husband, that had no desire to a woman at all; therefore, it is written, and *she gave also unto her husband with her, and he did eat*; by which poor Adam was ruined, fell, deprived of his "virgin creation" and made a slave of woman. Modest account! These religious inculcations are horribly destructive of human happiness; and never more mischievous, than in the unnatural view which they take of sexual arrangements. John Reeve says:—"This was the cursed effect of their becoming as gods, knowing both good and evil." By which, we may understand, that the gods play similar pranks to those which Adam and Eve played; and according to John Reeve's inspiration, without goddesses!

John tells us, that Cain was the first born of the devil, and he leaves us to infer too, that as there were no women in heaven, as soon as there was one on earth, god and devil came down and began their contest as to a rivalry in her affection; but that the devil was more successful in the courtship, and God did not match himself for four thousand years, when the devil, of course, weary with so many wives, gave up the claim to or possession of the Virgin Mary. True, it seems, that the women have the devil in or entirely among themselves; and that his rival never claimed but one; which is also a very good reason why no women are allowed to be in heaven, or why no women have yet gone there. They are all too fond of the devil.

John tells us also, that Father, Son, and HolyGhost are one and the same person, and that while the father made himself a son, he appointed Elias to be father in his stead; but there is more mystery in this explanation than I can well understand.

However, I think I have said enough to show a good reason why no woman should be a Muggletonian or of any other religion. In the absence of religion and in the progress of mental improvement, we shall make the earth a paradise for them, and thus do what God has neglected to do.

If any of the Muggletonians will come to my school, I will engage to give them good reasons why they had better not be Muggletonians or religious men. They have no priests; but they stand in much need of a schoolmaster.

Respectfully,

RICHARD CARLILE.

STATE OF THE REPRESENTATION.

ANY well-informed person who attends to the parliamentary debates, must perceive, that the members of the House of Lords and House of Commons united are very far short of representing the talent of the country. I have never frequented any places of public resort: my visits to such places have been accidental and occasional; but through all my recollection of such visits, during the last twenty years, I cannot but conclude, that, in estimating the general talent of the middle classes, it exceeds that which is exhibited in the parliament. I cannot suppose that such nonsense about the Catholic Emancipation, as is uttered by many members of both Houses, is silently heard in any public-house in the country. I notice sentiments coming from some of the lords about popery and Protestant constitution, which would set an indelible mark on a tradesman as the fool of his neighbourhood. I have not entered the families of the aristocracy; therefore, I cannot say what is the state of mind in general among them; but if the fathers represent it, and the assumption is not unreasonable, I think it high time, that a turn about should take place, that they should go to the plough and the present plough-boys turn legislators. I would engage to find in Lancashire a thousand weavers, whose aggregate amount of talent should far exceed that which is found in parliament, and who should be much better qualified, as it relates to mind and morals, to legislate for the country.

Let me not be misunderstood as thus representing all the members of parliament. I am not so wilfully blind and perverse as not to see some talent and probity current among them; but it is not so much as we have a right to expect in a legislation for the whole country. It is not so much as it would be, if there

were a larger appeal to the talent of the country, in constituting the representation. And this, after all that can be said about representation, is the point to be most properly sought, that the legislature shall not be short of the aggregate talent of the country—that the talent of the parliament shall not be eclipsed by wiser men unconnected with it, and thus made to appear weak, inefficient and contemptible.

R. C.

COURT OF COMMON PLEAS.

It has been mentioned in the "Lion," that Mr. Carlile has been summoned as a Common Juror for the sittings in and subsequent to Hilary Term.

On Friday, the sixth of February, he was the first juror called into the box, by the Deputy Marshal, and sat throughout the trials of that day.

On Monday, the 23rd inst., the Marshal, Mr. Knapp, in calling in a new jury at noon, pronounced Richard Car—— and, then exclaiming Oh! dropped the slip which had the name, and proceeded to call others, and with some delay to fill the box.

At the close of the business of the court, Mr. Carlile having taken the evidence of another juror as to the fact, went to the Marshal and demanded to know what he meant by it, and if he meant to suppress that name during the sittings, as a notice to that effect, would save him the trouble and time of attendance. The Marshal denied the allegation, and said, "you have been in the box once, and may be wanted again." Mr. Carlile repeated the charge of suppressing after half uttering the name, and the Marshal insolently observed, "I don't think it worth my while to contradict you."

The consequence of this was, that Mr. Carlile, by the next morning, prepared letters for the Marshal and the Lord Chief Justice, in doing which and keeping copies, he was twenty minutes too late in court; and, on enquiry, found his name had been twice called, with a claim upon the notice of the persons present, that it had been called. This Mr. Carlile considered a sufficient apology, and did not present his letters, and on the morning of the 25th instant, he was the first called into the box and sat as foreman throughout the day, not without an effort of the Marshal's to suggest another foreman to which the jury did not attend.

Thus, the question is so far decided, that infidelity is no bar to the jury box.

Had the Marshal persevered in his hostility, Mr. Carlile would have placed him in an awkward predicament. But as the matter stands at present, no hostility will be returned on the part of Mr. C.

SCHOOL OF FREE DISCUSSION.

IN the absence of Christian opponents, we are under the necessity of assuming the character of wrangling philosophers; for as no system was ever yet complete and defensible, so no supposed philosophical system will bear the test of full criticism. Noticing this, our Christian opponent of some weeks standing, rose, on Sunday night last, and declared, that the more infidel arguments he heard in discussion, and the more infidel books he read, the more he was confirmed in his Christian faith. The Rev. Robert Taylor, who was present, wittily suggested to him, that he should communicate that circumstance to those who subscribed, collected, or spent money in the distribution of Bibles and other religious books, and induce them to lay out their money more Christianly efficient, in the purchase and circulation of infidel books. We had a room full of scholars and a great variety of speakers on Sunday evening last; but nothing new was elicited, save a refutative explanation of the error of the lines quoted from Pope, and ending with *Whatever is, is right*, in which it was shown, that right and wrong can only relate to the moral and not to the physical world; that, in physics, all is right; but that, in morals, all is neither right nor wrong, but proportionate and relative.

There were also some shrewd observations on the animalcular theory of existences; but this theory makes God so little, or so many gods and so changeable, that the huge notions of a materialist find a difficulty in being reduced to its consideration.

To report all that passes in the course of one evening's discussion would more than fill each number of "The Lion." We must, therefore, be content with an abstract, and abstracts of speeches well made are always worth more than the speeches in whole.

We are very much pleased with the proportionate attendance of ladies that now begins to appear; and the interest which the school excites, with the certain utility of all such schools, declare, that such, if not the most pleasant and harmless, is the most useful manner of spending an evening. Industry by day and mental conflict as its recreation, appear to make up the chief duty of man. Here is no corruption of either body or mind; but a purification from superstition, such as is no where else to be found.

We heartily wish the sects or different congregations would depute their disputants to appear successively in this arena for discussion; for discussion must supersede preaching.

R. C.

Extract from the 44th No. of the "Library of Useful Knowledge."

CHAPTER IV.—Of the Changes in the Material of the Animal Body during Life.

WE have seen the motions performed in the animal body through the actions of the muscles, and the play of the mechanical parts, and we have had occasion to reflect on the action of the heart, and the motion of the blood in the circulation; but these are as nothing, compared with the interest of our present subject—the changes going forward in the solid material of the frame. Is it not surprising that the individual who retains every peculiarity of body and of mind, whose features, whose gait and mode of action, whose voice, gestures, and complexion we are ready to attest as the very proof of personality, should in the course of a few days change every particle of his solid fabric?—that he whom we suppose we saw, is, as far as his body is concerned, a perfectly different person from him we now see? That the fluids may change we are ready to allow, but that the solids are thus ever shifting seems at first improbable. And yet, if there be any thing firmly established in physiology, if there be truth in the science at all, this fact is incontrovertible.

There is nothing like this in inanimate nature. It is beautiful to see the shooting of a crystal—to note, first, the formation of integrant particles from their elements in solution, and these, assuming a regular form under the influence of attraction or crystalline polarity, producing a determinate shape; but the form is permanent. In the different processes of elective attraction, and in fermentation, we perceive a commotion, but in a little time the products are formed, and the particles are at rest. There is in these instances nothing like the revolutions of the living animal substance, where the material is alternately arranged and decomposed. The end of this is, that the machinery of the body is ever new, and possesses a property within itself of mending that which was broken, of throwing off that which was useless, and of building up that which was insecure and weak; of repelling disease, or of controlling it, and substituting what is healthful, for that which is morbid. The whole animal machinery we have seen to be a thing fragile and exposed to injury; without this continual change of material, and this new modelling of that material, our lives would be more precarious; the texture of our bodies would be spoiled like some fine piece of mechanism which had stopped, and no workman would have science sufficient to reconstruct it. But by this process, the minute particles of the
 ● body die successively; not as in the final death of the whole body, but part by part is deprived of its vitality, and taken away

into the general circulation, whilst new parts are endowed with the property of life, and are built up in their place. By this revolution, we see nature, instead of having to establish a new mode of action for every casualty; heals all wounds, unites all broken bones, throws off all morbid parts by the continuance of its usual operations; and the surgeon who is modest in his calling, has nothing to do but to watch, lest ignorance or prejudice interfere with the process of nature. This property of the living body to restore itself when deranged, or to heal itself when broken or torn, is an action which so frequently assumes the appearance of reason, as if it were adapting itself to the particular occasion, that even the last great luminary in this science, Mr. John Hunter, speaks of parts of the body, as "conscious of their imperfection," and "acting from the stimulus of necessity," thus giving the properties of mind to the body, as the only explanation of phenomena so wonderful.

We make a moderate assumption, when we declare these changes to be under the guidance of the living principle. In a seed, or a nut, or an egg, we know that there is life, and from the length of time that these bodies will remain without change, we are forced to acknowledge that this life is stationary or dormant, and limited to the counteraction of putrefaction or chemical decomposition; but no sooner does this principle become active, than a series of intestinal or internal changes are commenced, which are regularly progressive, without a moment's interruption while life continues.

That principle which may continue an indefinite number of days, months, or years, producing no change in all this time, begins at once to exhibit its influence, builds up the individual body, regulates the actions of secretion and absorption; and, by its operation upon the material of the frame, stamps it with external marks of infancy, maturity, and age.

But let us examine the proofs of this universal change in the material of the body. It is not very long since a bone was supposed to be a concrete juice, and that the liquid parts were converted into solids, as we see mortar or Paris plaster from fluid assuming a solid form. But the anatomist began to observe, that the bones were porous; that these pores admitted membranes and vessels; and some went so far before their brethren, as to assert that they saw arteries, veins, lymphatics, and nerves going into the bone; in short, the opinion gradually grew stronger, that they were living parts, and subject to all changes to which the softer parts of the living body were liable. An accident gave admirable proof of this. It was found that the bones of pigs, fed with the refuse of the dyer's vats, in which madder was contained, became tinged of a beautiful red colour. It was this fact which ingenious physiologists made use of, and which enabled them to demonstrate the rapidity with which the old bone

was carried away, and new bone substituted. The physiologist observed, that if he threw a bone into the fire, what is called the animal part was burned and dissipated, but there remained, imperishable by this process, a mass of earth, which proved to be the phosphate of lime. He thought of varying his experiment, and put the bone into acid, which dissolved that phosphate of lime, and left the bone to all outward appearance as before. It had its form, its membranes, its vessels, but when pressed it proved to be soft and pliant; the phosphate of lime having been dissolved and extracted, it was no longer capable of the office of a bone, to bear the weight and motions of the body. When the experiments with madder were resumed, it appeared, that when this earth of bone was about to be secreted from the circulating vessels, and deposited in the membranes of the bone, it met with the colouring particles of the madder in the blood; and, as the chemist could explain, the madder and the phosphate of lime were precipitated, and filled all the interstices of the membranes and vessels. We shall not stop here to inquire into the admirable manner in which this hardening material of bone is deposited for the purposes of strength. It is only the change upon the material which we have now to contemplate.

If this earth of bone, so coloured, had been deposited for a permanency, and built into these cells and crevices, like brick and mortar, the colour would remain; but, however deeply the bones of an animal may be tinged in this manner, the colour is not permanent, unless the animal continue to be fed with the madder. If its food be pure of the madder, even for a few weeks, and if after this the animal be killed, its bones are white, that is to say, the old particles of phosphate of lime are carried away by absorption, and with them the colouring material; and that newer bone which is deposited by the arteries is untinged and pure, having no colouring material to attract.

It is unnecessary to follow out those curious experiments by which the physiologist has shown the rapidity of the formation of a new bone around the broken end of an old one, and the deep tinge such new bone takes, compared with the fainter colour of that which had been perfect, previous to the feeding with madder; the manner in which, by feeding the animal alternately with madder and without it, he contrives to exhibit different coloured layers in the growing bone. It is sufficient for our purpose, to know that the densest part of the animal frame is subject to change, like the most delicate texture of the body, and that the only means of arresting the motion, is to deprive it of life; if a part of a bone be killed by the application of a canterly, that moment it becomes permanent, and is subject to no change, whilst all the parts around it are undergoing their revolutions.

The bones of the legs and thighs, which suffer the fatigue of motion, and which support the weight of the body, without

diminishing in their length, or altering in the slightest measurable degree their proper form, are nevertheless undergoing an operation of repair, in which the old particles are withdrawn, whilst new ones replace them. We see with what care the walls of a house are shored up to admit of repair—how carefully the workman must estimate the strength of his pillars and beams—how nicely he must hammer in his wedges, that every interstice may be filled, and no strain permitted; and if this operation fail in the slightest degree, it is attended with a rent of the wall from top to bottom. We say, then, that by the very awkwardness of this process, in which, after all, there is danger of the whole fabric tumbling about the workmen, we are called upon to admire how the solid pillars in our own frame are a thousand times renewed; whilst the plan of the original fabric is followed to the utmost nicety in their restoration. And if it deviate at all, it is only in a manner the more to surprise us, since, on examination, it will be discovered to result from an adaptation of the strength of material to some new circumstance, the increasing weight it has to support, or the jar that it is subject to, from the change in the activity or exercise of the body.

There is a disease of the bone which illustrates this in a surprising manner, and proves to us, that however diseased and monstrous in its shape the bone may be, yet there is a natural law operating, which by its prevalence will overcome the morbid action, and from a shapeless mass, restore the bone to its natural condition.

This disease is called *necrosis*, which word signifies the *death* of the bone merely; but it is death in very peculiar circumstances; a new bone is formed around the old one; a large and clumsy cylinder is fashioned of the earth of bone; in the hollow of which the shaft of the old bone is contained. After a long time the old bone comes out through this new case, and with the aid of the surgeon, it is altogether withdrawn from the limb.—During all this process the patient is capable of supporting his weight upon that limb, so that it resembles on a large scale that change which we have described as going continually on in the molecules of the bone; a new part is substituted, and the old taken away.

If workmen were to take away a pillar in the following manner, their work would resemble the process of necrosis: first, they must rear a hollow cylinder around the old pillar, resting on the plinth and base, and extending to the capital, and having secured the union of the cylinder at top and bottom to the extremities of the pillar, they must take away the shaft, or middle piece, of the old pillar, by perforating the new cylinder.

The reader may easily imagine that when this process is completed in a man's limb, it will be as clumsy as the leg of an elephant, large, firm, and shapeless; but the extraordinary cir-

circumstance is still to be described.—This new bone is gradually diminished in its exterior surface, and its hollow filled up, and thus by a change scarcely perceptible, it resumes the form and dimensions of the original bone; and, after a time, the anatomist might examine this limb, and find neither in the articulating surfaces, nor in the spines and ridges, nor in the points of attachment for ligaments and muscles any thing to indicate the extraordinary revolution that had taken place.

What explanation have we to give of this change? There can be no doubt that the material is not the same; for we have the old bone in our hand, and the man is walking upon a new bone. Yet extraordinary, then, as this appears, it is not more inexplicable than the common phenomenon of the growth of an infant to maturity. There is a living principle which is permanent while the material changes; and this principle attracts and arranges, dissolves and throws off successive portions of the solids. There is a law influencing this living principle, which, in its operation on the material, shapes and limits the growth of every part, and carries it through a regular series of changes, in which its form and aptness for its office are preserved, whilst the material alone is altered.

The influence of disease will for a time disorder this modelling process, and produce tumours and distortions; but when at length the healthy action, that is the natural action, prevails, these incumbrances are carried away, and the fair proportions of the fabric are restored.

It is very pleasing to observe the different means employed where a slight change of circumstances demands it. This earth of bone—the phosphate of lime, is changing continually; but the teeth admit of no change; they consist of earth too—the phosphate, carbonate, and fluoate of lime. Bodies calculated for such violent attrition, and with a surface so hard as to strike fire with steel, would be ill accommodated with such a property of changing as we have seen in the bones. They must therefore fall out and be succeeded by new ones; and this process, familiar as it may be, is very curious when philosophically considered.

There are no teeth whilst yet the infant is at the breast; and when they rise, they are attended with new appetites, and a necessity for a change of food. When perfected, they form a range of teeth, neat and small, adapted to the child's jaws, and the size of its bones. Were they to grow at once, or to fall out at once, it would prove a disturbance to the act of eating. They fall in succession; their fangs are absorbed, they are loose and jangling, and are easily extracted. But now comes the question, why are these teeth of the infant old at six years? Why are those that are to succeed and be stationary for a series of years, to germinate and grow at the appointed time like the buds in the axilla of a leaf? And when fully formed, why do

they remain perfect for sixty years instead of six; at the end of which term the first set were old and decayed? No difference can be observed in the material of the teeth of the first or second set. The one will be as perfect as the other, after remaining a hundred years in a charnel house. Can any one refuse his belief, then, when he sees so accurate a mechanical adaptation of the teeth to their places and their offices; can he, we say, refuse assent to this also, that there is a law impressed—a property by which the milk teeth shall fail and be discharged from the jaw in six years, whilst the others will last the natural life of the adult, if not injured by accidents to which all parts are subject? This is not the only instance in which parts of the body lie dormant for a term of years, and are at a particular period of life developed and perfected—and which have, we may say, their time of infancy, perfection, and decay, whilst yet there is no material deterioration observable in the general frame.

We are thus brought to the consideration of a question which has not yet been fairly stated.

Those who say that life results from structure, and that the material is the ruling part, bid us look to the contrast of youth and age. The activity of limb and buoyancy of spirit, they consider as a necessary consequence of the newness and perfection of organization in youth. On the other hand, a ruined tower, unroofed, and exposed to be broken up by alternation of frost and heat, dryness and moisture, wedged by the roots of ivy, and tottering to its fall, they compare with old age—with the shrunk limbs, tottering gait, shrivelled face, and scattered grey hair of the old.

But in all this there is not a word of truth. Whilst there is life and circulation there is change of the material of the frame, (and there is a sign of this if a broken bone unites or a wound heals.) Ascribe the distinction to the rapidity of change, to the velocity of circulation, or to the more or less energy of action; but with the antiquity of the material it can have nothing to do. The roundness and fulness of flesh, the smoothness, transparency, and colour of the cheek, belong to youth, as characteristic of the time of life, not as a necessary quality of the material! Is there a physiognomy in all nature—among birds and beasts, and insects and flowers—and shall man alone have no indication of his condition in the outward form and character?

The distinctions in the body, apparent in the stages of life, have a deeper source than the accidental effects of the deterioration of the material of the frame. The same changes which are wrought on the structure of the body in youth and in the spring of life are going on in the last term of life; but the fabric is rebuilt on a different plan. The law of the formation is still inherent in the life which has hurried the material of the body through a succession of changes; and each stage, from the embryo to the fœtus, the fœtus to the child, from that to adolescence

to maturity, and to the condition of old age, has its outward form, as indicative of internal qualities, but not of the perfection or imperfection of the gross material. We might as well consider the difference in the term of life of the annual or biennial plant as compared with the oak, or the ephemeral fly as compared with the bird that hawks at it, to be in the qualities of the matter which forms them, as that the outward characters of the different stages of human life arose from the perfection or imperfection of the material of the body. Not only has every creature its appointed term of life, but we have shown that parts of the human body do not, in this respect, bear a relation to the whole; organs are changed and disappear; others, in the mean time, at their regulated period shoot to perfection, and again decay before the failure of the body. What can more distinctly show that it is the principle of life that directs all; and that on it the law is imprinted, which orders our formation, and all the revolution, we undergo. The material of the body, solid and fluid, is moved by this influence, and varies every day, part by part dying every hour, and renewed, until the series of its changes on the gross material of the body is accomplished in an entire and final separation.

The grand phenomena of nature make powerful impression on our imagination, and we acknowledge them to be under the guidance of *Providence*;^{*} but it is more pleasing, more agreeable to our self importance, it gives us more confidence in that *Providence*, to discover that the minutest changes in nature are equally His care, and that "all things do homage."

Although it be true that every thing in nature, being philosophically contemplated, will lead to the same conclusions, yet the occurrences around us steal so imperceptibly on our observation,

^{*} What does the writer mean here? Does he mean a physical or a moral providence? If a moral providence, how is it proved? If not proved, how is the deficiency of the physical providence disproved? It is not in the nature of any thing we know, as moral power or moral providence, to be rendered accountable or providential, in such changes as we find constantly progressing in animal life. Lord Bacon has definitively laid it down as a philosophical axiom, that all that human moral power can do, is to make arrangements with pre-existing materials where nature has not made them; but it cannot imitate nature nor give properties to the materials, to be any other things than nature or physical power has left them to his hands. There is, therefore, no analogy between moral and physical power, no union of action, no pre-existent moral power, no co-existent moral and physical power in nature. For aught we know, in our limited state of knowledge, the physical is equal to all that which, we attribute to super-human moral power. We do not know the extent of physical power; therefore, if a physical power be admitted, it is a great presumption, to assume more, until that be fully known. Why could not the writer of the foregoing chapter have stated his knowledge of the animal frame, without lugging in at the end, that inapplicable and inappropriate nonsense about providence? I shall elsewhere say a few words on the continued assumption of design in the physical world! and endeavour to shew these diffusers of absurdities as well as useful knowledge to the people.—R. C.

all the objects of nature, or at least vegetable and animal productions, grow up by so slow a process by our side, that we do not consider them at all in the same way as we should do if they started suddenly upon our vision.

It is this familiarity with the qualities of a living body, and a habit of seeing without reflection, which has made it necessary to carry the reader through so long a course of observation and reasoning to excite attention to the admirable structure of his own frame, and its adaptation to the earth we inhabit—to perceive that every thing is formed with a strict relation to the human faculties and organs, to extend our dominion and to multiply our sources of enjoyment. It is by seeing the plan of *Providence* in the establishment of relations between the condition of our being and the material world, that we learn to comprehend that unity of design in the creation in which we form so great a part.

This exaltation of our nature is not like the influence of pride or common ambition. We may use the words of Socrates to his scholar, who saw in the contemplation of nature only a proof of his own insignificance, and concluded "that the gods had no need of him," which drew this answer from the sage: "The greater the munificence they have shown in the care of thee, so much the more honour and service thou owest them!"

TO THE SCHOOLMASTER.

SIR,—I consider your note at the end of my speech in the last number of "The Lion" as a great compliment paid to me; and the sounding words: *superstition, mystified, insanity, vagarist, mystery, revery, false-imaginings, &c. &c. &c.*, seems to be employed only for want of better arguments. I allow that the two gentleman who spoke after me are much better orators than myself, but they advanced nothing that had the least tendency to prove the *non-existence* or high probability of the non-existence of a *designing and directing* God; and such proof only could have authorized the assumption that some of your pupils had *nonpluss'd and silenced* those who did maintain the existence or high probability of the existence of such deity. Indeed, I am satisfied that the learned and eloquent speaker who answered my two opponents, confirmed such existence with arguments that might have silenced every one; and for my part I gave last night a new proof to your pupils that it would not be a very easy matter to *nonplus and silence me*. Let any one come forward who thinks he may succeed in that task; I shall attend regularly your school every Sunday in order to meet them, for I am, spite of your hints, a sincere *knowledge-seeker and lover of truth*.

If any of your pupils is adequate to the task of proving the

non-existence of a supreme being, let him introduce his arguments in the pages of "The Lion," and he will have the pleasure to nonplus and silence effectually the universality of your readers, and to prove *most clearly* their *insanity*; for I do not grant that one single sound mind may believe that there is no supreme power, and you yourself, are constantly talking about the laws of nature, which is only another way of expressing a *designing and directing deity*.

The very satisfactory explanation you gave to some new pupils about the moral, intelligent and physical powers of man was a *weapon* with which you did again wound yourself, as you must necessarily often do in the unnatural cause you are attempting to defend. In fact, you thus acknowledged in one same piece of matter (man) three powers absolutely distinct from each other, governed by laws entirely different, and two of which powers are *always* governed by the third which is itself invariably set in motion by *external objects*! This is a most positive contradiction to your assumption, that power is not internal nor external, but is the matter itself; assumption that would degrade man to the level of vegetables or minerals, under the universal, *unpalatable* name of matter.

It is in vain, that your pupils deny the glaring fact of the *external* supreme power acting incessantly upon every particle of matter; and indeed I could revert to a passage of your note, and say that: *Materialists doat on their insanities, and corrupt the world by their mystifications*, assuming that the admirable harmony of the universe, is the work of a certain thing called *matter*, of which they cannot even give a definition. It may be, that all this bother arises from misunderstandings resulting from the want of a *general vocabulary*; but then for *matter's* sake, you should set all the *matter* of your pupils to work, (I do not dare to say the excellency of their high intellect or noble moral faculties), in order to have a *matter* vocabulary in which the first article should be of course a precise definition of the word *matter*.

You have said in the same note that: *moral power being a changeable and inconstant power, and physical power a fixed and immutable power, the former could not precede the latter; and was not a power equal to any physical production or arrangement*.

This assumption will fall to the ground, by merely distinguishing human from super-human powers; and it is a misfortune that materialists cannot *fly from the evidences of such super-human power that so much annoy them*! It is a pity, that they cannot sink a hole reaching the centre of our sphere, in order to lay themselves flat at the bottom and have it filled up with dung or stones, in order to escape for ever the sight of the beautiful order of the universe.

I maintain that human moral power is not a changeable and inconstant power; but that it is a regular progressively increasing

power, bequeathed constantly from one generation to another, by a most wise and invariable law. I maintain, that human physical power is not a fixed and immutable power; but that it is entirely dependent upon the moral, and must necessarily follow its progress.

I grant, that human moral power is not adequate to any of the productions or arrangements called works of nature; and I ask, to all who have common sense, if it is not the very proof (if we judge by analogy), that there must exist necessarily a super-human moral power, adequate to such constant super-human physical productions? The denial would be as absurd as the assumption that my watch had no maker, because we see it moving now by itself; and to say, that super-human moral power proceeds from super-human physical power, would be as ridiculous as to say, that the watch did exist before the watchmaker.

I am sensible, that materialists are much annoyed by my indiscriminate assumption, that *moral power does precede physical power, and cannot proceed from it!* because they pretend (though I do not see clearly why they draw such inference), that it would justify all kind of superstitions. But even if it were so, I should not give up my argument, for if it is founded on *truth*, it will ultimately annihilate all superstition, if by such word you mean *error*.

I shall conclude by stating, that a paragraph of my speech has been overlooked at the press, which I deem important enough to be recalled.

At page 236, before drawing *your attention to the new born child*, I had assumed, that, as the foetus must, from the very first instant of its existence, be endowed with the three human properties, it was beyond doubt but that the *moral power* must be (during the nine months imprisonment, as well as during the whole human life) the *leading power*, constantly producing the motion or heat necessary to attract the substances most proper to form its *primitive* delicate membranes, and increase their bulk gradually to perfect maturity. This fact is so obvious, that its denial would lead to the shockingly absurd conclusion, that potatoes and butter-milk (usual food of Irish women) when boiled to atoms, have the intelligent and *moral power* to *go and place themselves in the proper places* with the design of forming a human being! Of what use would then be the moral and intelligent powers of the foetus itself?

I do not like metaphysical disputes well enough to continue them, unless forced to defend my most fair arguments; and had I not already trespassed on the room that each of your correspondents may reasonably occupy in your pages, I would have recommended to you, my opinions on the causes of the *increase of crimes*, as I was the first who spoke at the Grub-street Atheism, after the lecture on that subject, that you have introduced

in your last number. Should you deem that subject more interesting to your readers than abstract speculations, you are very welcome to print next week my manuscript.

You have designated me as a *reforming optimist* and also as a *French optimist*. I prefer to adopt the former title, not by pride, deeming every human being to be a reformer, either by its virtues or its vices; but, because that *apparent* contradiction in words, answers perfectly with the *supposed* contradiction of my principles. I wish also to avoid the imputation of coming here to challenge your pupils with a feeling of *national pride*; and I must declare, I have not about me one particle of the mischievous sentiment called *patriotism*. I am a citizen of the world, endowed with universal benevolence, and confident that the advocates of human rights are all equally deserving the esteem of the public, whatever may be the place of their birth or the stage of their exertions.

The word "*Governors*," towards the end of my speech, page 238 is a "false print," and must be read "*Governesses*."

REFORMING OPTIMIST.

DESIGN.

IS THERE ANY, BEYOND THE ANIMAL OR MORAL WORLD?

WHAT is design? In the English language, this word implies moral power and is defined by *purpose*, *intention*, *scheme*, *plan of action*, all denoting moral action, as contradistinguished from physical action. When the word is used in conjunction with physical or natural effects, as it is used by certain writers, it must imply, that the design or moral power is the precedent of the result or physical effect. Is not this assumption questionable? I think it is, and for the following reasons:—

First:—All known effects are compounds or combinations of gases, or have organic constructions which are compounds of gases as their known first principle. By known first principle, I would define, that which is known, and not limit it, by saying, nothing further on that head can be known. I leave discovery free.

The inference is, that the compounds or organizations are the effects, and the known gases the cause. This is positive knowledge. And all the reasoning from cause to effect is confined to a circle—composition of gases, decomposition of compounded gases, recombination of gases. Can the geologist, the chemist, or the physiologist step in knowledge beyond that circle? And can moral power, which arises from the composition of gas in animal organization, and which cannot be accounted for without

that organization, which is not a permanent or fixed principle, but a fickle, inconstant, changing and dependant principle, be the cause of that on which it is dependant and be alike both cause and effect?

Second:—The assumption of design beyond the actions or functions of animal life is founded on the otherwise unaccountable existence of that life and all its ramified dependencies.

If animal life be unaccountable upon the physical basis, is it less unaccountable upon any known or conjectural moral basis that can be raised?

If it be difficult to make physics accountable for the apparent ingenuity of structure in the composition of gases, is there any analogy by which we can make morals accountable, and has moral ingenuity ever done aught more than to imitate, on a very limited scale, that which is evident as physical ingenuity or admirable structure? Has moral ingenuity discovered the means of forming animal, vegetable, or mineral matter, by other combinations than those physically presented? Has it ever comprehended the laws of physics, so as to find physical inefficiency for the effects produced? If it had, there would remain no difficulty in the case; but since the physical world is not comprehended by the moral world; it is very great presumption to set the moral above the physical, to make the moral precede the physical, while the moral can scarcely imitate, in its most minute properties, much less offer or become a substitute for the physical. The system that does this, has ignorance instead of knowledge for its first principle, is a proceeding by conjecture instead of by fact, and can never be sure of the possession of a truth at any one point.

The presumed difficulty advanced on the other side of the question is, that the principle of animal life which we call *mind* has no relation to, or similarity to, or dependance upon any known principle of material or gaseous existence. I would grant the difficulty, if it could be shown, that the property of mind is separable from animal life, but since it cannot be shown, that mind is separable from human life, I see no more difficulty in finding a physical origin for it, than for animal life itself, or than for vegetable life, for all the blooming, odoriferous and tinted varieties of the floral world and all the flavoured juices of the pomonal world, for the song of birds or the mathematical mechanism of musical sounds. Find design, because of structure, in the animal world, and you must find similar design, in the vegetable and mineral worlds, in the globular drop of rain, in the chrystallized flake of snow and stone of hail, and even in a dose of Epsom salts or a piece of sugar candy. The same physical ingenuity is exhibited in the candy or the salts, as in the fruit, the flower, the tree, the animal. The same physical ingenuity is exhibited in the animalcule as in the animal man. Introduce design fairly and generally and you make it ridiculous

and destroy your purpose. It must apply to savage as well as to social and civilized nature, to vice as well as to virtue, to wanton destruction as well as to construction, to pain as well as to pleasure, to death as well as to life, to putrefaction, mortification and rottenness as well as to health, to the venomous reptile as well as to the harmless lamb, to all the varied animal passions, to poison as well as to medicine: take it largely and fairly, take it under all its varied responsibilities, and then see how much more rational it is, to proclaim or to presume a physical power that is irresponsible of all moral power, than to proclaim or presume a precedential moral power, that is not exhibitive of the good moral qualities which we could desire to find in it.

The society that professes to diffuse useful knowledge, and that counts superstition a part of useful knowledge, has put forth two tracts on Animal Mechanics, or proofs of Design in animal matter. The first appeared while I was in Manchester, and a Scotch gentleman brought it to my lodgings there, as something that I could not master. It was left with me in challenge. The second has been just published.

The writer of the second tract says, at the commencement, "We have taken mechanics in their application to mechanical structure in the living body, because they give obvious proofs of design, and in a manner that admits of no cavil." It was presumption in the writer to speak of "proofs of design," and much greater presumption, it was wantonness even to falsehood, to say that they admit of no cavil. I meet them with cavil and something more than cavil. I meet them with proofs of their defect.

"Proofs of design." There is proof of design on my paper; proof of design in the pen with which I write; but not in the quill from which the pen was cut; proof of design in the coat on my back, and so on; but here also we find proofs of a designer or designing being; we have the assumed design proved by the designer. The cause and effect, the designer and the designed, are here complete and visible. But what are the proofs of design in animal mechanics? That there are pieces of animal structure unaccountable or not to be accounted for. Does this prove, or is this *enough* to prove design? And if the design were granted, what proof of a designer? Let us say, for argument's sake, that nothing but a moral power is equal to such productions: what have we then proved about the designer? Just nothing at all. And if this proves nothing, what is proved, when we bring the question back to its proper place? What is proved for design, when we prove equally curious and unaccountable processes in nature, such as the seminal production and growth of the animal and vegetable, and such as the petrification of animal and vegetable matter, to be circumstances certainly depending upon physical and not upon moral laws?

This assumption of design in the animal structure proves nothing, and is deservedly contemptuous in its relation to existing superstitions; it is unworthy of a society that professes to diffuse useful knowledge, and is not that sort of evidence which is sought in the laboratory, in the works of nature, or even in the administration of justice in society.

It is granted in this tract, that though the animal structure exhibits mechanical apparatus and power, animal life is superior to or distinct from such a power, or is not a property produced by such a power. It must be admitted, that the life exists before the mechanical power is developed. If then the animal structure depends, in its formation, on that something which is called animal life, and if that animal life be not, as we know it is not, a power to design this mechanical structure, we must be told, by those who bring in design, how that structure can be doubly dependent, how it can depend at the same time, on that which is and that which is not design?

There is a very great reason for this extensive discussion about this little word *design*. It involves the whole question of physics and morals, and is the pivot of all superstition. I have nothing to object to the man who is a physitheist, or who speaks of a physical deity; but I have every thing that is antiperstitious to object to the man who has a designing deity; because, that word *designing*, in relation to deity, properly bears the very worst definition that we can put upon the words *designing man*, which implies bad design. In relation to ourselves, or to the animal world, we are every where surrounded by or have to guard against bad design, and it is abhorrent to my feelings, to find for this a responsible deity. It is an idea, reckless of humanity, of morals, and of all that is animally and vitally delightful, and has produced such a debasement in the human character, as no other idea of deity could possibly have produced.

RICHARD CARLILE.

QUESTION OF MR. TAYLOR'S SECURITIES.

"Let no man hereafter presume to say, This day shall be a day of happiness."—RAMBLER, No. 305.

NEVER, in my experience, has this maxim of the mighty Seged been more effectually or more severely enforced on my observance. The day of many promises, the halcyon day, the day upon the hope of whose coming I have lived through three hundred and eighty days of imprisonment, the day on which my heart fed itself, the day whose anticipation was the father of my fortitude;—which pledged to me, which promised me, which signed, and sealed, and swore to me, that then I should receive the reward of all my sufferings past, has lied to me, and turned

out to be, instead, a day of sorrow and of anguish, a day of trouble, and of rebuke, and blasphemy.

I expected a kind reception from my friends, but with only three or four honourable exceptions, I have been received most unkindly; and some have even greeted me with a first word of salutation—"Sorry to see you!"

Against all the wrongs that my known enemies could have put on me, I could still have found in my heart some place of patience—I should have drank of the Brooks by the way, and have lifted up my head; but this hath cowed my better part of man, upset all my reckonings, and screams in my affrighted ear, "Fool! Fool! Fool! that thou hast been! Virtuous fool, that thou hast sought to make men love thee by so mad a means as deserving to be beloved."

I never in all my life acted on any counsel so entirely and altogether, and in every respect and bearing whatever, according to the sincerest dictates of my heart, the clearest perceptions of my reason, and the most perfect convictions of my judgement, as that counsel upon whose issues I am now as I am, rather than within the walls of a prison. I have done the thing that it was altogether right to do; and of which, if the right can be held in question, or set in foil by the greater or equal clearness of right in any other line of conduct. Chance shall henceforth shovel my actions as she may do into the scale of virtue or of vice, and I will never more profess or attempt to be guided by reason.

But I have not eaten my own arm, not swallowed fire, not outraged my own understanding, not obliged my kind-hearted friends, by going to sleep on the red-hot gridiron, or consenting to broil on it for an everlasting, eternal, and indefinite *only little while longer*, as they think that, if I had been any thing of a philosopher, I very well might have done; and for this, forsooth—only for this, I find myself looked on, and treated as if I had been no better than a traitor to our cause, and my liberation regarded as a compromise and surrender, an unworthiness, a meanness, a dishonour, a grief. And God doth know that to me it is a grief indeed. In all the nine thousand one hundred and twenty hours, taken from my meridian day of life, I never shed a tear, never was unmanned, never felt nor seemed to feel more than a man might bear.

But this, this is the most unkindest cut of all—this frightens me from all propriety, sickens me of virtue, disgusts me at profession, this masked battery, this mine laid under my path of greatest safety, this nest of snakes in my pillow of securest repose, this hostility in friendship's guise, this smiling hatred, this sooth-speaking treason, this *wish-me-well* murder, is hideous, is terrible, is ~~unbearable~~. Resolution faints at the thought of it—it is more than I can bear. The cause, itself, in-

deed, I never will desert, never will flinch from, never have done so; but it would be a worse crime than deserting it, to advise the worst enemy I ever had, to espouse it—to act for it—to suffer for it—and then to be rewarded for it, as I am!

I have wished and sought in vain for some plausibility of argument on the side of those who affect to think that it would have been better for me to have refused my consent to the required recognizances, and so to have become a voluntary prisoner for the whole term of five years; but I find instead the sheerest and grossest mistake of the state of facts, and utter ignorance of all the bearings of propriety, reason, and of Law also, upon that state of facts.

I have conversed with a gentleman best acquainted of all whom I know, and the highest authority to which I could appeal for information on the subject; and I had really some labour to bring him to a belief that there were any friends of mine, who could seriously think that I ought to have acted otherwise than as I have done, and his immediate conclusion was, why then these friends of yours must be stark staring mad. Unquestionably they or I, for such absurdity is reason with them, and they act on it—to a seriousness of unkindness, that would overflow the measure of the fault—even if it were as great a fault as they conceive it to be.

But why it may be asked did I play brave a month or two ago, and hold out declarations that I never would give such securities as I understood would be required of me? In declarations to that effect of the very strongest sort, couched in the strongest language—I stand committed, I own it. I avow it. I justify it.

And have I now struck the top-gallant of consistency, pulled in resolution, done homage to the enemy, and bought my liberty with an unworthiness,—NO! NO.—By my honour, by my truth; by all I have or ever had, of right to stand in the good opinion of good men,—I never have—I have only been treated as if I had, and that is the cause of all the mistake that has arisen in the matter. My conduct has been censured before the facts which should regulate my conduct, have been known. The conclusion has been jumped at, my navigation has been reproved by those who knew nothing of the latitude and longitude of my situation. I have been condemned unheard and condemned upon delusions of imagination, presumption, surmises, conjectures, and arguments (if such there be) whose utmost weight of argument would shrivel into fatuity before the demonstration of the perfect propriety, and consummate wisdom of my measures in every respect whatever, which I am competent to give, and shall be most happy to give, to all to whom any measures of mine, may seem of consequence enough to call for an explanation.

If I have at any time been taken by my good friends for such a sort of man as would never yield to the force of circumstances, a

Nolimus leges Angliæ mutari man, a bull-headed Brunswicker, one who had brought the characteristic obstinacy of Christian martyrdom into the arena of philosophy, and who setting out in a particular path would for the very vanity of heroism, step into a coal-pit in order that nobody might have to say that he had ever stepped out of that path. I have been altogether mistaken. I am just exactly no such a person as they have understood me to be, and they are welcome to transfer their patronage to the *fine fellow* that will stand fire to suit their fancy.

True fortitude is seen in great exploits

Which justice warrants, and which wisdom guides.

Of such fortitude, I have not failed. Other conduct than that which I have adopted, would have been neither just nor wise—nor man, nor angel; nor woman; nor the poor vanity of an apparent consistency of conduct, shall ever force me to persist in any line of conduct whatever; which increase of information—discovery of error, and maturer reflection, shall show me to be other than the best—and I will turn Methodist parson and preach the gospel, as soon as ever I shall see that the arguments for Christianity are stronger and more convincing than those of the DIE-GENESIS.

Apply then this principle, which is the cynosure that has guided my whole voyage of life—my supreme principle and then let it be judged whether I have at all swerved from the consistency that my friends have a right to expect from me.

(To be continued.)

SUBSCRIPTIONS OF A FEW FRIENDS AT LEICESTER, FOR THE REV. ROBERT TAYLOR.

	s.	d.		s.	d.
A friend to Free Toleration .	1	0	P. Smith	0	6
An Atheist's mite	5	0	Daniel in the Lion's den, to		
An enemy to that part and			him in the den of Lion's at		
parcel of law of the land			Oakham	1	0
so hostile to reason	2	6	A determined enemy to		
St. Thomas the Doubter	2	6	Priestcraft	10	6
An enemy to Tythe-eaters	1	0	A friend to liberty of Speech		
Joshua, the Sun-stopper	2	6	as well as Thought	2	6
St. Peter, the whole produce			A brown Ass	2	6
of the sale of his keys, he			A great admirer of Mr.		
having no further use for			Canning	2	6
them	5	0	A Materialist	2	6
Two well-wishers	1	0	H. W.	5	0
An enemy to that religion			An enemy to the cant and		
which is supported at the			hypocrisy of the day	5	0
expense of a starving			A Nottingham Republican	5	0
population	1	0	A distant relation of Thomas		
H. Bateman	0	6	Paine	1	0

Extract of a Letter from Stockport.

Your agent here, W. B., is in a very weakly state, and his helpless infant family, five children in embarrassed circumstances, as well they may, he having been sick upwards of a year. The Stockport infidels have behaved well to him, as well as to J. Rowbotham (another infidel, lately dead,) who has had 12s. per week during his sickness (consumption,) and who died as he had lived—a philosopher. On visiting this fine young man a few days before his death, I was very much pleased to see him in the state of mind he was; he told me, he was perfectly satisfied that the Christian religion was a most infamous imposture, and he knew he should die under that persuasion—he had been visited by the saints, but they made not the least impression on his mind—he was, what is termed in the cotton factories, a mechanic, and was pretty well acquainted with the sciences of astronomy; he had a beautiful orrery of his own making, by his bedside, when I visited him. He has also left a young family to lament his loss.—He was a fine young man of most excellent moral character, and amiable disposition—he did that, which but few Christians do at their death, who have to work for their living—leaving his wife and children with a well furnished house of excellent goods, a good supply of provisions for the winter, and £40 in money; the fruits of his industry and good economy.—This young man set a most worthy example to the cause of infidelity. He died without God and without Christ, without a single pang or groan.

We have had several noble examples in the deaths of young and old infidels, in this town and neighbourhood of late years, which I think would be well worthy of being recorded.

I remain, a friend to free discussion,

W. FAIRBROTHER.

P.S. The saints have pastored W. B. with their *blarney*, which he has inflexibly resisted.



The Lion.

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CATHOLIC QUESTION: PROTESTANT ALARM: RELIGIOUS DISCORD: RADICAL REFORM, OR REFORM TO BE RADICAL, MUST STRIKE AT ITS ROOT.

CATHOLIC QUESTION.

NOTHING will pass this week, but some more last words on this opiate to the mind, this England's bugbear and Ireland's *imaginary*, but not its real grievance. Before this article reaches the public eye, the subject will have been detailed to the House of Commons and I shall attach a detail to this, of the measure of Catholic relief from civil disabilities to be submitted by Mr. Peel to the House of Commons. I shall endeavour to be present to witness the submission and reception of that detail. I count the present as a very important period of time; not so much from any mere change in relation to the Catholics; for, in my eye, Protestantism and Catholicism are alike and equally mischievous to the country; but important, from the circumstances that must follow, the events that must be accomplished, as soon as the church established by law yields this last strong hold in its ascendancy. The relief of the adherents to the Catholic religion from civil disabilities is the least of the effects that are to be produced by that change in legislation, of which we begin to see the incipency. The Court of Common Pleas has sanctioned the imputation of nullity in its administration of oaths, by allowing me to sit as a juror. Thrice, during the present sittings, have I been the foreman of the jury: and I venture to say, that the Lord Chief Justice was never better satisfied with the conduct and verdicts of his juries, than with those, which I have pronounced to the court. It will not be long before we find avowed

Infidelity in the legislature, and then will come the fulfilment of that prophecy which is found in the preface to Boulanger's Christianity Unveiled, *that truth must force its way to thrones*. Were I in the House of Commons, I would avow infidelity and at once act upon it, with various infidel motions. The thing only wants a bold advocate in the legislature, to make it immediately fashionable, and to disperse the bubble and hubbub of Catholic Emancipation.

If the country or the legislature could be made to see the good effects of infidel legislation, in the light in which I see it, what a prodigy of human society would England present to the nations of the earth. All the clamour about religion, all the costs of religion, all the time wasted about religion, all the insanity produced by religion, *and every religious person is insane*, all the persons occupied in the ceremonies of religion, form so much dead weight, waste and destruction of capital, that might otherwise be gained, saved and accumulated for the increased comforts of the people. The difference between a religious and an irreligious people is, that the former has made a hell of the earth, and the latter would make it a heaven. This is a directly contrary view to that which is taken by the religious person; but that person is insane, sees every thing wrongly, and I am prepared to maintain my position by every kind of trial, test, argument, discussion or criticism. And I predict and proclaim, that there will be no general peace on earth and good will among men, until they become wise enough to cease from being religious, to cease from their false imaginations about gods, and intercourse or connection with, or relation to, or revelation from, the supposed, but no where existing god.

I understand well, that the heads of the mass of the people, from the royal to the pauper families, are not yet organized or educated to comprehend and apply to its purposes the foregoing doctrine; but as all mental changes are slow and gradual, such a truth cannot be too early and too plainly taught. Such a proposition as that in my last paragraph is fit for every person's consideration, though there may not be immediate comprehension, while the propositions of similarly intended tendency, made up of innuendo, double meaning, and riddle, confuse without instructing, clash without simplifying, and distract without preparing the mind for improvement. I treat the mind as I would treat the body, by strongly purging off its wrongs or errors, and by leaving the healthy parts to their own healthful action. My prescriptions are not written in Latin, and ingrediently unknown to the patient; but I consult with, while I prescribe for the patient, and make him or her sensible of the property and action of the medicine to be administered. The naked proposition must be the most generally effectual; for it cannot be misunderstood nor forgotten.

The Catholic question is nothing more than a passing or progressive question, that makes an idle, silly clamour to-day, and will drop into oblivion to-morrow; but while religion remains, there will always be some such question before the public. Already, Jewish emancipation is hinted, and most assuredly the Deists, Atheists, or general sceptics and Infidels, will demand a recognition of what they consider their social proprieties. I consider my claim to social distinction greater than that of any other person; because I put the merits of my notions, opinions, or conclusions, upon most prompt and willing trial, and will abide the test of free discussion. No emancipated being can then have a claim to liberation superior to mine. No other system or adoption can be so fit to be submitted to the general consideration with a claim to general approbation.

I ask nothing but that which I am most willing to yield to every other person, and this can never be the standing of the Roman Catholic, as his system, whatever it may yield to physical necessity, yields no toleration in the moral sense, is, as every religion must be, morally exclusive in its principles, and physically exclusive where physical power is sufficiently held. This is not exclusively the property of the Roman Catholic religion; it is not singularly intolerant, nor more intolerant than any other. Quakerism or Methodism once so universal in Europe as the Roman Catholic religion has been, would not relinquish that extensive hold with less persecuting and persevering struggles than we have found among the Roman Catholics. In a general consideration of the question of religion, I distinguish no sects. I perceive the human species similarly influenced by every kind of religion, and each as socially mischievous as the other. The difference is only in incidental, accidental, and circumstantial contact and conflict: and the end, the benefit, the good, the peace, the happiness to be sought, is *to Infidelize the whole*, and to put all projects to the proof of human knowledge, where all can agree, and not of human imagination, where none or few can agree. I cannot minister to the bad passions of the various sects, therefore I cannot be a pleasing writer to any one sect, during their conflicts; but I am the great friend of all, in exhibiting the only means by which the cause of their conflicts can be removed. I wish the Catholic question settled, because the next and every succeeding one will be the greater, more important, and more socially useful question.

PROTESTANT ALARM.

This alarm about the Catholic question is very natural, according to the education of the parties. The alarm is not general, but rather confined and particular, though loud among the Protestants; and nothing similar exists beyond the Protestant circle. Therefore, though it may be prudently pitied and

sympathised with and explained away, it must not be otherwise respected ; for, to respect it, would be to inflict the continuation of a social mischief.

Some old Protestant ladies, who, of course, make some impressions with their fears and clamours upon the young Protestant ladies, see, in the settlement of the Catholic question, a political revolution, and civil war with all its attendant horrors, a destruction of their churches, a comet approaching to pulverize the earth, the sun going out, the moon without its reflection, and all the evils that insane and agitated timidity can imagine. It is not a charity to those old and young ladies to respect their fears and to shrink from legislating upon the question ; but the charity of the circumstance is, to effectually settle the question by legislation, and to teach these ladies that the consequences will be nothing but pacific and pleasing. I wish I could make them see what I see, that their fears will never be at an end, until they arrive at the promised land of infidelity. It is a crime, when the alternative is offered, that any persons should be so badly educated. The evil arises from the fear and suppression of discussion ; and if there were responsibility beyond society, dreadful indeed would be the guilt, responsibility and deserved punishment of the priests and religious teachers of mankind, putting the merits of the question upon trial, as to its truth or falsehood.

RELIGIOUS DISCORD

Is the consequence of general erroneousness, of erroneousness without exception, in the principle and varied practice of religion. My great objection to what is called *moral theism* or *deism*, is, that it leaves the religious apple of discord among mankind, that it leaves them a religion, a source of sectarianism and contention, as mischievous as any other kind of religion has been or can be. The Mahometan religion was so simple, that a man might have calculated on its existence without sectarianism ; but no, the germ of discord was left ; there was a god to be pleased or displeased, at the varied circumstance of beginning the daily ablution at the finger's end or the elbow ; and this might have been ramified into the sectarianism of which arm, hand, or finger, leg, foot, or toe should be first washed. Take away the god, the intelligent, the designing, the pleased or displeased god, and all will be socially right in relation to the question of religion. However, the physical and non-intelligent god be contemplated, no general social mischief can be deduced from it. The evil begins, when man contemplates a god like himself ; the moral, the intelligent, and designing god.

RADICAL REFORM, OR REFORM TO BE RADICAL MUST STRIKE AT THE ROOT OF RELIGIOUS DISCORD.

In that branch of political sectarianism, which is called Radical Reform, in the sense in which these words are avowedly used by

William Cobbett and Henry Hunt, as the champions of a political sect, we find absurdities similar to those which are found in the elbow and finger ablutions of the Mahometans. For instance, William Cobbett and Henry Hunt, and the weakly wrong or wrongly weak heads, who make up their sect, find a mighty cause of quarrel with Daniel O'Connell, because he says *constitutional* where they say *radical*, notwithstanding, that he explains more disposition to reform by his word *constitutional*, than they by their word *radical*.

I have thrice observed the mischief, in the practical working of this absurd sectarianism, among some Irishmen and others, who, chiefly Catholics, call themselves an association of friends of civil and religious liberty, and meet monthly in the theatre of the Mechanic's Institution in Southampton Buildings. There I have seen played off the names of William Cobbett and Henry Hunt, with their word *radical*, against Daniel O'Connell and Richard Shiel with their word *constitutional*; and amidst this contention, approaching to battle, no principle of civil and religious liberty, has ever been introduced, seen, or heard of, while I have been there. The association is a practical Irish bull. It talks of civil and religious liberty, and meets for dissension. If these sectarian associates were but wise enough to proceed without *nameism* and *wordism*, and to carry into effect some explanation of principles, some indication that they have knowledge, that they really pursue some substantial liberty, benefit or change, they might do some little good, in the general improvement of mind, by their association; but the intelligent looker-on can see nothing of the kind among them. They vote their thanks to William Cobbett and Henry Hunt, and withhold their thanks from Daniel O'Connell and Richard Shiel, and while I have been present, these important nothings have been all that have passed, excepting the appointment of a committee to do, I know not what, if they know, in the monthly or quarterly intervals. Sometimes they get a Catholic priest in the chair, who looks quite infallible when robed in his camblet cloak, and describes his character of a reformer, as admitting of no other definition than a desire to get back some of the church's lost temporalities. This I heard from the mouth of the Reverend Mr. Spooner. Sometimes as chairman, but always as an orator, is seen there, the unbriefed Catholic barrister, Daniel French, who, uncountenanced everywhere else, seems reduced to the holding of a general retaining fee, to plead the merits of William Cobbett and Henry Hunt's radicalism among the Catholic mobocracy in London.

Mr. Cobbett still maintains, that there will be nothing done to put the Catholics on an equal footing with the Dissenters, until there be a reform of the parliament. And I am so far opposed to him in calculation, as to say, that, if it be not done before the parliament be reformed, it will never be done at all; because,

the power that shall reform the parliament must be something higher than either Catholic or Protestant power. This is also a standing dispute in the Catholic Association of friends of civil and religious liberty. The members petition, thank and censure, they have form, ceremony and imitative pomp; but there seems wanting all useful purpose. Indeed, I do not see how any two sects can meet usefully, for anything but discussion on religious tenets. They had better set about correcting themselves by mutual examination, than petition the parliament for mutual toleration. They can discuss the merits of their religious pretensions, without fighting or becoming intolerant toward each other. They can behave toward each other like good neighbours, and still pursue by conversation a mutual instruction. But their priesthood of every sect will never sanction this; and this is the evil, this the cause of all intolerance. There would be no religious intolerance, if there were no priesthood interested in the evil. It is the priesthood, the sectarianism, the *nameism* and *wordism* that make men bad citizens and bad neighbours. Let them study principles instead of personalities, and things instead of words, and they will want no associations of friends to civil and religious liberty, they will want neither radicalism nor constitutionalism, and they will value men only as they are talented, honest, intelligent and well-informed in the advocacy of well understood principles.

It is ridiculous to hear men talk of radical reform, who are short of the mark by a century of mental progression; because, in so doing, they mislead; they take up a name and a pretension, which does not belong to them, and by their noisy clamour and the influence of names, they check the mental progress of those who would be usefully travelling farther. I go to points of reform, which Messrs. Cobbett and Hunt have not thought of, and perhaps will never be qualified to think or be capable of thinking of, and yet I do not see the propriety of calling myself a radical reformer. I think it better to reform practically and effectually the smallest twig of the tree, than to talk, and do nothing but talk, about reforming down to the root. And I am nauseated, to find Messrs. Cobbett and Hunt still most falsely and most preposterously calling themselves radical reformers, and condemning more able and better men than themselves, who, with higher pretensions and more useful practices, take another name for those pretensions and practices, and because they will not adopt a misnomer. I see Daniel O'Connell to be more deeply radical as a reformer, than William Cobbett or Henry Hunt. This would be ludicrous, if it were confined to William Cobbett and Henry Hunt; but their example acts most perniciously upon a set of weak, ill-formed and ill-educated heads, which might, in the absence of such preposterous pretensions, be set right. They are caught in the web of name and clamour, and uselessly struggle to an exhaustion.

I defy reform to produce a proper state of legislation amidst a remnant of religious discord. If that discord reaches the legislature, it taints the whole process of legislation. This is visible, in almost every statute, repealed or unrepealed, in the statutes at large. And there can be no radical reformation in the legislature, or in the House of Commons, that does not strike at the root of religious discord. The present ministers show some disposition to do this, and if they do it, they will be worth more to the country as radical reformers, than all the clamourers about radical reform in the country.

But the radical reform, which is confined to a beginning to reform the House of Commons, leaving all other reforms to follow, is the most wild and most miscalculated of all the wild projects that have been invented by man. If the form of government be considered, the state of the church or religion, the state of the aristocracy, the House of Lords as a part of the legislature that must consent, the already sufficiently troublesome state of the representation in the House of Commons to that House of Lords, church and royal family; to think of these things, these constitutional things, which those very wise and very honest radical reformers profess to respect; to connect the pretended respect for these things with the pretended disposition to reform, what? not any one thing which is necessary to be reformed, for the House of Commons will but barely work as it is with the other parts of the constitution; to make the instrument of reform necessary, and to deny it the materials, or to promise to withhold from it the materials, on which alone it can work; to do this, and this only is what Messrs. Cobbett, Hunt, and their followers profess or pretend to do, is to be the thing in name only, but not a wise and honest radical reformer, not a reformer at all, not a politician, not a statesman, not any thing as a reformer or legislator that is fit to interfere with the affairs of a people or a nation.

RICHARD CARLILE.

QUESTION OF MR. TAYLOR'S SECURITIES.

(Continued from No. 9, p. 287.)

APPLY then, with the severest accuracy, that principle of the immutable and everlasting LAW OF RIGHTEOUSNESS, which, in repudiation of all other law, is *that* alone by which I have ever professed to be guided—dearer to me than any man's friendship or good opinion whatever—dearer than popularity—dearer than life itself; and it shall be seen, that against *that* law I have not offended, and therefore have not acted inconsistently—not swerved from any purpose which I ever professed to aim at—not moulted a feather of true dignity—not deserved to be coolly received—not deserved to stand a line the lower in the confidence

affection, and esteem of any good man. As it will be seen (as now, with recovered spirits, a tranquillized mind, and a forgiving heart, not in resentment or remembered anger, but solely for THE GREAT LESSON'S sake, I undertake to show, that against that Law of Everlasting Righteousness those who wrought me so much grief, in assuming a right to be offended at me for acting either as *I have* done with respect to the required securities, or as they *suppose* that I have done, are themselves offenders. Let all that they suppose be as they suppose; their censure was unjust; they assumed a right which was not *their's*, and trespassed on a right that was exclusively and indefeasibly *mine*. They had no right to create for me the horns of an alternative, to act as they would have me, or to forfeit their esteem, to be either infinitely honoured or infinitely disgraced. I never consented to such a bargain. 'Tis a palpable cheat. Would they be for playing *God-a-mighty* on me, and hamper me with an existence I never sought for, and make me take the two-penny-halfpenny throw of life, upon the damnable stakes of glory or hell-fire? If I pleased them, to be their hero; if I pleased them not, to be their dog's meat.

By my bright honour, I find that there are some who are for deep dealing in "*the grace of the Lord Jesus Christ, and the love of God,*" long after they have closed accounts with *the fellowship of the Holy Ghost*. And a glorious emancipation would they confer on me, for the dear price of which, I have stept out of the path [of hypocrisy, and dissimulation, which would have seated me in the stall of a cathedral, and have preferred the course of conscious rectitude that cast me into a dungeon; to be regarded as an equivocal character still. Have I borne the very utmost that I could bear, ta'en all the blows, suffered all the smart, to come off at last in the account but as a faithless servant! Was I so bound? Could I so bind myself, as that upon finding my prison doors open, and finding nought but an absolutely intolerable state of anguish, and the assured destruction of my mental and bodily health, impending over my stay in prison, for the mere glory and consistency of the thing—stay I must! Or coming out e'en upon any terms or concessions whatever, that could get me out. Had any friends of mine a right by their coolness of behaviour and their uncomfortable greetings to seem to ratify the truly Christian salutations of a pretended friend who thinks himself authorized in writing me thus:—"If you have given the securities required, may your perfidious soul rot inch by inch a day! may you be torn limb from limb! may you be chained like another Prometheus to Caucasus, and may your liver be devoured by vultures and as often as consumed be replaced. But I again repeat, I will not believe it, I will not believe that even hell itself has ever spewed up so foul a monster, so infernal a villain, so characterless a wretch, so great a liar, and so vile a villain."

This is the composition of my perpetual persecutor, *Edward B. Singley*, nor should I give it publicity, but for the power which by its unfortunate coincidence with the apparent coolness of some of my perhaps real and sincere, but certainly *much mistaken* friends, it just at that time acquired over my feelings; and in apology for the strength of language in which, in the last "Lion" I disburthened my over charged heart.

JUSTICE, now requires my grateful acknowledgments of the *amende honourable*, that has been made to my feelings; the remembrance of this grief, shall be as that of a guest who cometh not again.

EXPLANATION, now, involving no recognition of right in any man to call for explanation, is the free-will offering of my unsullied *honour*, which I shall guard as jealously from the interference of friends, as from the aggression of foes. I have absolutely not given such securities as I understood would have been required of me; and for this sufficient reason, that, no such securities at all have been required from me.

Had I not been led into a very gross mistake, and acted under an absolute ignorance of the nature and intent of the recognizances required, I should never have hesitated for a moment on the subject, but should have left prison on the day of the expiration of my sentence, and have laughed at the pouting childishness that would have dreamed of a self-inflicted and absolutely useless penance. I was led to think, that I should have to sign some document that would imply an admission of the justice of the sentence I had suffered. But I have signed nothing, I have made no such admission; on the contrary, have made and left my protest, that the sentence passed on me was an atrocious injustice, and my imprisonment a disgrace and an infamy upon all parties whatever concerned in inflicting it.

I had been led to think that the recognizances required of me, and of my friends in my behalf, would become escheatable upon the award of any magistrate, *Brown-mare*, or aldermanic tapster of the Dog-and-Duck, who might fasten the blame of any bulldog row upon me. I find myself, on the contrary, under the protection of the highest court of justice in the kingdom, in this respect, and that, upon nothing short of the verdict of a jury convicting me of some capital misdemeanor, (to which, surely, I am not more liable than every other subject of these realms) and the obtaining of judgment upon such verdict, would it become competent in the judges themselves to pronounce those recognizances to be escheated; which even *then*, they would not do, if they held such verdict to be questionable, or the prosecution which had led to it, vindictive and vexatious.

I had been led to think that I should be tongue-tied for five years to come, and be restrained from holding public discussions, and delivering lectures, as I intended to do, and DO STILL INTEND. Nothing like it! I am not tongue-tied at all, nor

tongue-restrained by any authority whatever, but the governance of my own reason under *benefit of experience*, and of a disposition of heart that will never lead me wittingly to use the language of irritation or offence towards any man, or to utter a word that could justly make one virtuous man my foe.

I have the authority and express *ex-cathedra* licence of the Lord Chief Justice of England, that I may, (*by and with protection of law*) "*endeavour by solemn, serious, and deliberate arguments addressed to the minds of men capable of reasoning and judging of such matters, to bring the Christian religion into disbelief.*" This is law: by this law, I shall be guided; and in this lawful way, I shall never relax my pains, my efforts, and labours to bring about that great and acknowledged *lawful end*, the "*bringing the Christian religion into disbelief;*" in furtherance of which lawful end, I shall continue to receive here at my lodgings, 17, Carey-street, Lincoln's Inn, the contributions of INFIDEL RENT, (of which the contributors, and *they only*,) to their ample satisfaction, shall know and direct the application. I devote myself to the duty and business of becoming the avowedly Infidel minister of the first congregation of rational men, who shall provide me with a suitable establishment in any town in England, in which I may inculcate moral virtue upon the basis of enlightened reason, and preach in such manner, as *by law*, I may *avowedly* and openly to the purpose, intent and effect of bringing the Christian religion into disbelief, so **HELP ME GOD!**

ROBERT TAYLOR.

17, Carey-street, Lincoln's Inn.

SCHOOL OF FREE DISCUSSION.

WE proceed improvingly in this school, and have as large an attendance of scholars as we can accommodate. Our subjects are not about Catholic emancipation, nor radical reform, in the vulgar sense of that term, nor about tithes; we are all agreed on these topics, and we discuss not the measures of men, nor men, nor measures; we have no scheme, no name about which to quarrel, as may be found pervading almost every other assembly; but we have in view the individual mental improvement of each person present. This is in reality a school; and a school where the scholar is not taught by dictation, lecture, or preaching, but where the scholar may improve himself, or herself, by catechising the master.

On Sunday evening last, we had an animated conversation on the history of the Jews and their oldest books. The Rev. Robert Taylor enlivened us by his wit, his talent and his graceful oratory. Some free-thinking Christians, who renounced the

inspiration of the Jew books, and who clung to some system deducible from them as pieces of history, have engaged to submit that system to criticism on the next or some future Sunday evening.

Our Christian friend who revels in the higher degrees of inspiration, finds his scripture quotations a very fickle authority, when they are to be met by a more prompt scripturian; and he was most ludicrously put down, in his definition of a prophet and a true prophecy, as foretelling that which should come to pass, by being referred to Deuteronomy 13, v. 1, for the contrary definition of a true prophet. We are not without hope of converting him.

DEITY ACCORDING TO THE ORTHODOX VERSION.

(From the New-Harmony Gazette.)

THOUGH almost every nation on the face of the globe has imagined a God in some shape or form, yet no two have imagined him the same. Sometimes he is a portly monarch, holding his court on Mount Ida, jealous of his queen and of his authority, reeling his children and his courtiers with no little difficulty, and interfering in the affairs of earth rather as a pastime in the intervals of his heavenly affairs and heavenly pleasures, than as a regular business; yet withal, a good tempered, jovial deity, hot tempered, rather than wicked, accessible to love, moved to pity; and altogether, a being in whose history and adventures we can take as much interest, inasmuch as they often resemble our own. By other nations he has been recognized in the sun, asserting his power by his beneficent influence over all that lives and breathes, shining equally on the rich and the poor, and if he veil his glories for a season behind an envious cloud, bursting forth again in renewed splendour on the refreshed and glistening world. Then again, he is an uncouth log, dragged along in a monstrous car, whose wheels are dyed with the blood of self-devoted victims. Among the Jews he was a god of battle and of bloodshed, jealous, avenging, angry every day, visiting the sins of the guilty fathers on the innocent children, and the disobedience of our first parents on us all: seen in the tempest, heard in the whirlwind; and presiding alike over heaven and hell.

It is no easy matter to say what he is among the Christians. Sometimes he is a creator, good, benevolent, long suffering and slow to anger, whose tender mercies are over all his other works. Occasionally (but this is rather a heterodox deity) he is the great first cause of the universe, known in the wisdom of his works, seen in the beauty of his government, who

Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.

More frequently (and this is the orthodox version) he is stern and severe, punishing even to death his innocent son, that he may obtain the power to pardon his guilty subjects; yet even then, unable to save those who are not of themselves moved to penitence; devising a scheme of salvation, yet not desirous that all men should be good in this life, nor happy in the next; a God who sees it to be for the best that there should be sin and misery and an eternity of torment; a being perfectly holy and pure, and without whom nothing exists, yet one who has created and still permits evil and crime. Do our readers doubt the accuracy of our version? Let them read the following article from the last received number of the *Anti-universalist*:—

Universalists say, that as God desires that all be saved, and has all power, which enables him to carry his desires into execution, it is reasonable to suppose that he will save all. Now the fact is, he no more desires that all be saved, than that all be pious in this life. Nor has he power to save all, consistently with the plan which he has adopted for the regulations of the universe, any more than he has power to prevent sin in the present world. If, then, notwithstanding his desire and power, he does not prevent sin, how does it appear that, in consequence of these, he will save all? The fact is, had God seen it for the best, he never would have made man as he is, and thus not only have excluded eternal, but temporal sin and misery from the universe. But he saw this not to be for the best. He saw that it was better to have such a state of free agency and accountability as exists with all their concomitant consequences, than not to have it. This is the only rational way for accounting for the permission of sin in the empire of Jehovah—a being perfectly holy and good himself. Viewing the doctrine of endless sin and misery in this light, as growing out of the present system of free agency, the character of God remains unimpeached, and the argument that his desire and power will save all, falls to the ground. He has no desire to save any in impenitence; no power to make any penitent in a way inconsistent with the plan of free agency which he has instituted for the government of his intelligent creatures.

Again. It is said, that the wisdom of God never would have permitted him to select a plan which would involve the endless misery of any of his creatures, but would have enabled him to devise a way by which this would be avoided. In reply to this, it may be asked, could God have selected a plan different from the present one, that is, could he consistently with his wisdom? If he could, why did he not adopt one that would exclude tem-

poral misery ? But if his wisdom did not enable him to devise a plan to exclude temporal misery, how know universalists that it would exclude eternal misery ?

Have we exaggerated the picture ?

Is it not strange that reasoning beings should deliberately believe all this. God is perfectly holy and good, yet he has no power to save all, even if he could ; he is omnipotent, yet he has no power to save his erring and blinded creatures, even if he would. With his eyes open, he creates beings into infinite misery. With a perfect knowledge that it will not be resisted, he places temptations before beings whom he had previously created too weak to withstand it. He forms a sentient creature, who, of himself, can do nothing ; and punishes him that he has not been formed otherwise. He desires that all should know him, yet he leaves us to guess at his existence.

What nation has conceived a God more impotent, more inconsistent, or more tyrannical than this ?

DETAIL OF THE PROJECTED SETTLEMENT OF THE CATHOLIC QUESTION,

In an abstract of Mr. Peel's Speech to the House of Commons.

THE first point hinted was that the proposed settlement is to be final. It is to consist of the following points, which I find abstracted in the *Morning Chronicle* :—

Last night the measures which have been looked for with such anxiety were submitted to Parliament by Mr. Peel, in a long speech, which was very favourably received by the House.

It has been reported with much confidence, that in consequence of the opposition the measure has experienced since the Royal ear was open to the Duke of Cumberland and other intriguers, very considerable changes have been made in it, so as to render it much less favourable to the Catholics than was originally intended. Mr. Peel declared these reports were utterly without foundation. "I beg, Sir, (he said) in contradiction to reports which have been recently circulated, to state that the measure which I propose this day is the measure on which the government had resolved previous to the meeting of Parliament, (hear, hear, hear !) I say, too, that we have not, in consequence of any objections raised since that time, *made any alteration in the plan we then proposed* (hear, hear !)—that not only *the substance, but the details* were then agreed upon—and that in every part this is the measure which, in the consideration given the subject preceding the opening of Parliament, we had resolved on."

"The principle of the measure, (he said) is the abolition of civil distinctions, and of the inequality of political rights, (loud

and long continued cheering.) Another principle pervades the measure—it is the maintenance intact and inviolable of the Protestant religion, doctrine, discipline, and government, (cheers) in such a manner as to reconcile the two great objects of the removal of restraints on the civil privileges of the Catholics with the full preservation of the rights of the Established Church.” Roman Catholic Peers and Roman Catholic Commoners are to be placed, with respect to sitting in Parliament, on the same footing as Protestants, there being no positive distinction existing between them and Members of the Church of England and Dissenters. This proposition was loudly cheered by the House.

So much for the removal of disabilities.

Before proceeding to notice the limitations and restrictions, we shall advert to a point which has on former occasions given rise to much excitement; namely, the interference of the Government with the exercise of the Catholic religion, on the ground of the dependence on a foreign superior. Lord Castlereagh, and many other great men, thought the admission of the Catholics to their civil rights should be accompanied with a provision for the Roman Catholic Clergy, by way of ecclesiastical security. “If I am asked (said Mr. Peel) whether I have any securities in the way of stipend, or interference or controul, I will say at once that I have none (cheers). I cannot propose an incorporation of the Roman Catholic religion with the State, nor to give it a qualified establishment. I defer to those feelings which have been excited with regard to the religious part of the question. I say at once, that my proposition is, that the Roman Catholic religion shall not be considered as on the footing of an establishment, but of dissent. I abandon the veto, therefore, first, because it is no rational security; and secondly, because objections may be made to it which are not worth raising. It is better that we should not take securities which are manifestly of no efficacy. It would be ridiculous, it seems to me, to appoint a Commission of Roman Catholic Prelates, to testify the character for loyalty of a candidate for a see in Ireland. It would give no power to the crown, while it would impose a responsibility on the crown.” As to the examinations of the intercourse with the See of Rome, he had no desire to inspect it, and he believed the people thought the Secretary of State ought no more to interfere in the spiritual affairs of the church of Rome than in those of the Wesleyan Methodists.—Should danger ever arise after the abolition of the civil disabilities, he should not hesitate to come down to the House, and ask for a law to interdict intercourse with the See of Rome, and to require all correspondence, lay or spiritual, to be submitted to the inspection of Government.

With respect to the securities for the Establishment, the repeal of the declaration against transubstantiation would be a relief to

Protestants as well as Catholics, but it was no longer applicable when the exclusion should be removed. He proposed the retention of the oath of Supremacy by Protestants, and he hoped that it would in time be taken by all others; but as they objected to it at present, it was necessary to provide a test for them in lieu of it. He should relieve them from the present oaths of allegiance and abjuration, by incorporating both into one, freed from the terms at present obnoxious to the Catholics.

The Catholics are to have all offices open to them, with two exceptions, namely, the office of Lord-Lieutenant of Ireland, and Lord-Chancellor of England. All local statutes and ordinances established in Universities, Colleges, or Schools to which Catholics cannot now be admitted, are to be preserved inviolate. The law relative to presentations to livings is also to remain unchanged; and if any Roman Catholic hold an office to which Church Patronage is attached, the Crown shall be empowered to transfer the right of presentation to a commission. Another provision will be, that it shall not be lawful for any Roman Catholic, in any office, to advise the Crown relative to the appointment to any situation of dignity in the Established Church of England or Ireland.

Having disposed of the principle of the measure, and the limitations for the satisfaction of the Protestant mind, Mr. Peel next applied himself to a subject which may be considered rather Irish than Catholic, though the persons chiefly affected will no doubt be Catholics—namely, the elective franchise. Whatever regulations in this respect it may be necessary to apply to the Roman Catholics, he also proposed to apply to the other subjects of his Majesty. He contended that for the sake of the improvement of the moral condition of Ireland, a change in the freehold qualification was absolutely necessary. When the subject was before Parliament in 1825, it was then contended, that, from the power of making freeholders, without check or control, the disposition to divide the land into small parcels was encouraged, in consequence of which the freeholders were the mere instruments of the landed Aristocracy. Since 1825, the influence of the Landlords had been paralysed by the Priests, who had taken from them the power they once possessed, and they had a right to require that spiritual influence should not be exercised in that illegitimate manner. Practically, the franchise in Ireland differs in every respect from the same franchise in England, the system in Ireland being for landlords to lease lands to middle-men, and the freehold being created through intermediate channels. He did not, however, propose to assimilate the system of Ireland to that of England, but to raise the qualification. Many individuals, whose judgment was entitled to the greatest weight, were decidedly in favour of raising it to 20*l*. but he was inclined to be satisfied with 10*l*. At present ficti-

tious freeholds are created, but it is desirable that some mode should be devised of ascertaining the value. The Assistant Barrister is to have the registration of the Freeholds; and the power of making any inquiry he may think proper whether the Freehold exists. With a view to guard against abuse on the part of this Judge, an appeal is to lie from his decision, as to the title, to the Judge of Assize; and if there is any doubt as to the value, the Freeholder to have the right of appeal to a Jury.

The Bill will give great satisfaction to the people of the Continent, on account of the restrictions it imposes on Jesuits. "The parties at present here (said Mr. Peel) ought not to be interfered with; but we ought to know their number, and require to have their names registered. We are entitled to require, also, that those communities which are bound by monastic vows shall not extend for the future. There will, therefore, be a provision against the introduction of any extraordinary number of that class of men into this country, to which they have come because other countries have set their face against them. . . . I feel it right to take securities against the extension of religious communities the members of which owe no allegiance to any body but to their Superior, who is resident at the Court of Rome." Another restriction may not, perhaps, be palatable in Ireland—the Bishops are not to be allowed to take the titles of Sees filled by Bishops of the English Church.

Such are the heads of the measure submitted by Mr. Peel. The part of the Bill which will be most objected to, not in Parliament but in Ireland, will be the raising of the freehold qualification.

REVEREND ROBERT TAYLOR'S ORATION.

WE present in this number, the first oration delivered on the Sunday morning in the Founder's Hall Chapel, and it is intended that they shall be continued, as a record of the real character of the proceedings in that and in the Cannon Street Chapel, which led to the persecution and imprisonment of the Reverend Orator; and as specimens of what our country friends may expect from him.

The settlement of the Catholic question, which now seems certain, will be the opening of the more important question of infidelity as a state question. This latter question is not so much a question of civil disabilities, as of the wasteful expenditure which religion brings on the state. Infidels are not excluded from any offices, so their warfare will be politically with religious taxation, and socially with the religious errors and superstitions of the people.

FIRST DISCOURSE

Delivered in the Chapel of the Society of Universal Benevolence,
in London, on Sunday, July 30, 1826,

*On the Right and Duty which every Individual has to follow
the innocent dictates of his own Reason in Matters of a religious Nature,*

By the Rev. ROBERT TAYLOR, B.A. & M.R.C.S.
Chaplain of the Society, and Orator of the Christian Evidence
Society.

MEN AND BRETHREN,—The subject on which I am now to address you has been announced more than two years ago, in the circulars of the Society of Universal Benevolence, instituted in Dublin, to be the subject of the FIRST discourse that should be delivered, so soon as means should be sufficient to insure a convenient house of congregation for its members. That subject is "*The right and duty which every individual has to follow the innocent dictates of his own reason in matters of a religious nature.*"

As it more than comes within a possibility, that in this large assembly, and on this novel occasion, there may be some who come not prepared to hear me with that favourable prepossession, and indulgent partiality, which more popular preachers anticipate and experience, I shall be content in reaping from a severer criticism the moral fruit of a stricter observation, and gladly I take up the hazard of their censure upon the pledge of their attention; they are to judge—let them hear diligently, that they may judge justly.

"*The right and duty which every individual has to follow the innocent dictates of his own reason in matters of a religious nature,*" is the text which a quorum of the Society of Universal Benevolence officially published, as a definition of the principle, more technically called "THE RIGHT OF PRIVATE JUDGMENT."

That shorter phrase for expressing the same sense might have been adopted, but that the Committee (whose language, and not mine, it is) wished to avoid a phrase which, from its almost exclusive appropriation to controversial divinity, might (especially in the sister kingdom, wherein this Society was first instituted) bear a cadence of unnecessary and certainly unintended offence.

The right of private judgment is indeed the great principle on which the Protestant religion professes to be founded. If there be no such right, then religion is altogether without foundation, and the Protestant can put in no plea to justify his secession from the Church of Rome.

The right of private judgment is carried still further, and involved in the very name itself of a DISSENTER, he being, in relation to the Protestant Established Church what that Church

as a body is with respect to the Church of Rome—a *protester* against its authority, and a *dissenter* from its doctrines.

2. But the dissenter, inasmuch as the very name implies *one who thinks differently*, should at least be one who *thinks*; and, thinking for himself (and, by the very name he bears, professing to do so); *he* is of all men most bound to recognise and respect the right of thinking in others, to whatever extent *they*, in *their* turn, may protest against and dissent from himself.

The right of private judgment is that right whose inviolable sanctity is the security of our existence in the scale of rational beings; it is the charter of our liberty as Britons; it is the diadem of our majesty as men; and, when it shall come to lie at the foot of a tyrant, or to depend on the suffrage of a council, all sanctions of morality whatever must necessarily share its degradation, and *perish* with it. Man can no longer be virtuous than he is *free*, and, when he ceases to be free, universal hypocrisy and superstition will triumph over his degradation, and innocence and peace will take their flight for ever.

But *the right of private judgment*, which, in this grander view of it, as the most essential and infeasible of the rights of man, no one, as he feels himself to be a man, could consistently surrender from himself, or withhold from another; this right demanded, in the view of our Committee, a more distinct and specific definition of its bearings as applicable to the present state of the religious community in general, and to the claims which this Society has in particular to the patronage of the public, and to the protection of the laws.

To the term *RIGHT* the Committee have added that which follows from the possession of a right—the duty of maintaining and exercising that right; for, in proportion as a right is precious and consequential, the duty of jealously guarding and vigilantly exercising it becomes binding and imperative upon its possessors—to be indifferent to it is a species of moral suicide—to suffer it to be wrested from us is cowardice—to surrender it is treason.

Man therefore, having a right, has also a duty and obligation to follow the innocent dictates of his own reason in matters of a religious nature.

The term *innocent* seems an unnecessary adjective to be applied to the dictates of reason, for reason never *did* and never *can* dictate any line of conduct but that which is innocent. But the word was added, from a feeling of excessive caution, and a labour on the part of the committee to avoid, (if avoided it might be), even the possibility of being so misunderstood, as that in their anxiety to awaken in every individual, a sense and feeling of his being possessed of so sacred a prerogative, it should for one moment be thought, that this right could be held or exercised by any man or any set of men; to subvert the paramount feeling of

universal benevolence, or trench upon the equally indefeasible, equally sacred right of every and of all other men.

For the right of following the dictates of his own reason, is the right of a man, as being reasonable, and he who claims it for himself, is obliged in consistency and equity, to respect its exercise in others, even when it shall lead them to conclusions the most opposite to his own.

To himself, and to himself alone; each man owes the fidelity of that self-examination by which he may become assured, that it is the dictate of his reason that he follows, or that his reason hath at least given its consent to the *authority* which he obeys. Of which duty, the reward will be, and it is an exceeding great reward—peace at home! a satisfaction in his own bosom, a consciousness of his own dignity and worth in the scale of intelligence, a joy so perfect and entire as hypocrites can never feign, nor sinners feel.

As, on the other hand, of the neglect of this duty of self-examination, the penalty and punishment is, (a grievous punishment) a perpetual state of war and conflict in the mind, and consequently of distaste and discontent, against all surrounding objects.

2. To every other man—each individual claiming and exercising this right of following the innocent dictates of his own reason,—owes the most sacred obligation of respecting that right, that he oppose no force of influence or power to controul or bias the decisions of another,—nor indulge a moment's sensation of displeasure or offence, when those decisions are not so wise and just, or, may be wiser and juster than his own.

The possibility of the stretching or over-straining of this right and duty in every man to follow the dictates of his own reason,—to the allowing or consecrating of an invasion of the rights of others, or to the outraging of the common sense and general interests of society, as if it could be pretended that the following the dictates of his own reason, could lead any man to mistake the eternal and immutable distinctions between right and wrong, to take vice for virtue, or the property of another to be his own—is superseded by the definition itself—the *dictates of reason*; for reason is, *conventional*, it implies and signifies in the word itself, *COMPARISON*. No man in solitude or segregation from the commonwealth of human interests and human feelings, is or can pretend to be rational—for it is the distinct possession of this faculty of *comparing*, and of abiding a comparison, which raises a man above the intellectual level of a brute, which is the very charter that ascertains his character as a man, and binds him to society.

How absolutely sufficient in itself, and supreme above all authorities whatever, the guidance of reason is, to lead us to the

practice of all virtue, and, to the knowledge of all truth, is seen and felt in the consciousness that we all have, that we can never stumble into vice or error, but when we neglect or outrage its sacred dictates—nor can men by any means be reclaimed from vice or error, but as the supreme authority of reason is reinstated in their minds, her wrongs redressed, her rights restored—This only is EMANCIPATION.

Till it can be shown that there ever was, or could be, any sort of actions or line of conduct that was wrong, and of that wrong reason would not have warned us,—or right, and of that right reason would not have instructed us:—or till language will bear so great a solecism as that it should be said, that such or such an action was *very right* but yet very unreasonable,—or *very wrong* but yet it was what reason recommended to us.—We must admit our reason to be, if not an infallible, at least a *sufficient* guide, at least our ONLY guide; and for its very subjectness to error and delusion, the more vigilantly to be guarded, the more faithfully to be heeded by us. 'Tis like the fable and shield of Minerva, which fell from heaven to be the security and pledge of the existence of her favoured city—that being surrendered by a traitor, or seized by an enemy—imperial Troy must perish.

All men who address or counsel others, even they who are so bold and wicked as to claim for their addresses and counsels the character of a more than human authority, yet succumb, (and are obliged to do so) to the ultimate and decisive award of each man's particular reason. An embassy from heaven itself, ere it could be allowed to discharge its freight on the shores of civilized humanity, must first do quarantine to the laws of the human understanding, and strike the top-gallant of dictation before the supreme authority of reason.

Millions of objections may be urged from a whole world's experience of the absurdities, the contradictions, and the monstrous conclusions, to which in the best exercise, men have ever had of the right of private judgement, they have fallen; all equally pursuing the truth, all as certainly deviating into infinite and interminable error.*

The mind of Socrates himself, was for a moment startled at the frightful anfractuosities of reason, into a hasty wish of some supernatural means of correcting her aberrations, or increasing her

* So that the character of man at a too hasty glance seemed to justify the melancholy picture of the poet:—

"A being darkly wise and rudely great,
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err,
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest, and riddle of the world.

power. But a happier moment's thought would have discovered in the very extent and infinity of conflicting opinions, an evidence at once of the energy and intrinsic dignity of reason, whose nature is to act ; which, being compressed and outraged, must act thus—like the misgoverned powers of steam in the destruction of its own apparatus—but, which being directed to the end for which it was designed, the same almighty velocity which dashes our vessel on the rock, would have borne her into the port, have constituted her the queen of the ocean, and her triumph over subjugated nature.

The heart of any intelligent individual in this assembly, which hath been so faithful to itself as to observe its own actings, shall to itself, supply me, with the last argument on which I will insist in demonstration, of the *absolute sufficiency* of attending to the dictates of our reason, and its ample power to reclaim us from all vice, and lead us to all virtue. Let but the question be, "when was that heart's peace ever surrendered or brought in hazard," but when other dictates than those of reason confused her perceptions and perplexed her counsels? or when did that sorrowful feeling of vexation and chagrin which some men call *repentance* ever disturb his serenity, but when some act or actions of his life had been such as would not bear reflection, because they had not received the sanction of reason.

Even *sinner*s, in the perpetration of the very acts which make them such, and in the desperate resources which they fly to, of intoxication, in order to drive reason from her seat, and of religion in order to prevent her ever coming back again ; that is, the very worst of men under the very worst of circumstances, discover, not as it is thought, the weakness and the impotence of reason, but her almighty power, and her irresistible sovereignty.

Why else is the profligate and licentious man, ere he can abandon himself to the delirium of his vices, obliged to shut out reason, as with bars of iron, for fear her very faintest whispers, her still small voice, of louder terror than the cannon's roar, should awaken his spell-bound senses, and summon him to the tribunal of reflection.

Why else hath the tyrant and oppressor of enslaved and insulted millions, amidst his armed legions, felt himself unsafe, and shuddered at the apprehension of a single sentence, which the wit of a solitary philosopher might level against him—the keen sarcastic jibe, that like the lightning's shaft too subtle to be caught, too swift to be withstood, hath power to break through all his guards, to snatch the usurped laurel from his brow, and throw him into endless infamy.—So Nero trembled at the wit of Juvenal, and Cromwell died when Titus wrote.

Of reason then, no less can be acknowledged, than that she is above all things, and over all intelligent natures ; over the best,

as obedient to her dictates; over the worst, as not excepted from her power. Her seat is the bosom of the almighty; her voice is the harmony of all rational minds: virtue can exist only in the atmosphere of her influence, and happiness leans upon the pillars of her throne.

If such be the power of reason, the right and duty of following its dictates, is precious above all other rights, and binding above all other duties—a duty, which each man must discharge to himself, ere he can be capable of any other duty; a right which each man must maintain for himself, or sink below the level of a man.

And this right and duty, in what is called matters of religion, becomes the more necessary to be very jealously looked to; not merely because of the overwhelming ideas of sanctity and authority with which religion is inseparably connected; but because, by a most strange assimilation, it is in such matters chiefly, that men, and very good hearted and amiable men, have been most ready to surrender and give up the use of their own reason, and even imagined it to be a merit to resign themselves over, like the plastic wax, to take whatever impressions the cunning or power of others might impress upon them,

Vice, in all her other forms hath been comparatively modest; she pilfers and purloins from our moral wealth, but never bankrupts us entirely. The intemperate man proposes to himself from time to time the *intention* of returning to virtue; the oppressor meditates purposes of future benevolence; the treacherous, regrets the supposed necessity of his duplicity, and *longs* and wishes again to be honest.

But he who renounces the dictates of his own reason, throws up the very capacity of being virtuous, becomes the creature that craft may make him, a mere machine or nonentity in the scale of moral existence as we too often see such incapable of being inspired with a generous sentiment, or of speaking the truth, e'en as he were to try to do so.

Allow me to remove the scene from all contiguity to existing circumstances; and you shall see the moral mischief of stifling the dictates of reason, in its own uncovered deformity.—Imagine a colony of the sincerest professors of any religious community in this country to be established on the distant shores of Turkey, or on any part of those extensive regions, where from the Atlantic to the Ganges, the faith of Mohammed at this day triumphs over the insulted reason of a hundred and forty millions of our fellow-men.

There, unquestionably, as among all other religionists, the superabundant zeal of the native Moslems would more than invite our settlers to partake of the blessings of salvation, as propounded in their holy Koran. Their affection for our souls would overbear our want of appetite, and perhaps a *little* force in so

good a cause would appear the dictate of Charity, as well as of Faith; while their most lively gratitude would reward the strong digestion which received their dogmas without a murmur, or the consummate hypocrisy that made the best show of doing so.

Would not such a state of things, even in a country where religious prosecutions are not known, necessarily give the greatest advantages to the worst men, and operate as a perpetual discouragement to sincerity and truth?

In such a state of things the more wicked a man was, and the less conscience he made of imposture and deceit, the louder would be his professions of religion, the more frequent his prostrations at the Caaba, and the more rude and boisterous his opposition to those whose conscience had been less compliant than his own.

The muftis themselves would patronise the hypocrisy that did so much honour to their *divine revelation*, while the only truly good and honest men among them—the men, who having first inquired into the foundations of *that* religion, were led to doubt, and doubting, would not be so mean and cowardly as to conceal or deny their doubt, would be branded with opprobrious names, and, if not put to death or imprisoned (as none in those barbarous countries are) on account of their opposition to the established religion, yet virtually left to die by the lingering but certain ostracism which withdraws the social support and countenance without which man cannot live.

Thus, among so many millions of mankind, from no other cause than the not allowing every man to follow the dictates of his own reason, or discountenancing those who do so, the highest reputation for sanctity and holiness is awarded to the best practised hypocrite—Imposture tramples upon the neck of Virtue, and the religion of the Koran, with all its mighty *to-do* of atonement for sin and pardon for sinners, has no mercy upon honest men.

Let us now turn from this *remote* landscape (and may the like of it always be very remote) in the sufficient conviction which the contemplation of it has, I hope, established in our minds, of the immeasurable mischief of suppressing or coercing the right of private judgment, or making it any man's interest to profess, or to seem to profess, a religion, which, whatever it be in itself, hath failed to command the unsophisticated convictions of his mind.

To cut off the communication between the heart and the tongue, and to make it politically expedient for the man who thinks one thing to speak another, is to spoil all harmony of sweet concord in society, and to make every house of prayer, in more than a figurative sense, a *den of thieves*.

If I have now established the conviction in your minds, which it has been my purpose to establish—if I have proved the right and duty which every individual has to follow the dictates of h

own reason in matters of a religious nature—my business with this argument is entirely finished, and I have only now to discharge the delightful task to which all addresses from this place will be evermore exclusively appropriated—the *Inculcation of Moral Duties*.

We are men, and in that relation which we stand to each other all our duties originate; *that* duty more especially which arises from our conviction that we inherit, by the charter of our rational nature, this sacred and indefeasible right—binds us to maintain the same, in the temper and spirit of that liberal, frank, and affectionate allowance of the same right in all other men which we claim and wish them to yield to us—and that we forget not that our claim is first to be put in upon ourselves, that we may be able, as much as possible, to ascertain that we do consult the dictates of our own reason; for, if there be no tyrant at home, no stubborn habits of passion and prejudice (which are a sort of superstition which the mind too often imposes upon itself), there is no extraneous imposition which will be able long to subdue our freedom, or to prevent our happiness.

GENTLEMEN! We are, and we profess ourselves to be sincere friends of the whole human race; and this profession itself is virtue, in that it cannot pass through the mind, though never so transiently, without leaving there the perfume of its sweet essence, a disposition, a *wish*, to cultivate and realize the noble sentiment.

As members of the Society of Universal Benevolence, which we this day, after a long and vexatious suspension, are enabled to resume, our concern is not so much to show ourselves the *champions* as the lovers of the truth, and in her cause we have no banners to unfurl but the evidence of our spotless integrity, no warfare to maintain but such as may call us perchance to endure wrongs, but never to do any.

The temper of truth is an amiable temper. “No tint of words can spot her snowy mantle, nor chymic power turn her sceptre into iron.”

Remember we then for ever (and this our name and profession of *Universal Benevolence* shall prompt our remembrance) that all men are our brethren, and that no one can, under any circumstances, lose a brother's right, to be aided, protected, and *honoured* by us—if that he be wicked that we may recover him to virtue—if that he be virtuous that we may imitate his good example. That the principles which, by any kind of *taking* or mistaking them, can excite a moment's animosity, or lead men to withdraw their confidence, to check the flow of their affection, or inhibit the affability and good nature of their conversation—those principles, by whatever name called, or to whatever authority ascribed, are bad and wicked principles, and the sooner a man gets rid of them the better; for those only are good prin-

principles which make good men, and they only are good men who are *good-natured* men. Let us analyze our every sentiment by the test of this sure chemistry, and, if it should fatally prove that we have failed of knowing any thing which man should know, at least we shall *not* have failed of doing all that men can do. And if there's a Power Supreme, he must delight in virtue; and that which he delights in must be happy. May Universal Benevolence possess and fill your hearts, and peace be yours for ever. Farewell!

Opinions of the "Reforming Optimist," delivered at the Grub-street Athenæum, the 15th February, and 1st March, (see "The Lion," Vol. 3, No. 8, p. 250), on the subject of the
INCREASE OF CRIMES.

MR. READER,—Ladies and Gentlemen, I almost suspect that this subject has been brought forward, in order to put my *optimism* to the test, for I see some of my opponents rejoicing, from a belief, that I am exceedingly puzzled; and will never be able to extricate myself from the cunning questions, already laid down for my solution, viz: *how an equitable and benevolent deity could have designed such shocking increase of crimes, up to Burke, the Edinburgh murderer?*

Very far from being puzzled, or wishing in the least to shuffle the question, I shall begin by giving such an account of the present *increasing* state of crimes, that will strike you with much more horror, than anything you heard before on this subject, and will induce the most sceptical to exclaim: *how can there be any God?* Still, I shall proceed immediately to draw, from the fact itself, six *corollaries* or assumptions, that will surely astonish many in this assembly.

I will maintain in those corollaries:—

1st.—That the most active and warm-hearted reformers are the *primitive* cause of the increase of crimes.

2nd.—That such increase of crimes is as much in the order of nature, and consequently as *right* and necessary as any other *best* social arrangements or modifications of matter.

3rd.—That the present state of crimes constitute in fact the *best possible* state that can be imagined TO-DAY, in order to confer upon the presently existing masses, the largest possible amount of happiness.

4th. That, in reality, all human beings (and, indeed, every being upon earth, and most likely every existence in the universe) do enjoy a share of *happiness* proportionate to their organizations, that is to say, a perfect *relative equality* of happiness; while the progressive diffusion of knowledge carries them, invariably, towards the most perfect *positive equality*.

5th.—That the increase of crimes must necessarily increase the

number of reformers, and the increase of reformers increase the number of crimes, *without preventing the increase of happiness in all classes.*

8th.—And that, *at length*, the ruling powers will find themselves possessed with such quantum of moral knowledge, as to be *compelled* to become *Reforming Optimists*, to suppress the causes of crimes altogether, and to confer, *gradually*, the utmost amount of imaginable felicity, upon the universality of the inhabitants of these islands, of all other islands, and, ultimately, of the whole surface of the continents of our globe.

If I succeed in convincing you of the invariable *truth* of such assumptions, and if I render tangible to you that *man could never have enjoyed a supreme degree of happiness*, or any happiness at all, in any other way but through the *progression* society is undergoing, then your minds, expanded by such important *moral discoveries*, will, for ever, impress your hearts with gratitude and love towards the supremely *wise, equitable and benevolent* though yet unknown *deity* that rules the universe; and you will have no objection to repeat with me the most truly *religious* creed that was ever, to my knowledge, composed by a human being.

All nature is but art, unknown to thee.
All chance, direction which thou canst not see;
All discord, harmony, not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

POPE.

But should I fail in my attempt, you will at least grant that I am the most *consistent* of all deists, and acknowledge the high superiority (and consolatory consequences) of my doctrines above those of the *materialists*.

When I attempt to define the word, *crime*, I find that, like the words *evil, happiness, &c.*, it does not express a positive, invariable state of things, but a *relative* or comparative state between things. I find that it had different meanings, during different periods of the history of the same nations; that it had, and has yet, a different meaning among the various nations of the world; and lastly I perceive, that even the various sects, parties or classes of interests, in the same nation, define it in a quite different manner; in fact, I see, like *Lafontaine*, in his fable of the *Wolf and the Lamb*, that "*La raison du plus fort est toujours la meilleure.*" The right of the strongest is always the best; and I see also, with Mr. Reader, that, *such actions are called criminal by rulers and legislators, which in reality, are not criminal.* I therefore conclude, that the word *criminal*, generally speaking, means, *an action of the weaker, that does not square with the interests of the stronger.* But, embracing the whole of the crimes in

society, and tracing them to their immediate source, I do not hesitate one moment in granting, to Mr. Reader, that crimes are prompted by the *legislatorial powers and principles of governments*; not only the crimes, as popularly understood, or those committed by weak, ignorant, and deceived slaves, against each other, which crimes, of course, *mitigate against the legislatorial decrees*, but another enormous mass of *private crimes* besides, which cannot be *popularly understood*, because they are committed against such slaves, by powerful, cunning and deceitful tyrants, who take care that their *direction* should remain unperceived, and all the evils that deluge society attributed to *chance*.

I comprise, in the denomination of *private crimes*, all the miseries, ruins, oppressions, in a word, all the moral and physical *sufferings* experienced daily by the *civilized slaves*, and so cunningly combined by the *civilized despots*, that they do not increase the list of *legislatorial crimes*, though they are, in reality, of a much more heinous nature, and exist in larger number, than those which appear daily in the public reports of the police! Such are the numerous crimes settled amicably, by *interested parties*, in order to avoid publicity. The hundreds of families ruined by *bankruptcies*; the thousands of quacks, impositions, rogueries, swindlings, committed daily by degraded and corrupted men and women, together with many other crimes, the mere names of which would be deemed indecent!

Such crimes hardly ever come before the magistrate, because they are generally committed against ignorant fools, by *certain classes of individuals* more enlightened, and who form a most *useful part and parcel of the principles and powers of government*; and besides, when a poor fellow has been cheated and ruined, it is no difficult matter to make him understand, that he has no possible means of redress left, but to be silent and *become rogue in his turn*! Thus crimes must necessarily increase by the constant creation of new interests or incitement to crimes, by the destruction of moral principles or *conscience*, and the substitution of an apparent principle of justice in the crimes, even of the blackest dye. And while despotism is thus metamorphosing the noblest feelings of mankind, we are barefacedly told, that crimes result from the want of religion. Instead of which we must answer, that crimes are prompted by, and subservient to, religion, viz. despotism. In fact, by a thorough knowledge of *personal statistics*, by keeping alive the most violent passions, by the difference and suspicion constantly entertained between the various corporations, sects, parties, public or secret societies, and the jealousy roused among the individuals of the same classes, *despotism*, by the illimitable controul it may at any time exercise over each individual in the nation, either by right, by direct or indirect influence, keeps almost all of them under the iron rod of

passive obedience : and by exposing to contact, alternately, or simultaneously, the most attractive or repulsive of *human passions*, he produces those constant *clashings* among the elements composing societies, by which thousands are sent to a *premature grave*.

You would vainly assume that all such crimes are not useful to governments, or that they have no connection with politics, or repeat the usual trash about there being no political espionage in London or Paris, &c. I can tell you that there is not one single crime, that is not *useful* to governments ; and that *every thing*, in despotic states, *has an intimate connection with politics*. I can tell you that no government whatever could exist without *political espionage*, and that it is carried on to such an extent, in the most conspicuous European metropolis (according to the divisions and subdivision of opposed interests) that there is not one single human being, whose past life, present state, and future prospects, are not *perfectly known* to governments, and hardly any crime is committed which is not known to the police before *it is committed* !

It is also a curious fact, that minor monarchies derive from the metropolis of chief empires the most important informations concerning the secret machinations that are going on in their estates, whatever may be their distance ; and I need not say that there is of course, a constant exchange of *good offices* between all monarchies, and a most perfect and active *co-operation* between them ; for it is well known that the chief monarchies are the *keys* of the smaller, and that to prolongate the existence of despotic institutions, requires a *universal reciprocal espionage*, and it is always the best and most extensively organized in the metropolis where its existence is boldly contended by all, precisely because it is exercised *by all against all* ; though, by masterly combinations of despotism, a comparatively small number only is conscious of being a spy, and a much less number still knows that all individuals are constantly watched.

It is not therefore to a philosopher and politician that despotism may say, that public or private crimes are owing to the *fall of man*, the *wrath of Jehovah*, the *tricks of the devil*, or to the want of a *good police* and competent *espionage* ; and it is neither a base calumny nor a bold assumption, but a thorough knowledge of man and things, that induces me to bring against all despotic institutions, the accusation of being the immediate promoters of crimes, and to *stigmatize* them with the responsibility of all the groans heard, the tears and blood shed, daily, in the societies over which they preside.

How could it be otherwise, when, not only the *political security*, but the *prosperity*, as they call it, of such governments are entirely dependent upon the ruin, despair, and death of their subjects ? When the wants of the tyrants are growing with such

frightful rapidity, that the ruin and death of the slaves are too slow to supply their demands.

Consider how much each crime in proportion of their *atrocities* produces to the various members of the *large family* of despotism. Look at the *millions* they pocket every year, by duties on bankruptcies, sales, testaments, funerals, &c., &c., &c. And not satisfied with extracting, by a thousand cunning means, *the sweat, the marrow, the very vitals of the communities*, as Mr. Reader has said very eloquently, look at the shockingly disgusting rapacity with which they shamelessly take possession of the property of the victims thrown to despair and *SUICIDE* by their despotic institutions; nay, even the property of the unfortunate tradesmen, who may have a *set off* with any *felo de se*!

A doctor, of a most celebrated European monarchy, having discovered a few years ago the means of counteracting suddenly the poisonous effects of any venereal disease, he was competently *bribed* by the government, and the scheme was never published, under pretence that it would hurt a great number of apothecaries, physicians, surgeons, &c.! The simple truth is, that it would have been a blessing calculated to increase happiness, and *prolongate* human existence, while despotism finds that men *do not die quick enough*! the reason is obvious: it has been calculated, that when a property has passed through about *twelve* generations or masters, its *whole value* has been paid to government by duties, taxes, &c.; consequently, the shorter are human lives, the more money governments receive. If any one should find the means of preventing suddenly, bankrupts, and all crimes, despots would be greatly alarmed.

When you meditate on all those circumstances, *you will wonder no longer at the increase of crimes*, as you were told by Mr. Reader. You will not say that I take a *gloomy view of the question*, or that I look at it *with an evil eye*! I have not the least hatred against any member of any government whatever, and I acknowledge this to be the *best* of monarchical states, because it is the most enlightened of all. Therefore I do not mean to *stigmatise* any government in particular, and still less any person, but only the *principles and powers* of despotism, which are the same everywhere, and produce everywhere the same results. My exclusive scope is to draw such an *ugly* though faithful picture of the features of despotism, that despots themselves might be frightened at the sight of their likeness, and pursue a more humane course.

Indeed, if I were called to account for what I understood by *despotism*, I should not hesitate in saying, that priesthood must almost exclusively bear the burthen of all the imputations launched against despots. It is they who generally keep the leading strings of politics in all Christian empires, and have the highest influence in the legislature and administration of such govern-

ments. They are the first, and I could say the *only* body that must be *injured* by the diffusion of moral knowledge, and they, of course, stick tight to all other classes; they cunningly establish an insuperable barrier between opposed interests; they degrade the minds; they contrive that the poor should be irritated and excited to rebellion, in order to frighten the rich; and they keep on their existence by deceiving all, and persuading all, individually, that they are their only *safeguard*, and the only *equilibrium*, without which the social edifice would tumble down! while I foresee rightly, the time is not far distant, when no equilibrium will be possibly maintained without the entire *removal* of religious institutions.

The army and navy do not care a fig for priests of any kind, and their character is entirely averse to sacerdotal impostures. The aristocracies and royal families themselves, will soon perceive how much mistaken they are in supposing that their condescension to bear the *dirty mask of hypocrisy*, will consolidate in the least, the possession of their properties and authority. As to all the other classes of society, hear their loud imprecations against the *TITHES EATERS*! In fact, as soon as the religion of a nation, where all can read, is found out to be a mass of *absurdities*; when priests cannot speak of their god to honest men without being laughed at, they become more dangerous than the most venomous reptiles. All classes in the state, from the cobbler to the King, occupy a useful station, and improve it daily, while priests only must remain stationary, and the most degraded in the scale of human beings! and when the sword of the law, and the millions of the nation are left to such destructive hands, must we wonder that such powerful and compulsory means should be employed to *annihilate* the morals of the human species, and to erect *hypocrisy* and *passive obedience* as the most important virtues?

Priests, therefore, as a body, (for I respect and love the personal character of several) whose existence is highly threatened by the increase of knowledge, must be considered as the most immediate prompters of crimes, by the degradation in which they keep the masses; and if the Christian humbug, about *souls* that fly from dead bodies and are omniscient after their escape, were true, very few priests would have a sound sleep; for they would be constantly surrounded by the *ghosts* of their direct or indirect victims; but they do not believe one word of the *idle stories* with which they burden the minds of others, and they are a good deal more afraid of *living ghosts* like me, and others, who have peeped deeply into their machinations, than of the *myriads of dead ghosts* that are to meet in the *vale of Jehosaphat*. It requires a pretty large share of courage and energy to fight against a powerful despotic priesthood; for they very naturally attempt with the utmost perseverance and consistency, to knock

their enemies down ; but there is also a large share of glory even in being defeated in such unequal and unfair combat.

You must allow, that my intimate intercourse with priests and Kings has enabled me to *trace the progress* and *examine the composition of corruption*, and to *probe to the core of the grievances* better than any of our members here present ; and I think that my illustration of this lecture is worthy of consideration.

I have had the moral courage to break the badges of *slavery*, and acquire a perfect *independency*. I have reduced my wants to such moderate scale, that I can employ one half of my small income, each year, in donations and subscriptions ; and one quarter to increase my capital. I never did belong to any *secret society*, nor will I ever bind myself to any party, for I am one of those men who stick only to their *own sentiments*, thinking it not worth a rush whoever has not a firm opinion of his own and the energy to promote *truth* exclusively, without personal consideration.

I hope, therefore, that you will pay a due deference to my assumptions ; not only to those just laid down in the position of the question ; but to those I will infer in the six corollaries I am about to draw from such position.

(To be continued.)

THE FOLLOWING IS THE EARL OF ROCHESTER'S FAMOUS POEM "UPON NOTHING."

Nothing, thou elder brother ev'n to shade,
Thou had'st a being e'er the world was made,
And (well fix'd) art alone of ending, not afraid.

E'er time and place were, time and place were not ;
When primitive *nothing*, something strait begot,
Then all proceeded from the great united what ?

Something, the natural attribute of all,
Sever'd from thee, its sole original,
Into thy boundless self must undistinguish'd fall.

Yet *something* did thy mighty pow'r command ;
And, from thy fruitful emptiness's hand,
Snatch'd men, beasts, birds, fire, water, air and land.

Matter, the wicked'st offspring of thy race,
By *form* assisted, flew from thy embrace :
And rebel *light* obscured thy rev'rend dusky face.

With *form* and *matter*, *time* and *place* did join ;
Body, thy foe, did with these leagues combine,
To spoil thy peaceful reign, and ruin all thy line.

But turn-coat *time* assists thy foe in vain ;
And, bribed by thee, destroys their short lived reign,
And to thy hungry womb drives back thy slaves again.

These mysteries are barr'd Laice eyes,
And the divine, alone, with warrant pries
Into thy bosom, where the truth in private lies.

Yet this of thee the wise may truly say :
Thou, from the virtuous, nothing tak'st away ;
And to the part of thee, the wicked wisely pray.

Great *negatives* ! how vainly would the wise
Enquire, define, distinguish, teach, devise,
Did'st thou not stand to point their dull philosophies ?

Is, or *is not* (the two great ends of fate),
And *true*, or *false*, (the subject of debate,
That perfect, or destroy, the vast designs of hate).

When they have rack'd the politician's breast,
Within thy bosom most securely rest ;
And, when reduced to thee, are least unsafe, and best.

But, *nothing*, why does something still permit,
That sacred monarchs should at council sit
With persons highly thought, at best, for nothing fit ?

While weighty something modestly abstains
From princes' coffers, and from statesmen's brains,
And nothing there, like stately *nothing*, reigns.

Nothing, who dwell'st with fools in grave disguise ;
For whom the reverend *shapes* and *forms* devise,
Lawn-sleeves, and *furs*, and *gowns*, when they, like thee, look wise ;

French truth, Dutch prowess, British policy,
Hibernian learning, Scotch civility,
Spaniard's dispatch, Danes' wit, are mainly seen in thee.

The great man's gratitude to his best friend,
Kings' promises, whores' vows, toward thee tend,
Flow softly into thee, and in thee ever end.



The Lion.

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INFIDEL RENT.

On Sunday evening last, the Rev. Robert Taylor addressed a company of near one hundred persons, at 62, Fleet-street, on his past proceedings and present prospects and purposes; on his imprisonment and the reasons for yielding the recognizances required of him; on Lord Tenterden's definition of the law, that it was lawful to bring the Christian religion into disbelief by serious argument, but not by sarcasm, jest and reviling, and on his intention for the future, or for five years at least, to adhere to Lord Tenterden's definition of the law, as to the lawfulness of infidelity. With these preliminaries, he avowed his intention of going through the country to lecture on and expound the work which he had written in prison, entitled "The Diegesis;" to meet all persons who were willing to meet him to hear him, or, if competent, to discuss the merits of this book and of the Christian religion with him. He should leave the question of deity, as to its physical or moral attributes, to Mr. Carlile, and granting his opponent's assumption of a moral or intelligent deity, he would show the invalidity of the Christian religion. To this end, after expressing gratitude for past support, he called upon his friends to make, as a greater surety and encouragement to his proceedings,

A DIVISION OF HIS RECOGNIZANCES.

One gentleman had undertaken to provide fifty pounds, in case they were endangered. Other promises were made; but he wished to reduce those promises to a written obligation. He would, therefore, require from such friends, as approved his proposition, and who were equal to the undertaking, a promissory note, for any sum not less than twenty pounds, to be payable as soon as any new prosecution should be instituted against him,

and the money to be returnable to the subscriber in exchange for the note in case that prosecution failed, again to be available on every new prosecution, until the expiration of the five years. This was due to those friends who had bailed him, and without this, he could not hold himself free to act in that cause which was nearest his heart, and which, with his friends, its supporters, shared no division in his affections. In addition to this measure, for his future support, and for his better promotion of the grand and glorious cause of infidelity, he would call upon the friends to that cause, in this and every other country, to support him with

AN INFIDEL RENT.

There were many who could not afford to give him the promissory note before mentioned, who could still afford to do something, and as promissory notes of a smaller amount would be neither desirable nor necessary, he would call upon such friends to give him, at once, in money, and by periodical subscriptions, either yearly, quarterly, monthly or weekly, such sums as they could afford, and as they thought his exertions and his applications of those sums worth.

For himself, he would undertake, that, when settled in one place, his individual wants or consumption of that rent should not be two hundred pounds a year; but as a fixed sum fully applicable to his private support, he would say two hundred pounds a year, and pledge the application of all receipts beyond that sum, whether they came by the exercise of his own talent, in writing or lecturing, or whether they came by a subscription, to the immediate furtherance of the cause of infidelity.

As he had had enough, and more than enough, of connection with committees and secretary-ships, treasurer-ships and trustee-ships, he would have no more, nor hold himself responsible to any persons or person, for the application of his receipts; but he would publish those receipts, and the application upon his own judgment of those receipts, and thus place his continued support on his moral responsibility to the subscribers. He wished to rest on his own individual responsibility, as he had no family, no friends, no interest to serve, but that which arose from the cause itself. And he felt that he could not act most freely, most usefully, and most unshackled, unless he were allowed to act upon his own judgment, unclashed with any other person's judgment.

Books for this rent should be immediately opened, and, in addition to his private lodgings, 17, Carey-street, Lincoln's Inn, one should lie at the shop of this house, 62, Fleet-street, under the responsibility of Mr. Carlile.

Our opponents, with their almighty God on their side, confess, and so act, that they cannot serve him without money: they collect immense revenues wherewith to serve their cause and their god: how much less can we then, who, they say, serve

their devil, a secondary power, who is not so much the root of all evil as to have all the money at his command, proceed without similar assistance? This was an outline of the project, and books have been accordingly prepared and a good promise of success commenced.

INFIDEL RENT.

Δος μου στῶ καὶ οὐρανὸν κινήσω.—ARCHIMEDES.

"Give me standing room, and I will shake Heaven."

TO THE FRIENDS OF THE GREAT CAUSE OF INTELLECTUAL EMANCIPATION, ENEMIES OF PRIESTCRAFT AND HYPOCRISY, THROUGHOUT ENGLAND, &c.

A word with you, Sirs! Has our great cause ever yet had standing room? No. Has its great challenge failed therefore? No. Are WE, the advocates, the champions, the martyrs of this cause—who have stood the brunt on't; ta'en the blows, borne the smart, and paid the cost, to our own great detriment, less entitled to the cordial confidence of the public in the sincerity and disinterestedness of our motives, than any man can be to the conviction of his own heart of the purity, propriety, and dignity of the cheap virtue of *good wishes* merely; of services which cost him nothing; and patronage which spends itself in wind? Are WE, the avowed and professed disclaimers and opponents of all pretensions to either motives, feelings, hopes, or interests beyond the claims of this material flesh, that walls about our life, to be held in suspicion for the sincerity of our avowal, that we are no cherubims; that we live on food, taste grief, need friends, want help, and that Virtue herself cannot make breakfast on ambrosia? Look ye, Sirs, but at the fleshy legs, the brawny thighs, and sinewy shoulders of the Atlases that underprop Olympus! And shall our assault upon it be a skiomachy? And can we give the gods a somerset by a force unnerved of flesh and blood; o'erthrow their *substantial* spiritualities, by an unsubstantial materialism; and conquer them by *dreaming*? Ah, no! Men, brethren, friends, philanthropists, and lovers of mankind, give us our *standing room*. If Christianity seems to you to be, what it seems to us, *the greatest curse that ever befel the human race*; if religion be in *your* reckoning what it is in our's, the most bitter affliction, the most terrible insanity, to which the human intellect is liable, the bane of all happiness, the destruction of all securities and bonds of peace, affection, confidence, and honesty among men—and if to have done something to make the world in which you have lived the better for the part you have borne in it, be, in *your* conviction, nobler and wiser than to have eaten your pudding and gone out of it—be faithful to that conviction—be *just* to the great debt and rental

for your lodging among men—pay, aid, help, and bear your *charges* of this service.

More than ten millions a-year is raised and expended in the support and continuance of superstition in this priest-ridden country: a hundred-thousandth part of that sum, would be enough to rid England of its priests, and force them to turn honest. I propose to you the **PLAN** for raising such a sufficient, solid, secure, and permanent fund as shall bring to pass and to effect the established respectability of **AVOWED INFIDELITY** in this country, and thus inaugurate the dawn of a happier day than ever shed its light on our horizon.

1. Let our friends, *individually*, or in coteries and meetings, wherever it may be convenient to them to assemble, *charge themselves* with a weekly, monthly, or quarterly **RENT**, to be considered as a *charge* and *debt*, to be remitted regularly to Mr. Richard Carlile or myself, without trouble or expense of collecting.

2. Let each or all who may, without wrong to paramount claims, bequeath by **WILL** such properties as they may, to the continuance and perpetuation of this *infidel fund*, giving due notice of such intended bequests.

3. That there be no secretaryship, committeeeship, nor any of that expensive and *futile* apparatus which, under pretext of lessening individual responsibility, opens the door to infinite speculation, and the ultimate evasion of all responsibility altogether.

4. That our arithmetic henceforth hold commerce only with addition and multiplication, but have no dabbling in subtraction and division.

5. I myself will be *responsible* for the faithful and effectual application of all sums that shall be paid into my hands; I pledge my own responsibility, and in pledging **THAT** do pledge the responsibility of "as honest a man as ere my conversation coped withal."

6. But responsible only, and never in any case to respond to any but *actual* and real *payers* and *contributors*, in the *greatest* amounts that shall have been contributed; so that there shall be no possibility of **ROOM** for an Iscariot among us.

7. That, of the sums so raised, the disposition and engagement shall be in order of appropriation and consequence in proportion to the amount, as follows:—

Firstly, The payment of a fixed and assured revenue, of not more nor less than two hundred pounds per annum, to the person whose life and service shall be devoted to the cause.

Secondly, Of whatever shall be over and above that sum to the rent and taxes of the shop in Fleet-street, as a common interest and property, for the sale and circulation of infidel tracts and books.

Thirdly, For the permanent property and perpetual guarantee of a printing press, and printing expences, of "The Lion," as a weekly publication, to be more widely and effectually circulated among all classes of society.

Fourthly, For travelling expenses, advertisements, and hire of lecture-rooms, or chapels, for the public advocacy and propagation of infidel principles.

Fifthly, For the purchase, hire, or building of a suitable Areopagus, chapel, or chapels, in London, and elsewhere, for the permanent establishment and defence of infidel principles.

Sixthly, For the establishment of a perpetual lectureship or lectureships in London, in each of the Universities of Oxford, Cambridge, and Dublin, and in all the great towns of England, of not less than FIVE HUNDRED POUNDS a-year, to be settled on persons of learning, talent, and high moral character, elected by ballot to hold such lectureship, and to preach (upon the principle of FREE DISCUSSION) in exposure of the errors and evils of all pretences to communication with the Deity, and, generally, by such means as are and shall be by law allowed, "*to bring the Christian religion into disbelief.*"

I would undertake to turn Christian myself, and should indeed believe that Christianity was supernaturally supported, if it fell not in one generation, before the assault of such an honest hostility. It only stands because it has *never* been *fairly* assaulted. *Have at it*, and it shivers!

The sum of ten thousand pounds a-year (perhaps half that sum) thus applied, would bring about the greatest and happiest revolution the world has ever witnessed. The contributor or contributors to the appropriation of such a means to such an end would be the WISEST, GREATEST, and BEST the world has ever seen.

Had this not been the true augury of the present reign of universal hypocrisy, I had never been in Oakham! *Down with it! Down with it! DELENDA EST CARTHAGO.*

17, Carey-street, Lincoln's Inn.

ROBERT TAYLOR.

SCHOOL OF FREE DISCUSSION.

FOR the first time, on Sunday last, we were obliged, from the want of room and seats, to turn away several applicants for admission. This circumstance puts us upon the necessity of improving the accommodation as to seats, which will be accomplished by the next Sunday; and as a set discussion upon the attributes of Deity is appointed for that evening, to be opened by a new and energetic opponent from the West of England, we shall proceed to the business of the School immediately after seven o'clock.

The business of Sunday last opened with an historical description of the books of the Jews, and verged into the all-settling question of physical or moral deity. The West of England gentleman, after the manner of Paley and others, called for arguments that should divest him of his noo-physico deity.* He did this, too, with equal energy and more coherent tact, than we have found in our lively and pleasant "*Reforming Optimist*." We had all the usual phraseology of adaptation of means to ends, and the supposed necessary design of that adaptation. We were favoured, too, with a little Aristotelian logic and definition about particulars and generals, and the preferable priority of reasoning from particulars to generals, rather than from generals to particulars. All which, on a closer definition, proved to be a very general and particular to-do about nothing, and was superseded by the substitute of the preferable priority of seeking the unknown by the known, to the accounting for the known by the unknown.

Mr. Carlile replied to this gentleman, by dividing the subject of theism into two heads, the physical or physitheism and the moral or noo-physico theism, showing that there could exist no general atheism, in relation to both of these branches of theism, and that the atheism toward either must be reciprocal. The physitheist is atheistical, on the assumed precedence of moral theism. The noo-physico, or moral theist, is atheistical, or sceptical as to the sufficiency of physical or physi-theism. Noo-physico theism treats of matter as something made, fashioned, motioned, or changed by a precedental moral power, which is assumption unsupported by any known or tangible fact or circumstance. The physi-theist, seeing nothing but matter generally operative, finding no knowledge but in the operation of matter, concludes, that it is self-operative in the general sense, and co-operative in its division into particular properties.—The former is an assumed reasoning from the unknown to the known; the latter a reasoning upon that which is known, and a seeking of the unknown by the known.

The assumed necessary design for the adaptation of means to ends was controverted by the exhibition of facts demonstratively, that the adaptations were physical and not moral. The whole principle of moral action has and must have a physical basis. Though the end may be moral, the adaptation must be physical. Take the principium of known moral power as an instance. It is an end arising from the physical organization of the animal as its means or adaptation. Nor can you carry on the causation so as to make that organization a moral end, because, you have no analogy, nothing to be demonstrated, no comparison, nothing known, on which to proceed a step further. All beyond is imaginative, and that sort of imagination is the difference from real-

* The Anglicised Greek for moral theism.

ity, which makes the difference between the insane and the sane mind. Mr. Mill promises us some logic on this head, and if he clears up all the difficulties and obscurities in defining the relations of the moral and the physical worlds, he will do something that is much wanted to be done, and settle some most tediously disputable and disputed questions. The whole question of religion depends on an understanding of the beginning and ending of what is called moral power. Our perceptions confine it to the animal world, and in relation to human society, it is inclusively and exclusively social, and cannot be made super-social or preter-social. It is much more easy to criticise than to make a system of moral power. But we are so far satisfied as to feel assured, that the moral principle is dependant upon, and, rationally, has all its relations confined to human society or social principle. It is purely an atheistical principle, for the theisms are as nought to it. It has no relation to God, nor God to it; for as the known moral principle can be shown to proceed from the known physical principle, the known first cause is physical, and cannot be found to be moral, or non-physical, or physico-moral. To make it moral, is to deprive it of physical power; to make it mixedly moral and physical, is to animalize it. It is an abstruse subject, but all the abstruseness is introduced by the god-makers. We are content with physitheism, and desire to make the moral power bear on society, to moralize and not to religionize, to mysticise or to fabulize mankind. However we may lose ourselves in verbosity, there is one great historical truth settled—that religion has done nothing toward the moralizing or harmonizing of mankind; but it has made them contentious, factious, seditions, rebellious, hostile, destructive, murderous, and generally immoral.

It was maintained by Mr. Carlile, that all the so much talked of adaptations of means to ends were physical and not moral adaptations. Moral adaptations have no resemblance to animal or vegetable machinery—work not upon the same principle. The eye, it is said, is morally adapted for the purpose of vision; but we maintain that both the adaptation and the vision, the means and the end, are physical, as much as it is the physical property of fire to yield heat, of ice to absorb heat, or of glass to be transparent when cold, and malleable when heated. The vision is not a moral property, nor is the eye and its appendages a moral property. No one of the senses is in itself a moral property. Each is a physical property, both in its means and its end; and it is only an aggregated and experienced action of the united principle of sensation that produces the evanescent property in the animal body which is termed moral. Animal life is wholly physical and dependant upon physical and not upon moral principles. The moral begins only where man begins to be a social being; and this is not enough of which to make a God.

The subject of discussion standing adjourned, we shall wait to see what new can be said about it on the next Sunday evening.

Opinions of the Reforming Optimist on the causes of the
INCREASE OF CRIMES.

(Continued from Page 319.)

I HAVE perhaps preposterously termed my six inductions, *corollaries*, for I think such word means a necessary consequence of the admission of a fact, or a tangible truth that needs not demonstration; and such are in fact the impressions produced upon my mind and no doubt upon that of every consistent Theist, by the serious examination of the *increasing state of crimes*; but as your minds are not disposed to draw the same inferences, as you will not acknowledge the *over balance* of good produced by the pretended *evil* of which you complain, and the highly benevolent end of the deity, and as you consider my *corollaries* as so many assumptions against which you contend, I am quite as willing to demonstrate their truth, as you seem anxious to hear them.

My *first* assumption, that *the most active and warm hearted reformers are the primitive cause of all crimes*, seems to have produced a very unpleasant sensation among you, and it is with a feeling of uneasiness that I have heard one of the most valuable of our members, whom I love and respect as a most worthy friend, complaining with energy, as if I had intended to *stigmatise* him; for you all know, none here present has exerted himself more actively and with a more noble and generous heart, in supporting the oppressed against the oppressors, and exposing to contempt the *idle impostors*, who keep the masses degraded, in order the better to live upon their substance! The best apology I can offer to him is, that I am following his steps as close as I can, and that, if I am not *sent to a premature grave*, my name, by and by, will not be unworthy to be coupled with his in the hearts of the rising infant generation. But though I could have *palliated* the *terms* of my first assumption, in order to render it more palatable to reformers, though I might have said that *the clashings of their interests with those of despots are the primitive cause of all crimes*, still the *substance* of my assumption would have remained precisely the same; for despots having by a moral law of nature a right of *precedence*, or the *right of the strongest*, are in reality during those clashings of interests, mere *passive agents*, or besieged; while reformers are besieging or *active agents*!

Let us glance over the statistics of the crimes of the various nations, and we shall find, that wherever the despots are perfectly secured in their dominions, the crimes alluded to by Mr. Reader, are hardly noticeable, when compared with the extent

of the populations; and as to *private crimes*, an omnipotent despot can have no need of them. But as we trace those nations through their various degrees of civilization, we find that by their intercourse with each other, by the necessary complication of the mechanism of governments, and the creation of new interests, despots begin to meet ~~with oppositions~~ in the execution of their will, by internal or external enemies, (reformers) and then we see the most violent passions set in motion, and cheat, treason, daggers, and poisons, playing the most conspicuous part in the pages of history; as *reformers* increase, we see despots compelled to develop their cunning, and we soon meet them wrapped up in the hypocritical cloak of *religion*, getting rid of their enemies, under pretence of pleasing, and revenging the honour of the *supreme being*! As soon as the smell of *burnt human bodies* begin to shock the people, and *auto da fees* get out of fashion, as soon as the *blessed* subterraneous dungeons of the *holy* inquisition begin to be objects of terror to the more sensible inhabitants of some Christian empires; despots *compelled* to yield ground to *reformers*, develop a much higher cunning in the combination of the *principles and powers*, or legislature and administration of governments, they substitute *political* to religious dungeons, under pretence of *protecting* the honest from the wicked; but in reality to be able to deprive both of their property and liberty! *Hypocrisy*, however, is soon detected by the progression of knowledge, *philosophers* open by their writings, the intellect of the blinded multitudes, *reformers* come forward bolder than ever, and our hearts are at last exhilarated in perceiving a conspicuous portion of the human species, beginning to enjoy in America, those *sacred rights* to which every human being is entitled, and which they all must ultimately reach.

The French Revolution gave an adequate idea of what excesses degraded masses are capable of when roused from their lethargy, after having been cheated and duped so long; but the *moral laws* of human nature are as precise as the physical laws: no actions can extend further than their *natural limits* without carrying with themselves *checks* to counteract and repulse the *surplus* action as much backward, as they came too much forward, till they find gradually their level, like the waves of the ocean, after a tremendous storm has subsided. The American revolution alone would have produced a sufficient *impression* on the minds of despots, to oblige them to oppose a competent *check* to the introduction of its principles in their estates; but the French Revolution created many thousand-fold more *alarm*, among European despots especially, and promoted on their part the adoption of *measures* as many fold energetic, and calculated to avoid the same results in their dominions. Powerful bodies of *reformers* under various denominations, existing in all the nations of Europe, were inebriated with the success of the infant repub-

lies, and were very anxious to obtain the same privileges. Their combined exertions were most active, and their union would have ended successfully; if all the despots had not perceived that it was full time for them to *coalesce* and act also in *perfect unison*, not only among the various branches of despotism and classes of society attached to or dependent from them, in the same nation, but also between the *leaders* of all despotic governments, united by the same interests, exposed to the same dangers, and threatened with the same fate. England by its *topographical* situation, and the mass of *knowledge* of its population, was obviously the *first* nation that would have raised the *banner of liberty*. Should that event have taken place, despots in Europe, would have *lost the game*, as they well know they will be annihilated, as soon as this Island shall *receive or conquer* a universal moral emancipation. They therefore felt strongly (as they do feel it, and act accordingly now) the *high importance* of settling despotism here on the most solid ground, and propping it constantly by all possible means.

In all important actions, the wisest plan is, to begin by acquiring a thorough knowledge of the materials that are to be worked upon. An expert general never begins a battle before ascertaining the number, situation, and position of the enemy. Despots acted always on the same principle, in the government of empires. *Statistic* was from time immemorial their *occult* science and the source of their strength at home and success abroad.

Statistic is the science by which the universality of knowledge and especially *moral knowledge*, is collected and admirably classified by despots, so as to enable them, by the analysis of human *passions*, to foresee clearly the consequences of actions, or to calculate at least their highest *probability*. It is the science by which, knowing the past, present, and *probable* future actions, of every human being in the nation, and the *weak points* or strongest *propensities* of every one. Despots have been enabled, up to this day, to keep the whole masses in *passive obedience*, to render each individual *subservient* to their design, (including the *reformers*) and to ruin and destroy not only their most dangerous enemies, but the *passively obedient fools* themselves, whenever it was deemed expedient by such despotic rulers!

Secret Statistical offices did surely exist in every parish of all despotic governments before the French Revolution, but the *horrible massacres* that took place during that revolution, (and which probably were HINTED by the numerous agents of foreign powers spread all over France at that time,) were the most powerful means employed by despots to *terrify* all the classes of society, and oblige them to exercise a constant watch against *reformers*, and in fact a *universal espionage* against each other,

conveyed to the central governments through secret societies. All the parochial *secret statistical offices* were also competently increased, their functions improved, and numerous inspectors and cross-inspectors established in order that governments should be enabled to detect the least treason, insincerity or carelessness, and be informed, *hour by hour*, of all the actions of each dangerous character!

Once settled on such premises, and the leading strings of politics confided to the most immediately *interested* hands, (priests and sinecurists,) despots had no more to fear any bloody revolution in Europe, and could competently *counteract* the effects of the French revolution, as they have done, and *undermine* the American republics as they are regularly doing. Therefore, you may rely, and *I must know something about it*, that all the *conspiracies* that have taken place since the French revolution, (and are still going on in various nations of Europe) were mere *traps* laid down by the most enlightened despots in order to get rid of the few troublesome fellows, (*reformers*) either in their own estates, or in the estates of their *faithful allies*, for we know all the despots are *brothers* or cousins.

I need not say that the corruption engendered by the *necessity* of a universal espionage, in which are employed the most wretched and degraded characters, is one of the *immediate* causes of the increase of crime, and that therefore I have a double right in assuming that reformers are the *primitive* cause of such increase of crimes.

Some will grant that espionage did *necessarily* exist during the times of *terror* and war, to which I have alluded, but *pretend* that such general espionage, secret offices in every parish, inspectors and cross-inspectors, &c. could not possibly exist in our present state of *peace*! I answer that they have not only continued to exist after the war, but they have constantly, and will gradually *increase*; and that, if they should cease to exist, this country would be threatened by a *physical* revolution still more bloody than the French was—an event that will never take place in this island, nor is it desirable that it should take place any where, spite of the opinions of many *misled* reformers.

You speak of the present state of *peace*, in opposition to the late *war* against France; and do not mind that such transactions are *relations* between despots only; but, Sir, did, at any time, *reformers* sign a treaty of *alliance* with despotism? Did ever despots in general have more enemies than at present? Did ever priests experience more contempt and violent *opposition* than they do meet now every where, and especially in the two leading capitals of Europe? Was ever despotism before *compelled* to suffer a perfectly *free press* in this country, and meetings like Carlile's *free discussion-room* and this Athenæum both open on *Sundays*? Are not, in such and other like meetings, proposi-

tions most *deadly* to every species of despotism boldly brought forward? Have we not heard one of our most eloquent orators, but, in my opinion, *too warm-hearted reformers*, advising the *producers* to snatch from the hands of the *non-producers* the property they possess? And, lastly, has not Mr. Reader himself, in his lecture, assumed the necessity of *Macadamising the whole system*?

I ask, you, therefore, if you think that despots are blind and fools enough, as not to be perfectly aware of the *true state of things*, and to take all the measures most adapted to their *mutual support*; to undermine and ruin as many of their enemies as they can, in *private* transactions, and to keep the mastery by *terror* and deception, ready to *crush* the few reformers who should be, I do not say courageous, but *insane* enough as to attempt a *bloody* revolution?

Reformers! mind what I tell you again in support of my assumption: when all the inhabitants of a nation were most *faithful believers*, meek and humble servants to their priests, *polices* had very little to do, and crimes were very few; but scepticism once awaked, having grown with a mathematical progression, and the indefatigable exertions of *reformers* throwing ultimately all sceptics head-long into *infidelity*, every human being is and *will be* watched *from birth to death*, as long as there shall exist *priests* interested to discover the *seeds* of infidelity, and *destroy* them immediately, or *isolate* the enlightened and independent from the ignorant and hypocrite! This is a hard task, and can only be fulfilled by the *tremendous* power and the treasures of the clergy, and by the degradation, corruption, and universal, *reciprocal*, secret espionage, that affords so many powerful incitements to *all imaginable crimes*!

As long therefore as clergymen shall remain in the lists of the legislators and administrators of a nation, *crimes will increase* in that nation; for in proportion as *reformers* make new proselytes, the secret *polices* must *necessarily* be increased, and the increase of crimes must *necessarily* follow; *first*, as an invariable result of the impure composition of such secret institutions; *second*, because the more despots are *alarmed*, the more cunning means they devise to deprive the masses of their comforts, in order to break them down bodily and mentally, and *enrich* those few who are willing to keep them in bondage. Moreover, the masses thus deprived and pauperised, are so trained, affiliated, and deluded, by deceitful *hints*, that in case of any violent revolution, they, in the expectation of high premiums, would be the first to unfurl the flags of *Christian faith*: to follow the *orders* of their priests (to whom they stupidly believe they owe gratitude for the scanty pittance they receive) and they would, without remorse, murder the most warm-hearted *reformers*, ignorant enough to attempt to benefit them.

My intentions may be greatly mistaken by many of you, because you have not the *knowledge* to sift the bottom of every human action, or rather because I have not the *talent* to express to you the true feelings of my heart; but be assured that such heart was always as warm with *benevolence* as any ever known. I for a long while have been like many of you, irritated at the sight of any *imposition*, and often did I sob and cry, when I could not prevent an act of *injustice*! What was the consequence? my extraordinary success in life was stopped short; I was thrown off from my situation as a secretary to a King at 24 years of age; for priests foresaw clearly, that I could never be a friend to them; and as I had, unfortunately for myself, acquired a great mass of *hidden knowledge*, and plucked largely of the *forbidden fruits*, I was deemed a most *dangerous* enemy to despots, on account of my obvious tendency towards *reform* and *infidelity*. I was therefore hunted like a wild beast from one country to another; and the exchange of *good offices* between foreign despots, on my account, was so active, that, whenever my *confessions* be published, every human being will shudder with horror in learning all the traps that despots lay down continually for the extermination of the most amiable and warm hearted of our species. And it will be readily granted, that I was the only one out of a *hundred thousand* that could have escaped from so many dangers up to this day, and that I did so, by a very particular construction in my physical organization, and moral acquirements.

Such confessions, among other things, will also explain the curious fact that must have puzzled many despots, of my having after the most dreadful sufferings, preserved all my physical and mental energies, and all the warmth of my heart for the whole human race, without excepting those who have been most indefatigable in attempting my destruction. While I have after long meditations and temperate habits, adopted the admirably peaceful and truly religious philosophy of REFORMING OPTIMISM.

I have introduced this last subject to avow myself one of the necessary causes of the *increase of crimes*; for nobody to my knowledge, was ever the object of more exertions and watchings from the part of the high political espionage of various countries, and consequently none did benefit polices more than myself; for in proportion as my situation grew more perilous, I was obliged to develop greater cunning and secretiveness, and the more of course the investigations and watchings were increased on my account; till after playing for many years a *dangerous game* with polices, I have been *compelled* to put myself on such ground as to have nothing more to fear from espionage, though I must now, (will or will not) be still more useful to spies, and instrumental to their increase, (and consequently to the increase of crimes) than I ever did before; and such must *necessarily* be the case with every one

that assumes before the public, more or less the character of a reformer.

I have now gone through the most arduous part of my task.

(To be concluded in the next number.)

INFIDEL MISSIONARY TOUR THROUGH ENGLAND.

THE Rev. Robert Taylor and Mr. Richard Carlile, intend to make such a tour through all the principal towns in the country: and they will give the preference to such places for priority of visit, in which any competent person, preacher or educated layman, will undertake to defend against them, the merits and validity of the Christian religion.

The Reverend Orator will confine himself to an exposure of the real character and origin of the Christian religion, as set forth in his forthcoming *DIEGESIS*. While Mr. Carlile will assail every vulgar notion of deity in which a moral agency is involved or maintained. Further particulars will be announced: but it is repeated, that preference will be given to such places where discussion is certain to be found, and places of meeting ensured beforehand.

CATHOLIC RELIEF BILL.

I THANK the Duke of Wellington for this bill. It is more than one could have hoped for, considering the obstacles with which the Duke had to contend. There is a blemish intruded on it. There is an oath in it. There should not be an oath in it. Saying nothing of the general vice of oath-making, this oath is an avowed nullity on its face. The Catholics are to swear, that they will not weaken the Protestant religion as by law established. They would be no longer Catholics, if they could desist from the desire to weaken the Protestant establishment. It is their religion, their honesty, their duty, to do every thing they can possibly do by vote or suasion, to weaken and even to reduce altogether the Protestant establishment. When an oath or promise is forced upon a man which he cannot conscientiously take with an intention to perform, and when the refusal to take the oath or make the promise, cuts him off from his just social rights, the hypocrisy of the case, if the oath be taken or promise made, belongs to the imposing and not to the consenting party. I have been accused of recanting, for taking the oath in the Court of Common Pleas; but, if my readers will refer back through "The

Republican," they will find an expressed determination on my part, never to be a party to the refusal to take an oath, in a matter of social or legal business. It is no offence to me to lip a dirty book. I am not so sensitive as to be moved by such trifles. I despise the form; but the law makes it necessary. It binds me not. A mind that is to be impressed by an oath, is in that state of degradation as to render both oath and word of no weight.

R. C.

LIFE OF MAHOMET.

THE Society for the Diffusion of Useful Knowledge, has, at length, made a happy hit at the Christian religion, through the sides of Mahometanism. It has put forth a tract on the Life of Mahomet, in which, if the reader will but read attentively, and reading will but apply his comparative powers, he will find a death blow given to the Christian religion. Let him but substitute the name of Jesus and his followers, for those of Mahomet and his followers, and the arguments against the validity of the one religion will apply with equal cogency against that of the other. A rumour has long been afloat, that the Society was about to attack the Christian religion through this cloaked medium. I am grateful to all men for the good they do, and I thank this Society for the Life of Mahomet. The nonsense about design introduced into their treatises on Animal Mechanics, and the gross outrage committed upon the knowledge of the age, in their outline of general history, were scarcely pardonable offences, as specimens of hypocrisy and deception. They have made some apology in the Life of Mahomet and I am quite ready to score off some of the evil by the good. Let them give an outline of the Christian history candidly, after the publication of "DIEGESIS," and they will everlastingly deserve well of the country.

R. C.

MORE "PROSAIC RHYME;"

OR,

A LETTER TO ARISTARCHUS CARLILE, ESQ. ; FROM D. M.

I.

What? in thy material mind
shall my poor Ode no approbation find,
save where, free from Common-sense,
it makes to Reason no pretence?
I grant, that my audacious lay
would vainly try to be sublime :

Suasion. The word, *Suasion*, is the root or foundation of the more common and familiar word, *persuasion*, and, by keeping that more common word before you, wherewith to compare *this*, which I shall have such frequent occasion to use; you will clearly understand the great and important arguments which I am going to bring before you. *Persuasion* is the word, which we use, when we have *succeeded* in that which was the object of *suasion*, that is, in inducing another to take up those views and opinions to which we were by our eloquence endeavouring to *sway* or *swade* him. Thus, all I am now saying, and all I can say, is *suasion* on my part, however it may be received; but if I shall succeed, that *suasion* shall in the event, become *persuasion* on your part; by producing in your minds, a clear and distinct impression from the type of mine.

The powers of Moral *Suasion*, therefore are the powers or faculty, which man as a rational and communicative being possesses, to impress the convictions of his own mind upon the minds of other persons, and of which if he were not possessed, it is most evident that all his attainments would be useless and unprofitable. The knowledge, that he was conscious of possessing, but which he could not communicate, would only serve to awaken his sensibility to the horrors of his desolate condition, like the wealth of Cræsus, impoverishing its owner in the midst of riches, or, the fabled waters of Tantalus, which immersed him to the chin, but refused their refreshment to his thirsty lip. Hence the very expressive and memorable adage in Plautus.

“Scire meum nihil est, nisi me scire hoc sciat alter;”

My knowledge is nothing, unless I can cause another to know what I know.

It will be seen, now, how immediately connected the subject before us is, with that which you honoured with so obliging an attention, on Sunday last; and how directly upon establishing the *right of private judgment*, we are called on to understand and define the *powers of suasion*, by which alone, the free and uncontrollable judgments of men's minds may be legitimately influenced, informed with fresh accessions of knowledge, and strengthened with more prevalent suggestions of virtue.

Man would not be a rational being, were he incapable of being wrought on by rational *suasion*. Nor would there be such an idea as that of virtue, or even as of a difference between right and wrong, in the world, if it were not the result of comparison; and our decision in such a comparison, capable of being determined, not by mere chance, or humour, but by the verdict of our judgment, upon the evidence which *suasion* has presented to it.

The power of *suasion*, is that, in the gift of which to man, nature has distinguished him as her great favourite, and entrusted to his fidelity a jewel whose brighter splendour doth dim the

brilliancy of Juno's coronet, a talisman, whose power of charming is over all her works of force,

To soothe the savage breast, to soften rocks and bend the knotted oak.

The fabled touch of Midas could turn all substances into gold, but the power of suasion can change all sentiments into virtue. It is a power in the conscious possession of which, a man feels the highest pleasure; and in the exercise of which, he enjoys the noblest triumphs. To attain and enlarge this faculty of suasion, is the end of all education. To acquire knowledge and to possess it, would be as nothing, but for the anticipated harvest of communicating what we have learned, and dividing the treasures of our intellectual wealth with a welcome world.

The existence of this faculty in man, and the necessary feelings of benevolence to other men, without which, it cannot exist, nor even be conceived to exist, is proof demonstrative, that man is by nature amiable, generous and good, and never capable of being otherwise, but in proportion, as principles either natural or supernatural, have been imposed on his insulated understanding.

That man hath the power of knowing, is a proof that he was made to be wise; that he hath also the faculty of communicating what he shall know, and the highest perception of happiness, in doing so; is proof, that he was made to be benevolent and good.

The great Roman orator, Marcus Tullius Cicero, than whom a wiser or a better man never existed, in his tract *De Oratore*, instructs us in his conviction, that it was the power of suasion, which first reclaimed the human animal from his original state of barbarity and wildness, to the comforts of civilization and society: and a cotemporary poet has adorned the sentiment in that most familiar diction of the school:—

Ingenuas didicisse fideliter artes
Emollit mores nec sinit esse feros.—

These polished arts have humanized mankind,
Softened the fierce, and tamed the savage mind.

That the power of suasion should seem to be less effectual to carry on the work of progressive improvement, than it was to form the basis and constitute the foundation from which all improvement took its rise, is a phenomenon which is much more easy to be truly accounted for, than it is to reconcile men to the true account of it.

But this I think is certain, that we should never have taken up the gloomy and discouraging idea of the weakness and inefficiency of the powers of moral suasion, and how little mere argument could do, if mere argument had even been allowed to do all that it could; for powerless and impotent as it is often represented to be, there is nothing on earth besides, which those who decry it most, are so much afraid of.

Even religious and superstitious impressions, the very strongest

that ever were or could be opposed to virtue, (and all such impressions are opposed to virtue!) are yet in time counterworked and overthrown by the power of argument. 'Tis in the coming-forth of the resistless power of genuine eloquence, that vice, even in the breast of civic magistracy, feels itself unarmed and paralyzed; and quailing with guilty cowardice, exclaims—" *Let there be force enough, Mr. Cope, see that you have sufficient force.*"*

Systems whose prevalence has held the world in vice and ignorance for ages—systems fortified by the strongest prejudices and barricaded up to heaven by power and wealth, are yet to be undermined by the powers of suasion; and their most redoubted champions in all the clangor of their vaunting, shudder at the possible effect of a single paragraph in a pamphlet, and faint at the impending terror of a sarcastic sentence.

Philip of Macedon was more afraid of the eloquence of Demosthenes than of ten thousand Grecian swords. The warrior could but inflict on him a glorious death; the orator could tarnish all the laurels he had won, trample his honour itself in the dust and throw him over to the scorn of all posterity.

And thus full oft hath the sanctified intolerance of thousands, alarmed and terrified for the safety of their common superstition, arrayed itself against the life of a single philosopher, who alone unaided and unarmed hath power to utter those *πτεροειδῆ ῥήματα* or *words having wings*, upon which the irresistible charm of conviction, flies over the high embattled turrets of power and pride to carry freedom and virtue to mankind.

Thus as great, as it is unintended, is the compliment which superstition pays to the powers of suasion. What suasion can do, may be accurately estimated by the scale of what those who dishonour it most, and like it least, admit that it can do.

What means it then? What homage does it not involve? What adulation does it not imply? involuntary, ill-graced, and ungracious as it is,—that, whenever any means of more liberal instruction hath been instituted to widen the range of mental power, to enlarge the noble capacities of the heart, to make men wiser and better than they were—superstition trembles through every vein, and then to whose selfish and wicked policy it will always seem well enough when it is well enough with themselves, become the implacable enemies and persecutors, (as it hath been in all ages) of those who were entitled to be considered as the benefactors of mankind.

Have such at any time in the world's history appeared—the world's hostility hath recognized at once their merited honour, and the dear price at which that honour must be purchased.

The moment an advocate for truth and reason, hath ventured

* These were the words of A BRQWX Mare, on committing an Orator to Giltspur Street Compter.

into prominency, and the powers of moral suasion are but about to buckle into action, the affrighted imagination invests the approaching enemy with a supernatural potency; he is conceived to be a *devil*, to listen to him is to go into the way of temptation, —to listen to him with candour is infallibly to become his victim. All sophistry and misrepresentation, as every thing he can say, is presumed to be; yet, 'tis always presumed at the same time, that he may say enough to do a world of mischief. Yet it will disturb the sacred prejudices of the old, it will prevail over the unguarded faith of the young—the power of fascination dances along his sentences, and magic points his periods.

Nor is the power of moral suasion less over individuals, than over whole bodies and communities of men.

We are accustomed indeed to hear of the force of temptation, and which is much worse, we have too often palmed the immoral and vicious conceit upon our own minds—of supposing that there existed some power that could tempt us, or some fatality that makes it necessary to yield to temptation. Declamation has wasted itself in tragical descriptions of the powers of passion, like a torrent sweeping away all the mounds and banks of virtue, and bearing its unresisting victims on its tide, into gulphs of misery and ruin.

But were the powers of moral suasion even in such a case, ever fairly pitted to the trial of what they could do? Has the recollection of any contravening reason, such as a friend might suggest, yea as a child might urge it, been present to the mind? No!—The victim of inordinate passion, has no friend, and only becomes a victim, because he has no friends. The very desperation to which he surrenders himself, speaks the language of the most eloquent appeal to our compassion. He can only rush on his iniquity, as he becomes unsocial, shuts his eyes from love, and his ears from suasion. He goes to the perpetration of crime, in the dark hour of his o'erclouded mind, he feels himself obliged to shut out the possibility of being conversed with, and a deaf and dumb ill-nature stands in his countenance, like the mutes at the dead man's door, to let every body know the gods have done their worst on him.

But comes it for all this, within the possibility of a proof, that the powers of moral suasion when fairly brought into action, are capable of failure, and that a rational man can possibly withstand a reason?—I trow not!

To judge correctly of the powers of suasion, we have only by a moment's abstraction to sit before the picture of our own minds, and inquire whether there be any feature there so harshly moulded, and so foreign from all likeness to the family of nature, as to be capable of resisting the impressions which fair arguments and just and benevolent suggestions ought to make upon us.

We can never ascertain when we discourse or remonstrate

with others, to what extent our powers of suasion are brought into operation ; we may imagine, that we have intended to give the best advice, and our advice may seem to have been conveyed in the best way. We wonder perhaps at the obduracy of understanding, that resists the evidence of truths—so palpable to us, and a very few defeats in the attempt, are sufficient to discourage us from further care to advise or counsel those, who seem to listen to us with uneasiness, or to turn from our suggestions with indifference.

But that very uneasiness or indifference on the part of the hearer, is ascribable perhaps mainly to the speaker himself, and constitutes a proof, not of the weakness and impotence, but of the independent strength and effective power of suasion ; not that mere suasion only can do so little, but that suasion alone can do every thing. But it must be alone—no assumed airs of superiority must render it offensive, no accompanying designs of selfishness or vanity in the suader must render his suasion suspicious. And then, indeed,

What elocution flows
Soft as the fleeces of descending shows ;
The modest accents fall with easy art,
Melting they fall, and melting reach the heart.

But the best way to the heart, is through the understanding ; and men's understandings are not to be taken by storm. We may have been rich in our own intellectual resources, and our eloquence may set on float a whole argosy of reasonings—while one unlucky current blowing across the channel of communication, may scatter all its treasures to the winds.

The advice we gave may never have arrived at all into the haven of its destination ; and we can have no right to say that the powers of suasion have failed, where we can have no proof that they had been tried. The most obstinate and inflexible characters have only been made such, because they have never met with advice without arrogance, and counsel without pride.

The mind of the orator and of his hearers may never have reciprocated, and his very powers themselves may have served to shut the door against the impressions that he wished to produce. If he hath brought forth those powers, with an unfair and excessive indulgence of the pride which the consciousness of possessing them cannot but inspire ; if he have reasoned with us only for so poor and unworthy an end as to display his powers of reasoning ;—is it to be wondered, is it to be regretted, that his suasions should be ineffectual ; and that eloquence itself in so bad an use of it should become but as the *ignis fatuus* which attracts only to mislead, and shines but does not cheer us.

If men preach for money, let those who like their preaching, pay them for it, and nothing can be more just. If they do it for their own renown, let us give them the applause they seek. If they publish books, or adopt any other means of suasion, merely

to show us how clever they are, let us fully gratify their vanity, and think them very clever.

The whole sum in this moral arithmetic then will be right, it is nought and carry nought; but never let us bring a charge against the legitimate power of suasion, nor take up a conclusion that men cannot be reasoned into virtue and persuaded to their own moral improvement, when upon looking into the account you shall find, that nobody had ever dreamed of such a thing. Where the improvement of mankind was never intended, 'tis all fair that there should be no improvement. *Nothing for nothing*, is but thrifty commerce in morals, as well as in the market.

Every day's experience has shown, what suasion can do in the cause of vice, and of superstition, which is the worst of all vices. The most painful sacrifices are cheerfully made, and the most cruel sufferings willingly endured, where the mind has only followed the phantom of imaginary duty. Nothing is so common as our apprehension of the sure influence of bad company, and the inevitable facility with which men lend themselves to the suggestions of evil advisers.

And shall we think that it is only against good and virtuous impressions, that man is capable of arming himself with an unconquerable insensibility, and that he will only *then* be hard to be persuaded, when suasion shall seek to do him good; that he will be the enemy of his own happiness, when he shall be shown in what his happiness consists; that he will be hostile to his adviser, when he shall see that his adviser, is his friend?

Ah, no! the eventual triumph, of the powers of rational suasion over all powers of irrational opposition, like the victory of mind over matter, is guaranteed, by the immutable fiat of omnipotence. 'Tis but the morning of the world during which the mists of vice and error darken the neighbouring landscape; already, the God of Day, gilds the tops of the mountains, and pledges life and happiness to man. The powers of moral suasion are the means, the reign of universal benevolence is the end. Those means shall continue to be *here* applied, and if they fail, from any other causes than such as for which alone ourselves shall be to blame, it will be the first time they ever so failed.

Written communications may be easily withstood. That which is only to be read, will be endured only as it pleases; and despised if it offends. But the powerful remonstrance of *oral* suasion is above all reach of contempt; to be despised by none, to be resisted by none, mighty above the mightiest of the earth, and terrible to the guilty. It is only from want and defect of this art, because it has not been duly cultivated in early youth; or because its mighty luxuriance has been checked and emasculated by mistaken calculations of policy and caution, which have cut off the communication between the heart and the tongue, and thereby given man a stammering and feeble utterance; that corrup-

tion triumphs, and measures which every body sees to be wrong, and every body feels to be wrong, are carried with acquiescence even in the teeth of insulted millions.

Conceive how it would have been, had there been but ten among those millions, who between their teeth had had a *tongue*. With what grace suppose you would the privileged beggar bear off his guilty prize from an oppressed and starving people, had there been those among them, who could have spoken as the famed orators of Greece and Rome would have spoken, given full tide to the feelings of outraged virtue, and launched forth the *Mene tekel upharsin*, at whose sound the joints of his loins would have been unloosened, and his knees would have smote one another.

I rate the powers of suasion as better worth our pains to attain, and more enriching us in the attainment, than any accomplishment whatever, because they virtually command the end of all accomplishment, and lead to the perfection of all excellence. And I suspect the secret of coming by it to consist in the resolute and determined cultivation of a temper and disposition of meekness, good nature, modesty, and truth. I never heard of any argument that could be brought against them, nor of any degree of obstinacy that could withstand them. And if such good dispositions should not be sufficient to enable us to persuade men's understandings, they will at least supply us with the most probable means of influencing their hearts, and with a sure and never-failing source of happiness and pleasure to our own.

Except indeed in the possible occurrence of one terrible exception! an occurrence which should it happen, will bring back again the reign of barbarous ignorance, and popish inquisition; when eloquence will have to ask its leave of priestcraft, to measure out its cadences and phrases by the allowance of gracious and condescending fanaticism: when learning and talent must doff the bonnet to the very scum of the streets, and say, "*Good master scavengers, indeed I never meant to bring your religion into contempt. Illustrious tapsters of the Dog and Duck, God forbid that I should say any thing to undermine your morals!—your morals!—your morals!*"*

We are, however, but ill judges of what the powers of an unfettered and honest eloquence could do, when engaged in the cause of virtue and of truth, because, we have had no experience. We have never seen eloquence unfettered. We have never given an orator leave to be honest; and shall we expect any of those mighty *goings forth of the soul*, which once had power to shake oppressors from their thrones, and which actually created all there ever hath been of virtue in society, from the mere machines of declamation, set up like clappers in a cherry-tree, to

* No setting of type can do justice to the delivery of this sentence—it should be seen as well as heard—*A la Kean!*

reiterate the same eternal sound till the very birds 'twas meant to frighten, grow bold, and scoff at it.

The poets Virgil, Juvenal and Homer, the highest authorities which can possibly be quoted, have left us the most magnificent descriptions of the powers of oratory. Their poems are never so magnificent as when they describe those powers. They must therefore have witnessed exertions of them, to which we are strangers.

Not Jupiter himself from high Olympus' cloud-capt top, possessed so great a power to thunder terror o'er the guilty mind, as the orator in the assemblies of the people. He spoke, and attention hung upon his lips, he reasoned, and conviction closed his periods.

Tyrants no more their savage nature kept,
And foes to virtue, wonder'd how they wept.

Why is it then, that the once famed eloquence of Athens and of Rome exists no more? Why is it that we have no orators now, and that the very faculty which adorns our nature most, should be least cultivated amongst us? Why, but that superstition foresaw from the exercise of that faculty her inevitable doom, and that the gods themselves would not be safe in vice, when virtue should be old enough to speak. So she thrust her dirt and garbage into the mouths of her orators, pinioned their foreheads to their knees, and only gave them leave to tell for ever the same eternal story, the balderdash of the nursery, which every body knows every thing about, and nobody

Ah! I see it ends with *nobody*. There is no more in the book. There's only a picture of the great house in Giltspur-street, and that you know, says nothing; but I wonder how it would have ended, if it hadn't been for*

My young friends let me for all this, succeed in making you still in love with this noble art, the best gift of nature, the distinguishing prerogative of man; the power, the right of speaking as a man, which we will still have, illimitably as infinite space, and boundless as the mighty deep, neither to be asked for from their favour, nor to be withheld by their power, or perish in the struggle.

The power of eloquence, is the power of God himself, if it be much suppressed, the very violence attempted to be put on it shall work it to a vent, that shall blow up the mine on which the priests are treading, and bring down their Olympus.

Let the world but hear, as the world ought to hear, and there will not be a bad man left in society.

But of that glorious consummation, the pledge and promise is, that passionate love of truth, that ardent sincerity, and that never

* Here the orator was seized with a sudden shortness of sight and held up his book, to show that he was sticking to his text.—Again *ad* KEAN.

to be disgusted, never to be wearied love of your fellow men, however perverse, however bigotted, however unjust and cruel they may be, which is all the moral poison that I have ever laboured to instil into your minds, drink deep of it my friends. You can't love the truth without speaking it, you can't speak it, without becoming eloquent. You can't be eloquent with truth for your argument, and an ardent and unconquerable charity to all men for your motive, but you must eventually succeed—you must eventually be happy, or what is better still, you will deserve to be so!

DELENDA EST CARTHAGO!

AN ODE
TO THE MEMORY OF PERCY BYSSHE SHELLEY.
BY D. M.

I.

Oh! thou, among poets the first,
by proud Britannia nurst,
who of *Atheist* could dare
the heroic name to bear;
what mortal ever can hope to inherit
thy bright talent and lofty spirit;
tho' at Hippocrêné's brink
inspiration he should drink,
like thee, o'er sober Reason's head,
Fancy's myrtle wreaths to spread?

II.

Alas! no poet's voice is heard;
Freedom's lyre forgets its tones;
the terror-born silence is not stirred
by aught, save unpoetic moans.
Thy mantle must have found a grave
beneath the Ocean's wave,
or must have vanished on the funeral pile;
else, who that proud relic had not assumed,
and, 'tho' Calumny might revile,
thy glorious task had thus resumed
of teaching men, from Priestcraft to regain
Nature's kind laws, and Truth's delightful reign.

III.

But ah! since he has ceased to appear,
who alone could have relieved
all human hearts from superstitious fear,
since of Shelley we are bereaved,
unless each thought as Lightning flashed,
unless each word as Thunder crashed,
nor light, nor sound, would be perceived
by those who are more than brutalized.
vainly of hope they are apprized:
the slaves neglect a mere prosaic voice,
and in their galling chains deliriously rejoice.

IV.

Born to a wealthy heritage,
 and noble in thy parentage,
 beyond the vulgar sight
 of mean aristocratic pride
 thy mighty genius took its flight ;
 and (spite of Custom's all-o'erpowering tide,
 Religion's persecuting roar,
 and selfish Kindred's torturing wrath,)
 could, in an unattempted path,
 above a thousand obstacles with Independence soar.

V.

In Orthodoxy's strongest hold,
 Shelley, unseconded yet bold,
 Atheism's standard planted ;
 and, by expulsion nothing daunted,
 first of Britannia's poets, dared to show
 the hideous insanity
 of blood-fed Christianity.
 Cautious Priestcraft's utmost care
 shall ne'er repair
 the incomparable blow,
 by thy "Philosophical Poem" given
 to Bigotry's god hell and heaven.

VI.

Thine eloquence might have wrested
 the deadly flesh of animals
 from European cannibals.
 Thy verse might have arrested
 the fury-harnessed car
 of hell-creating War.
 Oh lord of impassioned poetry,
 had'st thou thy power more unfurl'd,
 from the hydra-headed woes
 which Selfishness bestows,
 we might, already perhaps, be free.
 A torrent, from Parnassus hurl'd,
 with Indignation's honest rage
 had cleansed the Augéan world,
 where Avarice, from age to age,
 has rotted to corruption's blackest stage.

VII.

The whole of human life
 is one vast scene of strife,
 where little care we do but moan ;
 we enter it with crying,
 we pass thro' it with sighing,
 and quit it with a groan !
 Ah who, unless the torch of Love
 bestowed a cheering ray,
 would deign thro' such a life to move,
 plodding his weary way ?
 Who would not rather, by a single blow,
 escape, for ever, from every woe ?

VIII.

To bask secure in Beauty's ray,
is worthy all, the judgment-day
can promise to Christianity.

For his lovely friend
the Atheist preserves a heart entire;
nor will permit sweet Cupid's fire
with the savage zeal to blend
ascribed to Yéhouh's vast inanity.
What perfect love for womankind
in canting fools can dwell?
their hearts are bound, as by a spell,
to some impossible, supernatural, deity;
their eyes are blind,
save to their deceivers' nod;—
Affection shall the Sage's goddess be,
and Honour be his god.

IX.

Love, by thee
from bondage free,
shall, in a thousand poets' honest lays
sing thy everlasting praise;
and, in every genial hour,
shall both Strength and Loveliness,
equal in fortune knowledge and power,
with secret gratitude thy memory bless:
for, after Godwin and the Nair,
Shelley first of men disclosed
the matrimonial snare,
in which Priestcraft had enclosed
the free-born Spirit who joins each youthful pair.

X.

Has Sculpture never told,
in what mien and attitude
our generous liberator stood?
Was not the limner's art so bold,
as on the canvass to ensure
Shelley's passing portraiture?
Paint the eyes of placid fire,
feeling,—kindling,—quick desire.
Paint each feature nobly fair,
and gentle curls of auburn hair
where the Graces love to linger.
Above the heroic face,
a broad and towering forehead place
curved by Ideality's finger.
O'er the whole god-like visage throw
Humanity's sweet smile and sympathetic glow.

XI.

When, urged with panic fears,
and with distress but ill within us pent,
we think upon the years
in useless labour and in sorrow spent;

when e'en the bravest seem afraid,
 when enemies calumniate, and friends upbraid ;
 can we not recollect that Shelley bore
 as much of grief or even more ?
 What, tho' the clouds around us lower ?
 Thy fancied presence shall restore
 the soul's not-yet-extinguished power.
 None shall, in base despairing mood,
 o'er misfortune vainly brood,
 if their hearts the thought of thee
 enraptures, lovely as the memory
 of a day spent in doing good.

XII.

Thou art not really dead,
 nor ever shalt thou die.
 In eternal oblivion bigots lie ;
 but the champion of Liberty,
 who has not deigned to dread
 an open war with Prejudice,
 shall combat, in his works, until the death of Vice ;
 and then shall stand in Memory's fane enshrin'd :
 The Conqueror who has free'd the Mind.

XIII.

Oh happy they, who are alive
 When Justice, long retarded, shall arrive,
 and Falsehood's priest-created reign shall end !
 Shelley then shall be regretted
 by millions, to him for Reason indebted.
 From unwilling Rome,
 the ashes of humanity's great friend,
 in a cypress bark, shall come
 to their no-longer-ungrateful home ;
 and, on a marble pillar placed on high,
 Britannia shall exalt them to the sky.

XIV.

Oh days of joy, beat quick your wings,
 in rapid flight approach !
 Ye shall avenge the sufferings
 of him who so unjustly bore reproach.
 Shelley's name, with that of Byron
 and of Owen and Carlile,
 then shall form a bright quarternion
 guardians of our fortunate isle.

 TO THE REVEREND ROBERT TAYLOR.

WORTHY SIR,—A few readers of "The Lion" of this town,
 have again the pleasure of transmitting to you the sum of £2. 4s.
 4d. wishing at the same time it had been more. They have
 viewed your *unjust* imprisonment with abhorrence and indigna-

tion; being thoroughly convinced, that the principle of persecution is a bloody one; and that, notwithstanding the present great outcry raised by the *bigotted* Brunswickers against the equally bigotted Catholics, it is precisely the same spirit under another equally hypocritical cloak. Let us not deceive ourselves, or be deceived by others. The same men, who, (calling themselves Protestant Dissenters) could inhumanly drag you from your home and friends, and immure you in a dungeon, for mere opinion, would, were they not restrained by the progress of knowledge and liberality, have recourse to the *thumb-screw* and *gag*, and at last consign you to the flames, and behold your agonies with complacency and delight. "Ah! (says the canting wheedling Methodist and the *furiously* Calvinist,) but that is not *true* religion." This answer is a mere quibble—look at the bitter hatred and malignity which has existed between the two sects ever since the days of Wesley and Toplady. These sects would at one time have cut each others throats, but for the restraints the laws imposed. It is this accursed *religious* principle which at one period or other has deluged every part of Europe with blood. No matter under what form, whether Popish or Protestant, or however modified and mild, whatever tends to maintain opinions or dogmas by *force*, by corporeal pains or inflictions, is *persecution*, originating in the same atrocious and detestable feeling of the heart!

Persecutors, in all ages, have disguised their diabolical object under specious professions—formerly, under the Catholics, it was for the *glory of God*; now, under Protestants, and Protestant Dissenters, it is for the interests of *morality* and *religion*. The principle is still the same, and still continues, and we are persuaded that nothing but *free discussion*, on *all* subjects, will ever be able to subdue or eradicate the horrid principle!

We could have wished you to have continued in prison a little longer, as we were on the point of petitioning the Honourable House for your discharge without bail; and we had hoped that our example would have been followed by similar petitions from every large town in the kingdom. We trust, however, that you will not relax in your efforts to assist to establish the grand desideratum—Free Discussion.

That you may enjoy health and strength to combat the hideous monsters *ignorance* and *superstition*, is the sincere wish of your friends here, and must be that of all virtuous men.

I remain, on behalf of the subscribers,

an ardent advocate for Free discussion,

Stockport, March 10, 1829.

W. FAIRBROTHER.

P.S. It is the wish of the subscribers, that the signatures and sums in the subscription, with this letter be printed in the "*Lion*," after correcting and expunging what is objectionable.

TO MR. W. FAIRBROTHER AND FRIENDS, AT STOCKPORT.

SIR, AND GENTLEMEN,—I have received this day, and acknowledge with gratitude, the further subscription here announced; the propriety of my Exodus from the house of bondage, when and as brought about, though not “with a stretched out arm and with fury poured forth,” is unequivocal, and will never be held in question by any rational man, a moment after his acquaintance with the circumstances of the case, by which alone the propriety and rationality of all decisions is to be determined. The vigour, promptitude, and effect of my future operations, must in like manner depend on the fidelity of others, as well as my own; and I am most happy in being able to assure you that I apprehend no failure.

Your much obliged,

17, Carey Street, Lincoln's Inn.
March 11th, 1829.

ROBERT TAYLOR.

	s.	d.		s.	d.
Physicotheologist.....	5	0	Henry Martin.....	0	3
Amicus.....	5	0	Thos. Smith, an avowed enemy		
Thos. Smith.....	2	6	to all Priests.....	0	3
W. S.....	5	0	John Albiston.....	0	6
Geo. Cooper.....	1	0	Robert Savage Marple.....	0	6
Charles Oakes.....	1	0	James Boyle, a weaver, can pro-		
James Jackson.....	0	6	duce cloth visible to any man		
Wm. Garner.....	1	6	that can see. Query—Can the		
Anold Methodist, 14 years stand-			clergy of England, Ireland, or		
ing.....	1	6	Scotland, produce one single		
B. F. an enemy to Priestcraft...	1	0	soul that they have saved? if		
A Friend.....	0	4	not they are a useless tribe..	0	6
Henry Wright.....	1	0	George Henshaw.....	1	0
Samuel Warburton.....	1	0	James Taylor.....	1	0
Thos. Perkin.....	1	0	No Theologist.....	1	0
Aaron's shins.....	0	6	Universal Atoms.....	1	0
A Female who would have given			Once a Christian, but now a		
his Reverence 5s. if he had			Materialist.....	1	6
been incarcerated.....	1	0	A rotten Scotch Christian who		
Thos. Hazlehurst.....	1	0	expects to be cured by the		
S. H. a Friend.....	1	0	Materials of Nature.....	1	0
A Friend.....	1	0	A Dentist.....	1	0
Moses in the Bush.....	2	0	A Friend.....	1	0

SUPERNATURALS EXAMINED.

If God, by length of duration, becomes better or wiser himself, then he does wisely to make his works alterable as his will is; and if his will is alterable, he does so; this is as a wise man, who is growing in wisdom does; but if the same state of perfection be always in God, he does always best; and has one end and design in every different age and duration; and always pursues that one, and the same best means. If God ever determined for

moral ends and reasons to interpose, if needful, by a different method, than that of his standard laws: it must be either because he could not foresee the consequences, which is like blundering in the dark; or he foresaw it would be needful; or he foreknew and determined his own works should not answer his own ends, without his mending work, which is worst of all. That God, either with or without design, let men alone to go on in their old way, 'till they were ruined, and could not recover themselves, nor he them, without extraordinary interposition of supernatural power, is a supposition injurious to the attributes of the Deity. If God designed, at certain periods of duration, to mend his ordinary, by an extraordinary work, to procure from man extraordinary faith and dependence on him; it proves indeed they depend on absolute will, not on absolute wisdom; that by his common laws he suffered man to become totally bad, that he might get honour by mending him, if possible, in an uncommon manner.

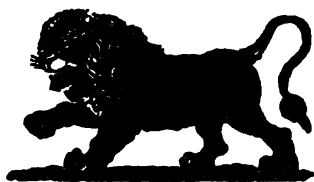
SUBSCRIPTIONS FOR THE REV. ROBERT TAYLOR.

John Watts	-	-	-	-	-	10s. 0d.
An Old Areopagite	-	-	-	-	-	2s. 6d.

ALL persons holding unremitted subscriptions for this gentleman are requested to forward them to London before the end of the present month. The thanks of Mr. Taylor and his friends in London are returned to his friends in the country, for the handsome and efficient manner in which he has been supported during his imprisonment. For the future, we call their attention to the Infidel Rent.

SUBSCRIPTIONS FROM BATH.

	s. d.		s. d.
Mr. Hall	2 6	O.	1 0
L. Saunders	2 6	J. Sims	1 0
W. S.	2 6	T. V.	1 0
S.	2 6	G. M.	1 0
Mr. Jeffrey	2 6	J.	1 0
Q. in the corner	2 6	N.	1 0
R. M.	2 0	J. P.	1 0
Mr. Chater	0 6	Jacob	0 6
P.	1 0		



The Lion.

No. 12. VOL. 3.] LONDON, Friday, March 20, 1829. [PRICE 6d.

ANATOMICAL DISSECTION OF THE HUMAN BODY.

As there is a bill before the Parliament, to legalize the dissection of dead bodies, and to give the countenance of the legislature to a practice which custom and moral necessity have long made legal, and as that bill is assailed by some silly and mischievous persons, I cannot take a better than the present time, to state my view of the case.

The advocates for dissection are the whole body of surgeons, who must be supposed best to know its value to themselves and to the community at large, and who, from the offensive nature of the employment, if not immediately profitable, if not socially necessary, if not conducive to their surgical skill, and beneficial to their general medical acquirements, have not another inducement to pursue it. If the same amount of knowledge of the human body could be acquired in the library by books and prints, who can account for the taste, and that universal taste, which induces polished men, to neglect that library for the human shambles?—No depravation of character or of appetite can be made accountable for the passion that would prefer to lave the body in a common sewer or a cesspool, to a clean water bath; and by the same mode of comparison, to prefer a dissecting table to a clean book of letter-press and prints. Beyond the surgeons, I have never met man or woman who could think for themselves and speak their own thoughts, but who have admitted the utility and the necessity that surgeons should be practised in the dissection of the human body, and that to be well prepared to assist and to preserve life to the living, that practice should be acquired from the dead. No profit can be made of dissection by the surgeon otherwise than in professional accomplishment; so that, no im-

mediate motive to the practice can be found. Such necessary means of gaining knowledge deserves more of our pity and sympathy, than of our blame. And there is much more of brutality and insensibility in condemning, than in following the practice.

The opponents of the practice of dissection are but few, and first among them, that man who is naturally mischievous, naturally a wrong-head—William Cobbett. A Dr. Horsley, a physician of Newcastle-upon-Tyne, has published a letter against the practice; and the sublime political philosophy of the *Morning Herald*, which, in politics, is an occasional excrescence, shooting forth from Cobbett's political wen-head, and, with its hot-bed, perhaps, instinctively shudders at dissection from its conscious need of the operator's knife, makes up the glorious trio, the inglorious and ignoble, physico-medical trinity in unity. No other opposition to dissection has come under my eye, and the circumstance, that the House of Commons furnished no parallel judgment to that of this trio, is so far creditable to its sagacity on this head.

The most influential objection to the practice of dissection, is, that it is an indecent mode of disposing of the body after death, and that the idea of exposure is offensive to the individual while living, and to the friends when the individual is dead. This idea of indecency and offensiveness, is founded entirely upon the customs of society, and has no abstract proprieties. Other customs gradually introducing themselves will remove this idea of indecency and offensiveness without the least injury, and with some advantage to the morals of society. I deem the mode of burial either by land or by water to be more indecent and offensive, and that the idea of being a prey to insects and offensive animals is much more indecent and offensive, than the idea of exposure to the dissecting knife. If the highest principle of decency and in-offensiveness, be desirable, in the disposition of the dead body, the funeral pile exceeds all others for cleanliness and quick dispatch in chemical dispersion. After the funeral pile has performed its part, there can remain no lingering idea among the friends or relatives, as to gradual and offensive decomposition. But the idea that the body when dead can be rendered beneficial to the interests of the living, is that sort of stimulant to the propriety of dissection even of self-dissection, to which every philanthropist will yield his prejudices.

But though I go so far in favour of the utility of dissection, I am not prepared, looking at the present state of society, to justify self-bequest, or that a family-man shall bequeath his body to the surgeons. The individual has no right of disposal in his body when dead that shall be offensive to those of his family who may survive him. I hereby give my family leave to send my body to the surgeons; but I do not enjoin it as a request, lest they may want the courage to do it to their own satisfaction. I

can look at the circumstance unmoved, could give up wife or child, and feel it a virtue; but I do not feel myself at liberty to bequeath to them a painful duty. I have a lodger in my house, a single gentleman, who has bequeathed his body to the surgeons, and if he die with me, I shall scrupulously comply with his bequest. My views as to self are limited to life. I think not of death, nor of after death, nor of the dead body. To live, and, living, to be greatly useful, is my mind's business. I will try to make the condition of man the better for having lived as one; and, having done this, I bequeath my example to my children and to posterity, and presume not to legislate for them.

Mr. Cobbett asserts that the modern surgeons are a set of idle fellows, and not so industrious and skilful as the surgeons of old. It is a disease in this gentleman to think well of past times, and to see retrogression and not improvement in society. His reflections and comparisons are so very superficial, that the period to him when the mountebanks were the apothecaries, the barbers the surgeons, and the travelling quacks, the physicians of the day, when the therapeutical gipsies, or the wanderers from Egypt, cured diseases, inculcated superstition, and told fortunes astrologically, was a period of industry and skill, compared with the extraordinary and painful diligence with which our modern surgeons gain their art by dissection, by hospital service, and from attending to truly eminent lecturers. I have had some acquaintance among the surgeons of London, and more particularly among the pupils, and I have wondered at their most assiduous industry, and the real drudgery, that they now perform to gain a fair footing in the profession. When Mr. Cline cut the wen from Mr. Cobbett's head, I should like to know if Mr. Cobbett sent for Mr. Cline on account of his book-knowledge or of his real practice as an operating surgeon.

With regard to the burial of dead bodies in churches and church-yards, for the continuance of which Mr. Cobbett contends, it is a most revolting practice, when fully and fairly contemplated. To leave the dead body to decompose under the most slow process that can be devised, and to do this among the living, so that they may inhale all the effluvia of that decomposition, to bury hundreds and thousands in a crowded city as is done in London, to stow dead bodies away in vaults, as other stores are stowed away to wait for consumption, to be every day disturbing graves, in which are half decomposed bodies, and to sodden the earth of a particular spot with an excess of bodies, is a practice so very indecent, so unhealthy, so offensive, so very revolting to a clear perception and to due reflection, that one wonders how the foul abuse is tolerated by either people or legislature. Offensive as is the appearance of a dissecting-room, it is not more offensive than the churches and church-yards of populous towns and cities. Upon the score of decency, c

cleanliness, and of pleasant idea, I had rather be sent, or send one of my family, to a dissecting-room than to a church or to a church-yard.

It is required of a surgical operator, that he should decide promptly and operate quickly, and this is not a qualification to be gained by book reading. Had we no other than book-reading surgeons, the patients of our hospitals and others who have the misfortune to need a surgeon would be tortured with hesitation, delay, timidity, doubt as to success, slowness of operation, and unsettled judgment on the part of the operator. In all cases, it is practice that gives the operator expedition. Surgery is an art beyond all others that requires practice to get expedition; and that practice is not found in book-reading. The human body is the book for the surgeon; he should be constantly reading it, turning over its leaves, comparing part with part, and parts with the whole: and this cannot be done on the living as on the dead body. The curious structure of the body is not to be learnt from a book. It must be seen, to be understood. Could a mariner learn to manage the sails and rigging of his vessel by a book and no practice? Could a tailor even fit the human body with clothes by a book and no practice? Could the butcher divide his joints by book description? Or is the art of carving at table to be learnt from a book? In these minor matters, we know that practice is essential to accomplishment. Of how much more importance then is it to our satisfaction, that the surgeon, whose assistance we may all want, should have the most ample practice? Every moment that the surgeon spends in dissection may be counted as a pang saved to some human being. All dead animals are to me an offensive sight, and the dead human being in particular; but I had rather look on at the dissection of the being who had been most dear to me through life, than impair my health or suffer one extra twinge of gout or rheumatism. Nature proclaims that life is the great all in all to the animal, and any other idea is sickly and diseased.

I should suppose Mr. Cobbett to be that superficial kind of character, that has a general idea of the joints of the human body, as he has of any other animal; but that the ramification and action of muscles, nerves, veins, arteries, tendons and the almost infinite number of capillary tubes, with which the body abounds, and of which, in addition to its bone, it is made up, has never entered his cranium for contemplation. The surgeon must know all these, and he cannot know them sufficiently from delineations on books. He has disadvantages enough to labour under, in seeking to transfer his knowledge from the dead to the living body, and if you confine him to books, his operations will be all venture and guess, and that without the necessary degree of expertness and caution. I am a book-reading surgeon; but I should tremble at the idea of amputating Mr. Cobbett's little

finger, though I think he deserves a little surgical punishment for his folly, mischief and impudence, in dictating to them, on the basis of his prejudices, as to the sufficiency of their science.

The character of the attack which Mr. Cobbett, the Newcastle Doctor, and the Morning Herald, have made upon dissection, is that invariable character of bigotry which assails all changes. It is the nature of some minds to be self-sufficient and satisfied with things as they are, or to be lamenting changes as for the worst; to see every by-gone thing to be greater than any present thing; and to deprecate what others can see to be improvement. It is a misfortune for the cause of reform, that Mr. Cobbett should have been accidentally connected with it. Peter Porcupine was his genuine and natural character; out of that character, he has been out of his element; and has, without advancing the cause of reform one single step, been really a detriment. For any thing that Mr. Cobbett has done, how stands the cause of reform, better than it stood when he was Peter Porcupine? It is in the character of Peter Porcupine, that he assails the surgical profession; and it may be safely predicted of him that he will change, and that he will live to commend as much as he has discommended the practice of dissection. He does not acquire political or philosophical knowledge as others do: into him it must be beaten. In some cases, for his improvement, he wants the same sort of hammering and badgering, as, when he knows, he bestows upon others who do not know; or, when ignorant, he bestows upon those who know more than himself; or, when malicious, he heedlessly revenges himself. I have watched his trickery with no small degree of amusement for some months past, since, finding Daniel O'Connell set above him, beyond measure, in popularity, he has sought to renew a personal acquaintance with him. Now he cajoles, now he abuses, now he cries up Daniel O'Connell as a great and influential man, now he rates him as an outcast; the whole of which means, that "I, William Cobbett, would make Daniel O'Connell think my temper worth conciliating, my talent worth his notice, and my support his need." Nothing is more clear as an effect, than that William Cobbett miscalculates at all points, that he is more or less wrong at all points, and that as a writer, he is guided by no sense of justice or general utility; and that though he wields a powerful pen on some particular points to which his attention is occasionally turned, he so misdoes, overdoes, or does and undoes, as to render himself universally despicable.

Of Dr. Horsley, the public, beyond Newcastle, knows nothing; but one might almost swear that he is a methodist, or some pretendedly pious man. He estimates surgery, at the rate at which I estimate pharmacy: that it may be gained from books and generally made up from quackery and impudent pretension. I totally dissent from him, and know no art more artful, than that

of the skilful surgeon ; no machinery so complicated as that on which he has to work ; no mechanism so curiously regulated, as that of which he should know all the parts and all the movements ; no system that so much requires the touch of an experienced and master hand as that of the human body. Let a mere book-reader attempt an operation in lithotomy, and I doubt whether he would not bungle more at it, than has lately been reported of Mr. Bransby Cooper. Let a mere book-reader attempt to extract a tooth, and see how much the patient will be obliged to him. To scour the common canal of the body, which is the chief of all pharmaceutical administrations, is a very different thing from the least of surgical operations. Who would trust an operation on the eye to a mere book-reading surgeon ? And how is the human eye to be explored without dissection ? And what is man, that he, more than any other animal, should shrink from, or not be subject to, dissection ? Will Mr. Cobbett, or Dr. Horsley, or the city or Shoe-lane writer of the *Morning Herald* give up an eye, an arm, or a leg for dissection, while living, to render unnecessary the mangling of the dead, and have that eye, that arm, or that leg removed by a mere book-reading surgeon ?

The *Morning Herald* is a paper so purely guiltless of talent or fixed principle, in its editorial department, that it is but a shadow to cope with, broad as is its sheet. It appears to frighten itself, now and then, with some old woman's story, and to make a squall about it. Had not Cobbett attacked dissection, perhaps, or it is probable, the *Herald* would not have dreamt of it. However, writing against the practice of dissection, ranks well with the present-day writers against the re-introduction of popery into this country : they cannot look forward, they cannot weigh changes : they compare every thing with the past, and either hope or fear the return of past days, without daring to calculate on any thing new.

With any mode of supplying subjects for the surgeons, save that of late discovered in Edinburgh, I do not quarrel ; but I can see that difficulties and obstacles to a sufficient and proper supply will exist, so long as there be such men as Mr. Cobbett to raise an outcry against it. I do not like any idea of supply that makes a distinction in society. I would not have the distinction thrown particularly on the poor, nor on the diseased, who die in hospitals, though such subjects as the latter, from the peculiarities of their cases, will be most desirable to the surgeon ; but I would have some rich and influential people set the example to the poor, and remove the dread that now arises from the distinction. Our Royal Family, for instance, are, in part dissected, as soon as dead, for the purpose of embalming. All the ancient embalming was so many dissections. Suppose, then, the king were first to leave his body to the surgeons, and make it fashionable to do so, the odium or degradation of the thing would in-

stantly vanish, and the surgeons would have work enough, if they dissected all that were presented. Distinction after death is ridiculous. For myself, I claim none, lest it be a distinction to prefer the surgeon's knife to the slow decomposition of the tomb or grave. I had rather have my virtues and heroism, if I leave any, talked over at the dissecting table, than wept over at the grave. I hate mourning. It should not exist. Let no one weep for me; but if I have done, at the time of death, ought that is respectful, let it be imitated and rejoiced over, but not mourned for. I ask this even from my children. Let there be festivity not fasting. In such deaths as those of Voltaire and Thomas Paine, there was cause for rejoicing, that such men had lived and not that such men had died. Death is certain and should not be mourned; but such men as Voltaire and Paine do not always live. Byron and Shelley, who died prematurely, promising to do, but not living to do what Voltaire and Paine had done, died leaving us cause to regret that they had not lived longer. But when the age is ripe, as with Voltaire and Paine, then the death like the life is glorious and should not introduce one gloomy idea. May we all die the death of the righteous. May the surgeons have as many of us as they want for the good of the living. And may we all learn to count death as nothing at the proper time, and that after death is nothing to the dying individual. RICHARD CARLILE.

SCHOOL OF FREE DISCUSSION.

We were again overflowed with scholars on Sunday evening last, and again, we triumphantly maintained the general know-nothing of deity, and its utter social uselessness as a question for consideration, in any other light, than to remove the nine-tenths of all the differences among mankind, which have arisen upon it. It is a glorious sight, in relation to the past, to see a hundred persons, twenty of whom were ladies, most philosophically listening to and participating in a discussion of the question, WHAT IS GOD. This is and must necessarily be the end of religion, when fully submitted to free discussion. It is a high state of mind that can canvass the merits of deity, as it would canvass the merits of a potatoe. There is no presumption in it. There is no arrogance; no wickedness, not even a question of impropriety, or delicacy in it. The potatoe must be a part of that of which deity is the whole; and to canvass a part can never be more well and wisely done, than to canvass the whole. We have no fear of God; we know not why we should fear God; we earnestly seek him; we cherish that which we do know; we regulate our actions by that which we do know: we make the most and the best of such faculties as we find in our possession; and it was well and truly observed, by Mr. Carlile on Sunday evening last, that upon the theory of intelligent God, revelation, future state of life, and a judgment day, he had nothing to fear, and could present as good

a claim to the approbation of such a God, as any other person.—He could truly say, he had done his duty; he had acted up to the full extent of his knowledge; he had sought wisdom diligently; and had studiously done the best for himself and for his neighbour. If that be not enough, heaven can be no proper place of dwelling for the good and honest man.

Our Devonshire opponent was brought to the admission, that the *physical* was necessarily the pre-existent cause of the moral power; an admission which is annihilative of intelligent first cause, and of all the theories ramified upon that assumption.—However, he promises a future removal of the difficulty into which he is thrown, by the admission.

As new points, in the course of the discussion, it was urged, that the want of a due attention to that which constituted physical power, and separated itself from the ever evanescent property of moral power, by its permanency and immutability of character, by its moral inimitableness, and by its unaccountableness in its production and productive powers, to ignorance alone, could be attributed the paltry and mischievous attempt to make a moral responsibility and a moral cause of that which was unknown, or which, as far as known, was most clearly a physical property.

And that traces of the earth's existence, through incalculable periods of time, were visible, unaccompanied with that animal existence, which is the sole known, or probable foundation of that which is called moral power or mind; leading to an inference, that, that which has been may again be, and that the property of mind may cease to exist on the face of the earth, as, in relation to its present state in its localities, it certainly had a beginning. Moral power may perish, or go out of existence, but physical power endureth for ever, is imperishable.

Mr. Carlile exhorted his hearers to put on that degree of mental courage which was necessary to a full view and understanding of the question, and not to be alarmed at the investigation of truth, nor fear to follow wherever it led, even though it were to certain and irrestorable cessation of life; but take up fearlessly the reality of the thing, and accordingly to regulate the passage through life.

On Sunday evening next, some gentlemen, who call themselves Free-thinking Christians, and adherents to *rational* religion, have engaged to submit their system to discussion.

VIEWS IN THE ENEMY'S CAMP.

Sic notus Ulysses!

ON Tuesday evening, 17th instant, I accompanied a friend to the Bible Association meeting, held in the beautiful St. James' Chapel, Pentonville, to see and be seen, to hear,—but nobody else but they of the faction, are to be heard.

I was however most happy to hear and to gather from the

dolorous Jeremiads of the several speakers, that amidst all the meretricious splendour of the scene, they were but in the plight of the beggarly Ollapod, who "new double-gilt his pestle and his mortar e'en in the very jaws of bankruptcy." It is all up, it seems, with the cause. For the speaker, in congratulating the Pentonville Association, did so, at the expence of all the other similar cabals in and throughout London ; which were described as in the most lamented state of defection and decay.

Some of these whose operations a few years ago had been the life and strength of the cause, had in the last year not raised so much as five pounds, nor distributed more than as many bibles. While the Pentonville Association remained a happy but solitary exception. "Among the faithless, faithful only she." And e'en she, (I am happy to say, from all apparent evidence of her faith) was but in an equivocal, precarious, and *God-help-her* condition, standing, (or rather *falling*) in need of renewed wrestlings with God, and renewed subscriptions, without which (it was more than hinted) that omnipotence would be prodigiously inconvenienced.

The most distinguished of their speakers, whose name I did not distinctly hear, a pock-marked, mole-eyed, bull-shouldered, frog-mouthed, suet-looking, saucy saint, from whom every thing seemed to be expected, began by an audacious avowal that his absence on some previous occasion had been caused by his engagement in preaching against **POPERY**. "I, Sir," said he, with the devil's own pomposity, "am opposed to the Romanists; and I will tell you why I am opposed to them. I am opposed to them because I am a Christian."

At this moment, as I stood within a couple of yards of him, I was so transported with his eloquence, that forgetting the guarded sanctities of the scene, (a forgetfulness that I am subject to, and which my late habits of solitude have rather increased than lessened) I ejaculated, "And dy'e mean Sir, to say, that the Romanists are not Christians?" My man of mettle broke down in a minute, and lost all presence of mind, beginning some sort of a pallinode, or explanation of what he meant, which the chairman prevented from being understood, by calling me to order, and insisting that no interruption should be given to any of the speakers; from which call, I defended myself by replying, that surely calling on a speaker to explain what he meant could be no interruption to any one who wished to be understood. When the mole-eyed gentleman was assured that he might set inquiry at defiance, he affected to read certain passages from a *bull* of the late Pope, which he told us, was in Latin; but for the convenience of the company, he would give us a translation; which he did with a well managed show of being himself the translator, as he read. On his conclusion, I sent him up a pencil note to beg the favour of seeing the title-page of the learned work he had quoted, to which he answered—"Will you return

it to me again," and exposed himself to my discovery, that it was a low-life scurrilous Brunswick *squib*, and that the passages which he affected to give as an extemporaneous translation of his own, were *there*, in the vulgar tongue, ready rendered for him. From Pentonville chapel, I migrated time enough to be present at the last act of the Missionary Meeting, held at the same time, in Barbican. Where I heard a Welsh missionary in *affectedly* bad English, for the greatest amusement of the company, ramble away about the mediatorial kingdom of Christ. An apprentice of the craft, a very ignorant *boy-missionary* reading from a paper which he had vainly attempted to commit to memory, a woeful tirade of the most idolish flabbergastery, which it was easy to see that nobody understood so little as himself. And a smart clad bolder practitioner, who rested the force of his whole appeal on an *allegory* about a father and a mother who were driven to the alternative of selling one of their children to slavery, in order to preserve their own existence. The *storgé* of nature, prevented their being able to decide which should be the victim. "The husband falls into the wife's arms: they embrace: they sigh: they weep: they weep: they sigh: and embrace again: and at last determine to perish together, rather than sacrifice any one of their children." My man of holiness, beelobbered this bit of melo-drame as well as he could, to give effect to the moral of it, which was, that their missionary funds were in such a damnable state, that unless the audience would pay the smart, some of their missionary establishments must shut up shop.

There were present no scanty sprinkling of persons whose looks indicated that they were there from no better motives than those which drew me. But one lady, a fat, bold, brass-browed hyena of grace, took her opportunity of scowling on me in the most marked and offensive manner, which imagination could conceive, or Milton himself have meant, when he personified the harridan Sin.

Fierce as ten furies, terrible as hell.

I never saw humanity look so unamiable. We were called on to pray and to *thank God*; which last injunction, I complied with most heartily, when I found myself clearly escaped from those

Regions of horror, doleful scenes

Where peace can never dwell, joy never comes!

ROBERT TAYLOR.

MARCH OF INFIDELITY.

AFTER the Rev. R. Taylor's addresses on the Sunday before last, among the first persons who answered the appeal, as to the division of his recognizances and the collection of an infidel rent, was our French scholar, (the Reforming Optimist), by the following letter:—

To Mr. Robert Taylor, 17, Carey-street, Lincoln's Inn.
SIR,—In consequence of the appeal you did make last night, to

your friends at Mr. Carlile's, and though I am a stranger to you, I must, in order to be consistent with my principles, beg you to put my name down for £25., as my share of your recognizances, to be payable, if any new prosecution should be instituted against you; and £4., as my yearly contribution towards your support. You may consider this letter as binding as any most formal document, but I am ready to sign a regular obligation, as soon as you shall indicate the form in which it must be drawn.

London, 9th March, 1929.

I remain, Sir,

B ———.

A citizen of the world and sincere lover of truth, which can only be discovered by a free-press and free-discussion.

NOTE—We shall not give too much praise to our own pupil for having entirely divested himself of national prejudice, thinking with him, that patriotism is a mischievous feeling when it stands in the way of humanity, and that every stranger contributing to the emancipation of this country, is working for the emancipation of all the nations of the earth. But the gentleman deserves the highest encomiums for supporting so effectually as he does, the most useful men and institutions, and making (besides his personal exertions) more pecuniary sacrifices, out of his small income of one hundred pounds a year, than many very liberal characters who possess a revenue of many thousands.

Besides it is whispered, that he has bequeathed the capital of his little fortune (about 2,000) to trustees, as a contribution towards the foundation of an Infidel college in the neighbourhood of London; and it is said that he will soon publish an interesting account of the settlement, and a most important plan of education.

Let but such noble feelings convert but one of our Crosses to the grand and glorious cause of liberty. Let a few dozen of such foreigners come to settle in London, and a few English philanthropists settle in Paris, &c., with the same benevolent views, and the contest between oppressed virtue and tyrannical hypocrisy will remain no longer undecided.

We have to announce a circumstance of more magnitude respecting the Rev. Orator. One gentleman has engaged to furnish him with fifty pounds a year, as infidel rent, or as an annuity for life, and several are coming forward with their quarterly, monthly and weekly payments, so as to enable us to put hope on a shelf in the cupboard and feed on reality.

To the Right Rev. Father in God, the Lord-Bishop of Truth and Reason.

REVEREND SIR—We are glad to hear of your safe deliverance from the power of the Christian Evidence. The disappointment and chagrin of the fanatics, your prosecutors, must be great; they cannot be ignorant of the good they have done both

you and the cause you have so ably espoused. Moral righteousness, that so conspicuously governs your whole conduct, stings them to madness, and raises you in the estimation of every good man, in whom the love of truth lives and reigns. Your writings are evidently the best that ever made their appearance, to cause man to think; and, if read, it is impossible longer to remain in love with that cursed system, Christianity, which cannot exist without putting man below the existence of a brute: this is effectually done by depriving him of the right of private judgment. This state of degradation you have completely destroyed and fixed the standard of truth, justice, equality, and liberty on its ruins; which, under the protection of your first-born Syntagma, defies all opposition, and conquers all who have courage to attack him. We, whose names are undersigned, think you were right, and we admire the conduct of those gentlemen who became your sureties. The small sum we have collected, I hope you will accept, as a token of our respect to you, and your unabated fidelity in the cause of truth and free discussion. In behalf of the subscribers,

WM. HEARD.

Bristol, March 10, 1829.

N. B. Infidel Rents. We are proud of our Bishop's plan, and as we have as much right to make a Bishop as any one else, we give him the title. Though we cannot promise him legacies or notes, yet we can turn Methodists for him, and collect our pence, and have the supreme satisfaction of doing all we can in the cause of truth. We will form a club, and consider it a debt. We have no prospect of a large one; but we will make it as large as possible, and we hope that none who know and love truth will so far deprive themselves of the conscious satisfaction that every honest man must feel in the promotion of the knowledge of truth and free discussion, will refuse to join it.

Wm. Heard	0	5	0	Gentleman	0	2	0
W. W. (second subscription)	0	5	0	John Perry	0	1	0
J. W. a Lover of Truth (second subscription)	0	5	0	C. K. who is of opinion that the Rev. R. Taylor is looking for <i>honest</i> orders instead of <i>holy</i> orders	0	2	0
Mr. Glass	0	1	0				
Mr. Egan	0	1	0				
A Lover of Truth	0	1	0				
Lapstone	0	0	6				
							£1 2 6

CATHOLIC EMANCIPATION.

"When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive."

As it has become a fashion in a certain great house to quote the prayer-book, I cannot refrain giving the Protestant *rusty weather-cocks* a text which I hope will produce at least their *political salvation*. Wellington (a *prime minister* without a pun, for he is the terror of corruptionists to my certain knowledge) and Peel are blamed for changing from wrong to right; had any men changed from right to wrong, there would have been little

said about such a thing of course: that ours should love loaves and fishes, and wish to be Ixs, is quite natural; but that Ministers should prove themselves wise and just, is an outrage on all political decency. And why should they not change? Do not the bigots know that the mind of man is "built up," as Lawrence says, by the senses? That in its healthy state it is (what I hope I may be permitted to define) a percipient receiver of external impressions?*

And what have Wellington and Peel done but proved that their minds are capable of perception and alteration from new circumstances? They may call Peel a weathercock, because his mind is in a sound state; but Eldon, Knatchbull, &c. are RUSTY weathercocks, perfectly useless, because their minds are unsusceptible of the influence of further impressions. They *possess not the grand prerogative of man—* A MIND CAPABLE OF UNLIMITED IMPROVEMENT. *In this, and this ONLY*, as far as reason and experience can prove, does man differ from the "brutes that perish;"† and it is very doubtful whether *all* men possess the only *philosophic presumptive proof of a soul*; but I hope yet, for the pride of intellect, that my text will awaken reflection, and *oil the rusty* weathercocks, not only to prove they have a sound mind in a sound body, but a "a soul to be saved," and repentance to save it.

40, Upper York-Street, Bryanstone-square,
March 13, 1829.

R. T. WEBB.

◆
To the Editor of "The Lion."

SIR,—If you think the observations herewith sent can afford any amusement to your readers on an old beaten subject, I shall be happy to see them in "The Lion." I could say a good deal more, but it is a very pretty quarrel as it stands, and I find in physic it is always well to let well alone. "Was well, would be better, took physic and died," but "tell it not in Gath." Some blame Peel for going too far, some for not going far enough; I am disposed to be of the latter party. But all in good time. The universal principles of justice I defended in "my speech to parliament," are now acknowledged by the House of Commons, every thing else must follow as natural as "brandy after goose." I have the honour to be, Sir,

Your obedient servant,

R. T. WEBB.

* All things, minerals, vegetables, and animals, can receive impressions, but the mind, or thinking faculty, is the only thing aware of the impression it receives. I leave the definition to the learned, perhaps to meet the usual fate of definitions—refutation.

† We know not precisely the extent of mental power in animals, but Lawrence observed that they are incapable of controlling each other, and if we reflect, we shall see that they are incapable of *teaching each other* (instinct is of course out of the question) which limits their improvement to one generation, and shows a second limit to the individual animal's power, whereas the power of improvement in man is *unlimited*, or at least, no limit is known in the individual, and perpetual in the species.

THIRD DISCOURSE

Delivered before the Society of Universal Benevolence, London,
Sunday, August 13, 1826.

On the Government of the Temper.

By the Rev. ROBERT TAYLOR, A.B., Orator of the Society.

MEN AND BRETHREN,—*The right of private judgment, was the subject of the first discourse which I had the happiness of delivering from this place. The powers of Moral Suasion, "whereby alone the free and uncontrollable judgments of men's minds may be legitimately influenced, informed with fresh accessions of knowledge, and strengthened with more prevalent suggestions of virtue;" was the subject of my discourse on Sunday last.*

In these assemblies, that most sacred right of private judgment will ever be respected, and those powers of moral suasion, of which I seemed to myself, to succeed in giving you that high idea of their capabilities and usefulness, which it was then my object to give; those powers are here to be brought forth according to the best ability of their possessor, to *sway* and *swade* the public mind to that which is the ultimate object of the Society of Universal Benevolence, the love and practice of all virtue.

I may assume now, that those who honoured me with so obliging an attention on Sunday last, have arrived with me at a full conviction of the absolute competency and sufficiency of the powers of moral suasion legitimately employed, without borrowing any aid from the machinery of superstition or the tyranny of dictation, to show to man the way of peace, and to ensure his walking in that way.

At this stage of our progress in the great science of morality, we have already changed the climate of despondency and despair as to the general improvement of the human character; to breathe a purer air, and to behold a brighter prospect.

We no longer discourage ourselves from benevolent exertions to promote the moral improvement of our fellow-men, under the gloomy notion that such exertions will be always inefficient and useless, and that men never can nor will be persuaded or reasoned into virtue. Such gloomy notions are wholly without foundation, inasmuch as that the experiment which has never been tried, can never be said to have failed.

The failure of all institutions and means of popular instruction which have hitherto been adopted, is so palpably and immediately to be accounted for, in the very character of those institutions and means themselves, that the result is the very demonstration which I have laboured to establish; the result is evidence irrefragible, that men *are* to be reasoned into virtue; and that it is reason and reason alone, that can make them virtuous.

Superstition hath tried all her nostrums upon human infirmity, but in vain. Worse than in vain; for wherever her aid hath been called in to remedy a defect in humanity, where she found one disease, she left a thousand. Men have not been to be bribed into virtue. Well! They have not been to be frightened into it. Well! Does it follow therefore that they will in like manner resist the power of just and benevolent suggestions? Ah no, the stormy wind, and driving tempest, may make the traveller hug his mantle more closely to his frame; while the mild and genial ray of spring, makes him forget the "winter of his discontent," and open his bosom to the refreshing zephyrs of passion and of truth.

Holding now the trust of your most valued and valuable attention, I would lead you with me, Gentlemen, to a consideration of the virtue of a good temper. The subject of this discourse is in commendation of a *good temper*. The aim and object of this discourse is, (under the conviction which I hope to produce of the infinite happiness to ourselves and every body else, of possessing a good temper) to sway and swade your minds to the determined cultivation of it.

And perhaps you will perceive that the choice of this subject in so early a process of moral instruction, is good husbandry; for 'tis *this* that is to prepare the ground, for subsequent and higher degrees of cultivation. A good and amiable temper, is the soil which nurtures and fructifies the seeds of all other virtues. It is the element itself of virtue.

A subject so familiar and domestic, may seem at the first blush, below the dignity of popular inculcation, and unworthy to detain our speculations from the higher range of philosophical disquisitions. Hence it is, that a discourse on the government of the temper, the suggestion of considerations that may lead men to see and feel the advantages of that self-possession and evenness of mind, in which after all, all other virtues must originate, is as rare as the excellent felicity of a good temper itself.

But nothing on which so great a portion of human happiness depends, can appear unworthy or below the animadversions of a true philosophy. An ill governed petulant and irascible temper, does not end only in the misery which it causes to the unhappy person himself; and if it did that would be reason enough, and more than enough to justify us in considering it as a very great evil, and worth the price of all our efforts, and all our wisdom to remove it. But it causes misery to others. And the principle on which this Society is founded, and from which it takes its name, *Universal Benevolence*, admits not of our being indifferent to that which causes misery to any one.

'Tis from the privileged advocates and maintainers of dogmatical theology, that you are to hear the more stimulating, but less substantial dicta, which refer to an unknown state of existence, and

inculcate doctrines which whether true or false, have no connection with the interests, the duties, or the happiness of this world.

The want of application and of applicability in those dogmas, to any purposes of life and society however sublime or sacred they may be esteemed to be, leaves the province of moral instruction unoccupied to our undisputed range.

How to live happily—how to communicate happiness to all around us, were lessons never taught, nor ever intended to be taught where religion in any shape was the instructress. Her conversation is with the immortal gods and goddesses. She is invested with clouds of darkness, and her object is not to elevate and exalt, but to degrade and trample on humanity.

But here we have no Elysian fields of imaginary bliss to propose, as the reward of self inflicted abstinence; and no infernal Erebus to hold out in menace against the inclination to indulgence. But we commend the love and practice of virtue upon the grounds of her own indefeasible claims upon your preference, as being identical with your interests, and guaranteeing to you, the highest possible degree of enjoyment. We recommend to you a discipline of your own minds, under your own administration, in the exercise of which you will enjoy the truest freedom, and in the effect of which, you will perceive the highest happiness. We recommend to you a self-government, and self-possession, within the power of attaining, of whoever shall wish to attain it; and to be rendered by a few practicable attentions, the abiding habit, and most ordinary state of the mind. This is the true philosophy of life, a philosophy indeed

"Not harsh and crabbed as *dull men* suppose
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets
Where no crude surfeit reigns."

The word *temper*, (with the epithets a *good* or *bad temper*,) does indeed lead us to the undeniable truth, that the disposition of mind which I am inculcating as a virtue, may depend more on the bodily or nervous constitution, than on any discipline which the mind can impose upon itself, or adopt from the instruction of another. Good health, and easy circumstances, will produce a corresponding equanimity of mind; and in the absence of these, to require a placidity of temper, or to attempt to inculcate it by our advice merely, is only to make the disease worse, and to aggravate the suffering, by awakening the consciousness of it.

This is true; but it is not less so that all virtues are in like manner controlled by the laws of our physical constitution. Man is the creature of circumstances altogether, and as necessarily and inevitably receives the character of his mind from those circumstances, as the camelion takes the colour of its skin from the leaf it feeds on.

Yet for all this, there are means and capabilities in man, of operating in his turn upon the circumstances that operate upon him, of adjusting himself to a congenial medium of comfortable existence, and finding that level where his faculties get the freest play, and his sensations perceive the fullest enjoyment.

And in this view it will be seen at once, that the advice and counsel which we may receive from others, may be of the highest possible advantage to us. A friend may see that in the circumstances with which we are surrounded, which we, from our very position in those circumstances could not have apprehended; and his affectionate suggestion, though it inform us of nothing with which we were not acquainted as well as himself, may be sufficient, (and if it be affectionate as the suggestion of a friend should be, it always will be sufficient,) to determine our hesitating virtue, and to give us the victory over the difficulties of our condition.

The moralist should always be a physician, inasmuch as his most important province is to minister to the mind; and, observing the sure and never erring laws of nature, to seize the happy crises, the "*mollia tempora fandi*," soft and yielding moments of the mind, when the power of a kind and benevolent suggestion will be found to be irresistible; and a judiciously administered instruction, will seem not merely to influence, but absolutely to create the mind it is applied to.

The constitutional *diathesis*, or subjectness of men thus to be wrought on, is that which constitutes their moral nature; and the necessary operation of circumstances upon them, is that very consideration, which instead of discouraging our exertions, should make the most forcible appeal to our sympathy in their behalf. The very worst of men, are but the creatures of their unfortunate circumstances, are but what the very best would have been, had they been placed in those circumstances. I wish we thought of this more than we do, for so easy a thing is virtue, that you can't so much as think of it without mending, without becoming a better man, even for having thought of it.

The feeling of Universal Benevolence, which this our society was founded to inculcate and impress on all its members, should ever stand in bar of all emotions of anger and resentment, it will teach us to pity, but never to condemn; and to look even on men's vices, "with a countenance, more in sorrow than in anger."

No man is wicked who can help it. No man was ever wicked, but for want of help; for want of the help, which the timely suggestion of a friend, the remonstrance of a child might have conveyed, a help which full oft would cost us nothing, and yet might save a brother from destruction. This power we surrender and give up, when we suffer the crimes and vices of men to estrange our affections from them, and to put us out of temper, at the very time, and for the very reason that a good temper was

most called for, and most wanted on *our* part, because of the lack of it, on *theirs*.

To be excessively angry at men's vices, is as it were to take the water away, because the house is on fire. Or as if the pilot should give up the management of the helm, because the sea was so rough. And if there can be no reason to be angry even with vice itself, then anger and reason are the antipodes of each other for ever.

Frightful indeed is the contemplation of the crimes which men have committed, and apt to rouse emotions of anger and indignation in our bosoms : and for that reason we ought not to contemplate them. But it's never the anger and indignation that mends them. Some degree of these emotions is absolutely natural, and necessary to set us into action to suppress the evil or avert its consequences : but to be angry and indignant beyond that degree, is the way to catch the disease ourselves which we would cure in another. And I can tell you, it's vastly catching.

Yet terrified as imagination may be at the thought, though the mind shrink back upon itself, and startles at the sight of the man of crime marching with Tarquin's determined stride, to the perpetration of evil deeds, with a degree of resolution, seemingly so fixed and horrible, as if laws, nor divine, nor human, stopt his course ; could we but analyze the state of his mind, we should find it, such as should move not our fierce anger, but our tenderest pity. All dark, all wild, all lost and desolate. Reason's lights are gone out ; there is an interregnum of her sovereignty in his nature. His apparent strength is that of a fever which burns, but does not comfort him. His determined march ! nothing will stop him ! A straw across his path would do it.

Could we but restore him to his lost good temper, we should restore him to virtue in a moment. A kind and affectionate remonstrance, courteously and humanely offered, like the bird of Jupiter descending from the alcove of the gods, with the celestial dew upon his wings, would turn his heart and make it flow with penitence. Man is not by nature wicked ; he is not in health, when he is so. In *Vino Veritas*, in *Vino Virtus*. You may unbuckle the murderer himself out of his purpose by those three most eloquent syllables that were ever uttered by the tongue of man, **FILL YOUR GLASS !**

So important then for all the great purposes that it is worth living for—to make the world the better and the happier, to reclaim men from vice, and to strengthen them in virtue, to make every body good and happy, (to make ourselves so)—is the cultivation and maintenance of a good temper. And never let us forget, that this most precious article, is always of highest price, when there is least of it in the market.

We should instantly take stock of our own quantity, the moment we perceive our neighbours beginning to come short of it,

in order that we may be ready to light up the holiday of good nature, when *their* lamps are gone out. A perfect command of temper, would give a man the whip-hand of a whole sulky world.

Nothing is more apparent to observation, than the fact that ill humour is catching and infectious. But we shall forgive nature her apparent trip in this economy, when we throw into the balance, the consideration, that good humour is so too.

And the infinite consequence of taking all possible means to preserve an habitual serenity of mind, and to render good temper the general character and habitude of our lives; whether such means be physical or moral, that is, whether they consist of a due attention to our state of health; in the observation of the rules of a strict temperance and moderation (for this also is virtue, and no small virtue,) or in calling to our remembrance the many excellent precepts of wise and good men, which have convinced our reason of the benefit and felicity of acquiring such a temper: the infinite consequence of *this*, and consequently the sufficient claims of such a subject to form the basis of subsequent moral instruction, must appear to you, when you shall call to mind the fact which every page of history presents to your reflection, that all the dreadful crimes and cruelties which were ever committed in the world, have been committed by men who had lost their humour. The times of persecution, outrage, and violence, were always times when "that surly spirit, melancholy, had baked men's blood and made it heavy, thick;" when the plague of fanatical intoxication had become epidemical, and men's minds had taken what is called, *a serious turn*, which God knows was always the worst turn they ever could take. Could a reversion of the cheerful and wholesome state of general good nature, have by any means been effected—had those who were so misemploying the political power which had unfortunately got into their ill-governed hands, been met with a good-humoured and philosophical surrender to the necessity of the times, with a smile of indulgence to their overgrown babyhood, rather than with the cruelty and hatred indicated by a willingness to endure sufferings which might very well have been avoided, all would have been well and happy, and persecutors themselves would have recovered their good and benevolent feelings, and only lived to blush at the folly and impotence of ever giving way to any other feelings.

But the influence of temper upon the happiness of domestic life, that is, at the very fountain-head and spring of all happiness is such, as should make it, to every friend of humanity, the very first object of moral culture. We may trace all the dreadful catastrophes and tragedies of history, to their origination in the prevalence of a general ill-humour. But 'tis particulars that make up the general. The remedy applied at *home* would soon

diffuse its healing influence through society, and the cheerful countenances and affable manners that had adorned the domestic circle, would spread the universal charm, till we should no longer see "the human face divine," defeatured, as now it is, with the grim scowlings of an eternal petulance: nor be subjected to be looked upon by our fellow-men, as if they had forgotten our partnership in a common nature and in ——— the common father of us all.

But we should see what this metropolis hath need of seeing, men having wit enough to walk the streets, as if they were men. We should see the good-natured countenances, the frank and open manners, the readiness to converse with every body, and readiness to be friends with every body; which bespeak a noble mind, and give a dignity of character, which neither fears to be trodden on by the heel of poverty, nor moults a feather to the brow of pride.

'Tis to the first instructresses of mankind more especially that we should look for the moral regeneration of the world. The ornament of a well-governed temper, influential and diffusive as it is wherever found, is found most influential and most charming in those whom first we learn to love, and whom we should last cease to love. It was this attraction which constituted the starry girdle of the Queen of Heaven, and gave her power to make the "First and greatest God by Gods adored" the subject of her milder government. It was thus that the Egyptian Cleopatra, not otherwise by Nature favoured, borrowed her potency from the irresistible sweetness of her temper, and held the world's master in the bonds of its enchantment.

A good temper, if it be not virtue itself, is virtue's richest robe:—it is a diamond of purer water, than the stalactite that hangs on Dian's temple, a treasure more to be desired than wealth—more to be enjoyed than pleasure. Where it is, no incurable or grievous vice can be, and where it is not, no virtue can supply the lack of it.

Men and Brethren!—If, (as I hope,) I have established the claims of this subject upon your honoured consideration, and am now in possession of your convictions of the vast importance and infinite consequence to social bliss, of our acquiring and possessing the felicity of a good temper: it remains only for me to speak of the means and discipline by which a good temper may be acquired, and the most untoward one, at length subjugated and subdued to the mild sway of reason and philosophy.

That there are such means, and such a discipline, is as evident as that there are means of recovering health, and vigour to a diseased or enfeebled body. And of their efficacy we have the memorable instance of the philosopher Socrates, who admitted that his nervous constitution was in the highest degree irritable, and subjected him continually to the liveliest emotions of anger

and passion; but that by dint of philosophy, and a heedful attention to the policy of self-government, he kept his passions under the control of his reason, and enjoyed that serenity and composure of mind, which made him a perfect example of goodness and virtue, to the generation in which he lived: and has not yet ceased to command the admiration of posterity.

Of such means of acquiring a good temper, as are purely physical, and consist of attentions which may be paid to our state of bodily health, upon which the more or less degree of the irritability of the temper, so much depends, I purpose to treat in the course of physiological lectures, which I intend to deliver (if fortune permit) in the winter months, in which I shall adduce phenomena, experiments, and facts, in demonstration of the surprising efficacy of merely physical causes, to correct defects in the nervous constitution, to give vigour to the mind, and even beauty to the features of the human animal.

The most astonishing effects may be produced by the attention which nature imperatively challenges to the gastric economy. All long fasters are ill-tempered. A state of abstinence should never be continued (where we can avoid it,) beyond the time that has sufficiently concocted the sauce of appetite: the observation of a child will discover how much handsomer every body looks after dinner. The moral philosopher will see that they are as much better, as they are handsomer. And if you want a good-natured act done by any body; the cook can always tell when the master can *not* say *no* to it! But here I am to speak only of the *moral* discipline, by which these results are to be pursued.

To preserve the equanimity of our minds, and keep that happy balance on which the rectitude of all our actions depends; we should avoid all excessive excitements, whose violence may strike us from off our pivot. Of such a character, are all those excitements, which operating upon the mind immediately, and not being suspected of having such an effect, are really more powerful, and more mischievous than the strongest inebriating liquors.

Allowing the mind to dwell upon meditations of horrible things, especially if those horrible things happen to have, their horror redoubled by their being mistaken to be true, must inevitably spoil the temper. They can have no possible effect but either to *harden* the heart, or to *break* it: the mind either gets reconciled to them, and so grows callous, barbarous and cruel; or it does *not* get reconciled to them, and so gets pitted into an eternal conflict between reason and superstition—between the suggestions of a benevolent heart, and the figments of an affrighted imagination.

To possess ourselves, therefore, of the supreme blessing of a calm and well-balanced mind, a constant goodness of heart, and

a serenity of temper, which in time may be brought to such perfection as that nothing *can* nor *shall* ruffle it:

We must above all things beware of superstition, which, as it is that which more than all other causes put together, tends to spoil men's tempers, and is, indeed, *the very worst of all vices*, so it should be most jealously watched against, and most heedfully avoided, by all who wish happiness either to others or themselves;—avoided, I mean, not merely in the gross and palpable formalities of the thing, which bear the character, and almost the name itself of *superstition* legibly written on them; but we should be aware of it, and shun it under every cloak or disguise that it may assume, in every thing that looks like it—that tends to it, or may, by any possibility, come to degenerate into it.

And this degree of jealousy against the plague and contamination of superstition, as it can never be carried too far, and is absolutely necessary for the preservation of the calmness and tranquillity of our minds; so indeed it will never lessen, but greatly increase the value of the respect which we pay to all institutions and observances which, either on their own account or because of the manifest design and intention of them, are intitled to our respect.

Thus the illustrious Roman orator, Marcus Tullius Cicero, whom I have before quoted, and with whom I hope to bring you further acquainted, as being the highest authority I possibly could quote, lays down this most clear and essential distinction; and, when we remember that he was a clergyman himself, and unquestionably had as much religion, and of as good a sort as it becomes a clergyman to have, *his* authority will be decisive with us.

"*Sacris ceremonisque retinendis, Superstitionis stirpes omnes ejiciendæ;*" that is, *with all due respect for rites and ceremonies, let us get rid of Superstition, both root and branch.*

Lastly, the discipline and cultivation of the temper, will require from us, not merely the negative economy of removing ourselves from all melancholy and gloomy associations, but the seeking and courting all such as are of an opposite and agreeable character. We should endeavour by all means to create and increase in ourselves a love and relish of pleasure, of gay company, gay dresses, and of all sorts of innocent delectations, especially, perhaps, those sort of delights whose impressions are the most lasting. And surely there are none so lasting, none so exquisite, as the pleasure that may be found in doing kind and benevolent actions. All other pleasures are good and lovely, because the enjoyment of them within the limits of reason and prudence, produces an appetite for this—for this, which is a nectar of sweeter relish than that which the cup of Hebe held to the lip of Jove—a pleasure above all pleasures—the life of life itself!

I am tempted to speak thus, anticipatively, of the effect of bright colours from the result of philosophical experiments, which establish their prodigious power in soothing the irritations of the nervous system, and producing a consequent cheerfulness of mind.

Wisdom never said one thing, when Nature said another: nor would she have hung her canopy of purple o'er our heads, and embossed it with golden fires; nor have spread the carpet of her vernal fields with violets and roses, had she intended her piece of ultimate perfection, the beauty of their beauty, to be hid, and buried alive in drabs and coffin-furniture.

The deadly night-shade—the "*fallax herba veneni*," or deceitful herb of poison, finds not its place more naturally in congenial glens and gloomy solitudes, than the sweet primrose seeks the sunny bank. So, to be wisely gay, is Virtue's garb. You cannot wear it, and not look like Virtue. But the reality of the thing still remains to be the fruit of *moral* culture. To be

Blest with temper whose unclouded ray,
Can make to-morrow cheerful as to-day,

we must cultivate a good opinion of our fellow-creatures; but, above all, we must act so as to stand well, and to have a right to do so, in our *own* good opinion; for this will be a source of everlasting good humour and cheerfulness to us. You will never see an ill-tempered man *abroad*, who hath got the jewel, peace, *at home*—nor one much disposed to be angry with others, who hath no quarrel against himself, for

What nothing else can give, nor can destroy
The mind's calm sun-shine, and the heartfelt joy,

Is virtue's prize.

May it be your's, and every blessing which heart can wish and fortune can confer, be your's for ever.

DELENDA EST CARTHAGO.

Opinions of the Reforming Optimist on the causes of the INCREASE OF CRIMES.

(Concluded from Page 334.)

HAVING folly, and I trust satisfactorily, demonstrated the truth of my FIRST assumption, the truth of the SECOND must follow as a matter of course! In fact, having advanced so many weighty arguments in favour of the doctrine of NECESSITY, having pointed out so clearly, that despots as well as reformers have always been imperiously prompted by the wisest of the moral laws of human nature, *self-love* or *self-preservation*, is it not quite obvious that crimes must be *right* since they are the result of the laws of nature? I cannot help smiling when I hear that such and such actions are contrary to nature! that shows how deficient we are

yet in moral knowledge. *Whatever is, is in nature* or natural, the exceptions as well as the rules; and Pope was neither ignorant nor paradoxical, when he maintained, that *whatever is, is right*; I know enough of the nature of human passions to be sensible that no truth is dear to men but those which square with their wishes; and it is quite *right* that my opponents should dislike my quotation from Pope, being well aware that the sentiments of celebrated poets, had always great weight in the judgments of the public. Still any individual opinion, is but a feather in the scale of the doctrine of necessity, against which no sensible being can now contend. I have shown clearly on another occasion, while refuting the trash of materialism, that the universal law by which animals prey upon vegetables, and upon each other, is the most irrefutable evidence of the wisdom and benevolence of the deity; and that if merely *flies* (that apparently contemptible and insignificant atom in the wonderfully complicated mechanism of our globe) were wanting, a universal plague would destroy the whole human species, and other animals, &c. On the other hand, if *spiders* should not have been created together with other insects, birds, &c., to destroy flies, this would in the course of one single summer breed to such an extent, as to annihilate every being upon earth, and ultimately destroy themselves to the last! Let any presumptuous man, who pretends that he would make a better world if he was omnipotent, suppose the slightest alteration in the laws of nature, and I engage to prove that the destruction of the universe would be the consequence of his *ignorant omnipotence*!

When I meditate on those striking facts, I cannot help acknowledging, notwithstanding my benevolence, that it is as right and necessary that despots should daily entangle many victims in their ingenious and cunning *traps*, as it is right and necessary that spiders should catch flies in their industrious *nets*. Both must necessarily *prey* if they wish to live! Nor shall I ever be deterred from maintaining such arguments by the clamours of some among you, who pretend that I encourage the most odious principles, or by the compliments of some others, who think my practices much more virtuous and beneficial to mankind, than my theories. All the question is, whether my assumptions are true or not? for TRUTH will always be the exclusive object of my theories, as well as of my practices: and one of the most remarkable articles of my profession of principles is, that the human species being necessitated to acquire progressively during the existence of each new generation, a larger share of knowledge, and consequently of happiness, than that enjoyed by the former generation, *it was never, nor will it ever be in the power of any body to prevent or retard, or to accelerate such progression*; but each human being must necessarily act in the way best calculated to promote his happiness; and his actions *whatever they may be*

must necessarily increase the knowledge and consequently the happiness of the masses! I feel therefore 'myself as impassible as I suppose the deity must be, and I do not wish to be thanked for those of my actions that you call *useful*, nor do I care the least for any observations about those that you assume to be *mischievous*, as long as you do not prove that their principle is founded on error!

I have thus gone very far I think, in the validation of my whole assumptions; but in order to elucidate them more minutely, I shall repeat my *fifth* assumption, which must be the *THIRD* in the order of discussion, and say that *the increase of crimes does not prevent the increase of happiness in any classes of society!*

Happiness is like evils, crimes, &c. a relative state or *comparison* between situations, and as there is no wretch that cannot find somebody more wretched still, and as all have the *hope* of bettering their condition, it results, that all are relatively happy.—Again, happiness is invariably regulated by *knowledge*, and competent knowledge affords always the power of bettering one's condition: and as crimes, far from preventing the diffusion of knowledge, must, necessarily, be instrumental in promoting it by exciting to the most important enquiries; it results that crimes cannot prevent the increase of happiness among the masses; but indeed must, *necessarily*, contribute to it!! Let us examine which are the classes whose gradual increase of happiness could possibly be prevented by the increase of crimes. It is surely none of the numerous classes composing the tremendously large family of despotism, who are all, more or less, benefited by such increase of crimes. It is not the generality of the individuals composing the remaining classes, who have no feeling at all, or no other but that of egotism, and who as soon as they hear of a crime, rejoice that their neighbour and not themselves was the victim of rogues, thieves, or murderers! You could think that the most wretched beings, the beggars, the prostitutes, and the very numerous classes of criminals are deprived of happiness, at least, when detected! I am sorry to be obliged to deny even this assumption! I have often visited the places of resort of the most degraded characters, and vainly attempted to reform the habits of some. I have repeatedly visited prisons and hospitals, and have found, every human being happy in the proportion of their knowledge, or judgment, or memory, and *memory* is so intimately connected with the state of the *body*, that whenever the body suffers, mind must be proportionally impaired. I have seen criminals preserving a sound mind to the last moment of their execution, and surely on account of that *fortitude* enjoying a degree of happiness proportioned to their knowledge, however it might have been founded on error.

For instance, I have seen victims of politics, happy in showing their courage to the multitudes assembled round the scaffold and bidding them to share their glory! and I have met with murderers,

who, being most faithful believers in the efficacy of the blood of the lamb, and fully persuaded of the powers of priests to secure them a good seat in heaven, did preserve all their mental faculties and happiness, till they had given up their ghosts in the hands of the ministers of that lamb; and their calm and peaceful conscience was the much more natural that they had previously given up all their fortune to pay for the seat in heaven, and had received a solemn promise, from the worthy ministers of the Lord, that their ghosts should be sent immediately to heaven together with the money, or that at all events the ghosts should be forwarded to the almighty by the telegraph, with plenty of prayers, and the money should be sent by the next waggon! It is true that I have seen other criminals dragged to execution in the most hideous state that can be imagined, dirtied all over by their excrements, the face like a red hot iron, and covering with the scum of their mouth the likeness of their god, that they were stupidly and unknowingly kissing! These poor wretches had no MONEY to buy a ticket to go to heaven, not even a half-price gallery ticket! and the terrors of hell had so completely obliterated every other impression of their mind, that they could neither see nor hear any thing around them, and were in fact dead before they were killed. But if I cannot call that a state of happiness, it is only because their minds were a nonentity in the scale of knowledge, which of course implies consciousness, or reflection and judgment; and I make the same observation in respect to the groans, tears, agonies, and deaths, to be met with in hospitals, and to the physical and moral evils or sufferings, to which I have alluded, and that are to be witnessed constantly all over the societies ruled by despots.—I therefore repeat again, that as long as a human being preserves his mental faculties, he must necessarily enjoy a happiness proportioned to the extent of his moral powers, however surrounded he may be by all the host of sufferings, that we are accustomed to call dreadful evils, and that I deem highly instrumental to his eventual and even immediate happiness; and as soon as his pains become so excruciating as to impair his mental faculties, then his happiness ceases gradually together with his feelings. Such are the wonderfully wise and admirable laws of nature, instituted by the same benevolent legislator, who gave to the human species among innumerable gifts, that of the tears to the weak, and the privilege to withdraw from life, as soon as the stronger should deprive them entirely of every means of happiness!!!

There are lastly a few individuals, and very few indeed, as warm hearted as I once was, but who have not yet reached my philosophy, and who will tell you, that *their hearts are agonised at the sight of the mass of wretchedness existing throughout the world.* I can surely warrant their sincerity, and I must love them, were it only for the sympathy between our feelings; but can they form an exception to my assumption of universal

happiness? Can they prove that the increase of crimes prevents the increase of their happiness? I most positively deny it! Every injustice rouses their indignation and their energy; every new crime promotes their enquiries, and shows the necessity of following their advice, they become daily more useful in the noble cause of the honorary advocacy of human rights; some devote even all their fortune and exertions to reach such glorious end, *without being ashamed to befriend the poor or afraid to offend the rich*, they must therefore enjoy a very superior and increasing degree of happiness!

What more could be said to illustrate my **FOURTH** assumption, after having shown that the most degraded characters themselves are happy, that every happiness is relative to memory, or knowledge, and that knowledge is daily increasing and pervading more equally all the classes of society? Is not therefore the slave as really happy as the tyrant, and the poor as happy as the rich? Is it not likely that the beasts are as relatively happy as the slaves and the plants as happy as the animals that feed upon them, all in proportion of the state of their moral, mental, or sentient constitution?

It is the plainest of all facts that when ambitious fellows have risen above their original station, and acquired what they were so eagerly seeking for, either money or distinctions, &c., they are never satisfied and seek for more, without ever feeling the least more happy; and it is that thorough knowledge of human passions that gives despotism such strong hold over the masses. For my part, though I enjoy now a share of happiness beyond that of any human being known to me, still I maintain that nobody is less happy than myself *relatively speaking*; and my single testimony will be a great authority for all those who know that I was raised gradually from the lowest to the highest situation in life, and how I live now; that I experienced needs, and the most dreadful broken heart that can be imagined, and still was always as cheerful and happy as I am now. It is very true that if I had not been deeply acquainted with the *secret causes* of most of the human *ostensible actions*, I have met with twenty times enough of contrarieties, disappointments, and broken heart, as to have provoked my suicide; but what then? *Death is not an evil*. I should have done like many weak-minded fools, deprived of moral knowledge, who destroy themselves instead of meditating and enquiring into the secret causes of their misery and oppression, in order to benefit themselves and their fellow creatures; while I must in truth declare, that each of the attempts made by my enemies to provoke my dissolution acted as so many most powerful means to give to my moral faculties the highest degree of fortitude that ever a human being did possess, and that I am in fact, one of the most wonderful productions of European despots who have really made me what I am, and with whom I shall

now play a pretty game! a full and *fair play* however from my part, spite of the *expediences* that I know they may employ against me. The existence of despotism itself, therefore, is instrumental to happiness; it is the necessary flower that precedes the fruits of the wonderful tree of moral knowledge. We know that the flowers must give room to the fruits, but it must be in its proper time. If you are too impatient and pluck off the flowers violently, or shake the tree to make them fall before the time, you will have no fruit for a long while. Though I do not much like *allegories*, it is clear that I thus allude to the conspiracies and sanguinary revolutions that are taking place all over the globe, and that will continue as long as the *warm-hearted* of all nations shall not be possessed with a sufficient dose of *moral knowledge* as to acknowledge the truth of my assumptions, and specially of the *third*, which must be read the *FIFTH*.

Yes, I maintain most strenuously that the present state of our societies is the best that could possibly be imagined TO-DAY, in order to confer upon the presently existing masses, the largest possible amount of happiness; and I challenge every reformer to show how societies could be organized differently than they now are upon all the globe, without producing a much larger mass of *real evil* than that of which they *fancy* the existence. In fact, after having proved that even the most wretched enjoy a share of happiness proportioned to their degraded morals, (and I have known beggars who would not amend their vicious habits for all the powers of the earth!) how can those reformers who advocate eagerly the birthrights of the poor, forget that the rich also have a *birthright*, and that they have besides a right of *acquisition*, and a much more powerful right, that of *education*, and wants (whether you call them artificial or real) to which the poor can have no claims! Some reformers would, if they could, knock down instantly all the priests and kings upon earth; others would take away all the properties of the aristocracies, and distribute equally among the poor; some others more generous would leave a few acres to each noble family of which they could not make any use; because all the labourers would *work for themselves*, and say to the aristocrats; *produce for yourselves* or starve; and as kings and priests, aristocracies, armies and navies, legislators, and lawyers, sinecurists, national and corporate fund-holders, merchants, shop-keepers, &c. have not been taught to produce anything to satisfy their physical wants, they must *starve*! Again, the great majority of working people have hitherto been employed in producing what Mr Reader terms, *the trappings of grandeur and the pageantry of gaudiness and show*, they must also starve, because labourers would not exchange their produces against these useless and *mischievous* trappings.

.. It has been said repeatedly, that the labourers are the strength

of a nation ; without playing upon words, I declare, that in the present state of *civilisation* the only *strength* of a nation consists in the possession of the most perfect instruments of *destruction*, and the largest number of slaves best trained in *passive obedience*, and ready to destroy each other at the least signal. Therefore should you take away any of the existing classes of society, you would suddenly *hurt* not only the whole suppressed class, but more or less all the other classes, without *benefitting* sensibly one single individual ; and should you suppress foolishly the army and navy, you would do nothing less than to cut short the legs upon which this nation stands.—You would destroy the true *equilibrium* that keeps now in order all the opposed passions, and after weakening yourselves by civil discords, you would not only lose every influence over foreign nations, but you would become *instantly* the prey of those of your neighbours most interested to annihilate you. Though I am by far not partial to priestcraft, and cannot help attacking their impostures, because they are so contrary to my idol, (truth) and because I see clearly the imminent approach of the dissolution of their power ; still I maintain that by the sudden destruction of such power, at present, a much larger amount of evil than of good would ensue, and consequently even priests are still necessary, and their existence is calculated to confer the largest amount of happiness upon the masses *TO-DAY*. Were it not so, they should not exist one minute more, if *wisdom* and *justice* are the attributes of the deity, as I firmly believe they are. But though I maintain that the power of the clergy is right and useful, because it does exist to-day, I maintain that the same usefulness will not exist *TO-MORROW*—at least it cannot exist to the same extent, for it is an accidental protuberance in the social body, like that of a woman expecting every moment to be confined ; or like the *first* flower of the tree of moral knowledge which must necessarily drop before the most *premature* of its fruits, *moral emancipation* !

The increasing number and heinous nature of crimes adduced by my opponents, can by no means shake any of my assumptions. BURKE, reduced to the lowest pitch of misery, and on the eve of feeling *no more* happiness, instead of hanging himself, he did prolong his happiness, *without preventing that of his victims*, whom he delighted with their favourite beverage, and suffocated them when their memory and judgment were gone. He promoted the happiness of numerous surgeons and their pupils ; he was in fact useful to mankind at large, by promoting the most important of sciences, and becoming instrumental in shaking the barbarous prejudice by which ignorant fools and knaves deprive such science of the means of improvement. But he was in my opinion of a still much higher utility by awakening the meditations of every moral being on the *true immediate source of all crimes* ; and promoting the close investigations which will probably take

place from the part of some influential men in this nation, about the organization and *real tendency* of polices. Leaving aside my assumption of universal political espionage, it will be asked, at all events, of European despots, how could such accumulation of crimes take place, if polices were really instituted to protect the lives and property of all as they profess to be? It will be found out, whether it is true or not that the polices of each parish are possessed with *personal statistics*, and that they never lose sight of (*at least*) the suspicious wretch; knowing their habits, intimacies, connections, &c. and being perfectly informed, when they are thrown to despair for want of money and situation? It will next be observed, as all Britons properly boast of, that the heinous crime of *murder* never remains undetected, and is never forgiven in this country, and then asked again: if murders committed, even without accomplices, and by persons of high rank in society, are always detected, provided *the reward offered* is worth the while, and can match with the *bribery* presented by the offenders, how can it be rationally supposed that the first and subsequent murders of Burke, on account of the utmost complication of such crimes, and the great number of persons more or less connected with them, could have remained one instant hidden from the Edinburgh central police, if they were not even prompted by the said police? What light such enquiries will throw on the *true causes of the increase of crime*!!

Again, I do not mean to stigmatize the Edinburgh or any other police officers, having never been acquainted with a single one in this kingdom; considering them besides as the *first victims* of the *principles and powers* of despotism, and proposing soon to show myself an equitable advocate to them as well as to priests and other classes of society, whose existence is more immediately threatened by the *unavoidable progress of knowledge*. But deeply acquainted as I am with such principles and powers, I have rightly advanced that almost all crimes are known to the respective polices *before they are committed*. Why? because it is in the very essence, in the most invariable nature of the presently existing arrangements of polices (cunningly combined by despots for that purpose) to prompt themselves almost all the crimes. Regular officers, (considering their habits) are never paid enough to satisfy their wants and cannot be honest; they must seek for *jobs* to derive some comfort! and as to the hundreds of wretches under their orders they receive a scanty pittance, just enough to prevent them from starving; should they attempt to suppress crimes, chiefs and subaltern, must be discharged and starve really. It will be therefore the *vital interest* of every police agent of every description to *prompt crimes* as long as they can get something by the apprehension of criminals, and as long as they shall not be rewarded, on the contrary, in proportion of the *decrease of crimes*.

You might wish to know, *how* crimes are prompted, matured, and detected by the police, but even the single outline of such complicated mechanism would form a chapter much longer than this whole speech, and besides such chapter must not be separated from my general history or *exposure* of despotism; which work I value most after my *confessions*, and shall publish it as soon as I may do it safely.

In my opinion, the present number and nature of crimes is the most certain symptom that we are fast approaching the last crisis that will end by the *conversion* of despotism; and as I have said in my *SIXTH* assumption, we are entering in a new phase or moral period when our legislators will be necessitated to suppress the cause of crimes altogether, and to confer gradually a *positively equal* share of sublime happiness upon this and other inhabitants of the earth. The regular *progression* and indefinite improvement of the human mind warrants my assumption beyond cavil, and it would be absurd to suppose that despots will not be compelled to follow that improvement, and to do precisely what I would do if I was the chief magistrate of this nation.

It is true that such assumption must remain an assumption till it be *proved* by the forthcoming events, but there is in favour of such assumption a very high probability; and I shall answer to those who jocosely ask me to deliver my prophecies more clearly if I am a *prophet*? Yes, I have reached a degree of moral knowledge where any human being must be a prophet, if by such word we mean one who can foresee rightly the future events to a conspicuous extent; and as soon as I shall have time, I promise to deliver such a general PROPHECY, as to be a good deal more entitled to credit than those of the *THREE IMPOSTORS*, or any other dead or living impostors, without excepting the *jockass of Balaam*.

I shall therefore conclude this already too long speech, by asking the sceptic or the ignorant, who pretend that there can be no God, or that *he cannot be benevolent since he created evil and suffering instead of creating the human species perfectly happy all at once without evils*, how could ever a human being have been created suddenly happy, since happiness cannot be but the result of *knowledge*, and knowledge must necessarily be *progressive*? How could ever a human being have been possessed all at once of, or reach gradually, a supreme degree of happiness, or have enjoyed *any happiness at all* without evils and sufferings, since happiness cannot be any thing else but a relation or *comparison* made by an individual between his past and present circumstances, or between his said circumstances and those of other individuals of the present or past generations? Is not therefore the admirable *wisdom* and *benevolence* of the deity, rendered most striking by the obvious universal law of

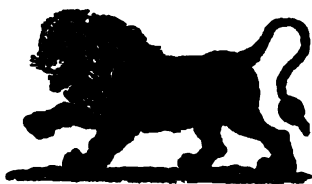
moral nature, by which; each individual of a generation as well as each generation, have been called to enjoy a share of happiness proportioned to their moral powers, and consequently a *relatively equal* share, while they have been, and are, carried by a perpetual harmonious improvement towards the most perfectly *positive*, and universal EQUALITY ?

Before the strength of such arguments, the objections of the materialists are of no weight, and the screams of the bigots and the idle hypocrites against my *levelling system*, as they call it, is truly contemptible; for whatever theist rejects such arguments is as monstrously inconsistent as would have been a supreme being calling forcibly into existence numberless creatures to deluge them with so many evils, as are *supposed* to have existed and to exist still in the world; and to treat them with so much revolting *inequality*, as the vulgar believe to exist between individuals and generations.

Lastly, allow me to observe that such *belief*, though almost *universal* and *erroneous*, is another tangible proof of the supreme wisdom and benevolence of the Deity, for every one's *fancies* to be highly favoured by *fortune* or chance, when they consider the misery of the lower orders. Their feeling of superiority *compels* them to relieve the poorer, and thus the happiness of both is increased, while all exert themselves constantly in order to reach a superior degree of knowledge and to increase again their happiness; till they reach upon a very elevated platform, called OPTIMISM, from whence they discover all the motions and mechanism of existing societies on one side, and on the other side, they perceive the elements preparing to compose new classes of interest.

It is then, and then only, that the proudest and most irascible beings become as universally benevolent and impassible as the Deity, of which they begin to discover the true essence or design, as soon as they feel conscious that they know nothing about it.

I must apologize for the length and repetitions of these improvisations, owing to the complication of the subject, and the division I have adopted in the beginning.



The Lion.

No. 13. VOL. 3.] LONDON, Friday, March 27, 1829. [PRIOR 6d

CRITIQUE ON THE SPEECH OF MICHAEL THOMAS SADLER, ESQ. Delivered in the House of Commons, on the 17th March 1829.

Mr. SADLER has made a speech which has excited much of public attention, and is selling in various forms. Mr. Cobbett has advertised his intension of demolishing by a critique, the speech in toto. I, purpose to pursue the less pretending path of pointing out the religious errors of that speech, as I find them in the edition published by my neighbours, Seeley and Sons; and I do this at a time when I have not seen an exception taken to the merits of the speech. As a party speech, as a maiden speech in the House of Commons, I think it a clever one; and however erroneous some of its premises, I respect the talent, the candour, and the certain good motive of the speaker.

The subject on which the speech is made, is the Roman Catholic Relief Bill.

In the first and second sentences, the speaker states the present circumstances of the subject to be of such an unequalled importance, that a consideration of them would incapacitate him for speaking on them, as he intends and shall attempt.

This was certainly neither a compliment to the house nor to his own judgment, to say, that what he was about to offer would arise from an insufficiency of consideration on the subject! But we shall find it a truth.

Having confessed himself a new and determined member of an expiring party, the speaker says:—"The spirit of popery, when dominant, dragged the objects of its resentment to the stake—its spirit still survives." Yes, it survives; but it is not the exclusive property of the Roman Catholic. It survives in the Protestant. It is the spirit of religion and not of one of its sects. It has

been Pagan, it has been Jewish; it has been Christian to an excess. It has not only been Arian, it has been Athanasian. It has not only been heretical, it has been orthodox. It has not only been eastern; it has been western. It has not only been Roman, it has been English, Scotch, Welch, Irish, and American. It has not only been modern, it has been apostolic. It is not more a corruption than the very purity of gospel itself. It is not of the sect, but of the religion from which the sects arise. It is not from the worship of any false gods, it is the very principle of the worship of the most true God. It is the very nature of religion. It is religion to persecute: and the absence of persecution is moral and not religious. Was it Roman Catholicism that last prosecuted the Rev. Robert Taylor, against whom no other crime was charged, than that his wit and talent applied against the Christian religion were pungent? Was it Roman Catholicism that twice robbed me of my temporal possessions, and confined me six years in Dorchester goal, for doing that which I now do unmolestedly, and, as then did, now meritoriously do—sell “Paine’s Age of Reason,” and “Palmer’s Principles of Nature?” Was it Roman Catholicism that sent my wife, sister, and twenty assistants to a gaol for acts, now, not ten years later, a part of the custom or common law of the land? Was it Roman Catholicism that put an honest and old man, Daniel Isaac Eaton, in the pillory; for no other offence than publishing the errors on which the Christian religion is founded? Was it Roman Catholicism that burnt the effigy of Thomas Paine out of spite, in the absence of the body? Was it Roman Catholicism, that sent that venerable old deist, Peter Annett, twice to the pillory, and to hard labour for one year in the Bridewell of the City of London, for writing and publishing such tracts, as the Unitarians are now by statute law allowed to write and publish? Was it Roman Catholicism that left Thomas Woolston to perish in a gaol; because he could not, and said he would not, swallow the miracles of the Gospels other than as allegories? Was it Roman Catholicism, that committed the horrors of English Episcopacy on the covenanters of Scotland, in which more lives were taken than history records as having been taken by Roman Catholics from Protestants? Let Mr. Sadler read history impartially, and he will find that Protestantism throws the persecution of Roman Catholicism, in horror and atrocity, at a great distance. There is no parallel in the two amounts of persecution that favours Protestantism. Religious men read history with one eye closed; they read nothing disadvantageous to, or unjustifiable in, their own sect or party.

All dominant religion carries with it the spirit of persecution, and whether it imprisons, hangs, drowns, or burns, is not the comparative degree; but still the same degree of persecution. Imprisonment is the higher punishment to the higher degree of

intelligence. Protestantism has left itself nothing indebted to Roman Catholicism on the score of persecution: nor did it remain long in debt; long, long, has it been the offending party in this country.

The remainder of the sentence last quoted, is a statement of the treatment of Protestants toward infidels, rather than the advocates of popery toward Protestants; it is thus:—"its advocates, at this moment, would willingly inflict on its conscientious opponents a martyrdom still more grievous to generous minds, in aiming at the moral and intellectual character and attainments of those whom they mark out as their victims." How very sympathetic is the disposition to persecute, when it feels the loss of its sting! It is that which makes all the difference, Mr. Sadler: you have lost the power, you are not now in the condition to sting or persecute. As a proof of what I say, I will only ask you to look back through ten years, and ask yourself, what, from time to time, you have thought of my persecution? I have now the whip-hand of you. I will make you smart under its lash, and give you back a true estimate of your moral and intellectual attainments. You shall suffer the martyrdom of ignorance and contempt, not of the prison, the pillory, the gallows, or the stake. You shall live and be free to be teased to death by the success of those intellectual principles which you have assisted to persecute, and which you have condemned. We shall not retaliate such persecution on you, as the Protestants did on the Roman Catholics. We will laugh you to a martyrdom.

In answer to what Mr. Sadler has said about the Protestant, or existing constitution, I can only desire, that the sense of the people be taken upon it, and that a representative legislature be formed in the House of Commons on the principle of universal suffrage and vote by ballot. Give us that, and we will not ask a shortening of the present parliaments. That is the way to try the merits of your existing constitution by the opinions of the people. Unless you come to the advocacy of this measure, the sincerity of your speech about the constitution, and the regard which the people of England have for it, will stand impeached. However, it is pleasant to see, that the glorious-constitution-people have been brought to the distinction of their constitution, as modern and Protestant, in contradistinction to that which was ancient and Catholic. And what that is good do they find added to the old one; what that is Protestant; what but that free press, free discussion, that knowledge and science which infidelity toward both Catholicism and Protestantism has introduced: that improvement which has made evidence dominate over faith?

I agree with Mr. Sadler, that Catholic Emancipation, by itself, will not add a potatoe to the Irishman's table; and that all the ills of Ireland have arisen from conquest, and consequent tyranny, oppression, and misgovernment; but I cannot agree with him in

the conclusion, that the English Poor Laws will remedy the evil. We want not poor laws, which, in reality, create and encourage pauperism; but we want a system of laws that shall leave none poor, but the vicious and impotent; the former to be chastised, the latter to be supported. I cannot agree with him that Christian tuition will improve the condition of the people of Ireland. It has been long tried, and has not improved the condition of any people; but has, in fact, been a fruitful source of their contentions, their oppressions, their monopolies and consequent miseries.

This, like every other religious question, finds its ultimate relation in infidelity and cannot be duly weighed, but under that relation. Sectarianism may oppose sectarianism, but the merits of either will always be in the relation of religion to infidelity. I have the advantage of looking at every religious question through this medium, and this is an advantage, which none but the infidel possesses: for, to possess it, a man must necessarily be an infidel; and to act upon it, he must necessarily be a sincere and honest, and, in the present day, a bold infidel.

Without stopping to discuss the first of the two-fold nature of the disabilities in the legislative and judicial functions, which the Protestant constitution has enforced, leaving that to Mr. Cobbett, who can, if he pleases do it justice, I shall examine the second, or that, which, as distinguished from the pecuniary, is called the moral qualification. Mr. Sadler thus states it:—"The constitution of England assumes a still more sacred character, in demanding, secondly, and hitherto, with far greater certainty and scrupulosity, a moral qualification from all who make or administer, in the higher functions of the state, the laws of this realm. It has not only made Christianity part and parcel of the law of the land; but it has constituted its pure and reformed profession an essential ingredient in the established government; and, as long as I am permitted to think, that principles are the springs of practice, that Christianity is better than infidelity; that its purest and most liberal form is preferable to its most bigotted and corrupt one,—so long, in spite of the liberalism of the day, which is only another name for that spirit which strikes at the root of Christianity, aye, and in a neighbouring country soon hewed down the tree, I presume to think, it has done so most wisely."

There is erroneous assumption all through the foregoing paragraph. It assumes that Christianity is a source of morality; which is not even in part a true assumption; for, since all the moral precepts of Christianity may co-exist with any other religion, or exist without any religion, it follows, that the *Christian* is not an *exclusively moral* qualification. The essentiality of a Christian is not in anything moral—for the morals belonged to the pagans before they were adopted by Christians—but in a superstition that is immoral and mischievous to society, of which

we have proofs before us in the contention between Catholics and Protestants. It is not about the moral precepts that the Catholic and Protestant disagree, but about the essentialities; the superstitious part of their religion, about the character and attributes of the Deity, and the best mode of pleasing an unknown power, and, for aught that is known, a nonentity. The morals are something known, relative, and positive; but not so with the religion.

It is not true to say that Christianity has been made part and parcel of the law of the land, for law must be definite, and Christianity cannot be definite; it varies with the fashion of the day, and has nothing stable on which to rest, as we find stability in morals and physics. It is neither moral nor physical, but altogether superstitious; and, though superstition has been the custom, it never could, as a principle, be made the law of any land other than by the observation of times and ceremonies.

Mr. Sadler may think that Christianity is better than infidelity. So I presume every man thinks who is not an infidel. But my answer to that assumption is, you do not know what constitutes infidelity, what it means, on what it rests, and the state of society which it is calculated to produce. If you did know, you would, with me, be an infidel—and prefer infidelity to Christianity.

About the superiority of Protestantism over Catholicism, it is not for me to quarrel with Mr. Sadler. I only know, that neither is good to the society in which we live; because neither brings it any advantages, and either brings it much evil. In a superstition, there may be degrees of offensiveness; but no degrees of purity. Nothing belonging to it can be brought on the side of virtue or purity. Mr. Sadler must be allowed to look at it through his own medium of mind; but he should be cautious how he asserts, when he knows his assertions are disputed, and when the courting of discussion on the merits of those assertions, is not on his side. He will do well to come to my shop or my school, for a little more accurate knowledge of the merits of infidelity. Those merits shall yet be canvassed on the floor of the House of Commons, and he will do well to be better prepared to meet this, than he has been to meet the Catholic Question, notwithstanding the credit which I freely give to him for talent and candour as a party man.

Mr. Sadler goes on to say:—"I am aware, sir, of the hack-nied assertion first put forth by Mr. Paine, that we have nothing to do with religion as a matter between man and his God, and I subscribe to it. But that we have nothing to do with religion as between man and man, I utterly deny. To do otherwise would be to disclaim the doctrine of scripture, the dictates of common sense, the experience of the Christian world, the utility of any religion whatsoever."

Here again is a great deal of erroneous assumption. Mr. Sadler takes for granted, that which never can be honestly and reasonably granted, that the doctrines of Scripture are consonant with the dictates of common sense; and on this erroneous assumption hangs all his argument. As to the experience of the Christian world, I draw a conclusion the reverse of that which he draws; and I adopt his alternative in an utter denial of the utility of any religion whatsoever. We have much to do with a man's morals in society; because much of social good depends on them; but we have nothing to do with his religion or superstition otherwise than to guard against it, if he should attempt to make it an injury to us. If he can keep it to himself, and neither let us see nor feel it, then he is free in its exercise. If he can pray in private and not in public, we have nothing to do with his faith or practice. But if he thrusts his religion upon our attention, then we have a right to complain, to criticise, and if we find it wrong, to persuade him out of it. The molestation begins on his side, and he should not complain of retaliation. Beyond this principle of discussion, we have no moral right to interfere with a matter of opinion.

(To be continued.)

SCHOOL OF FREE DISCUSSION,

OUR School was again crowded to excess on Sunday evening last, and a very animated discussion maintained. We are all very good boys, get our lessons well, and improve as fast as Mother Church can hope or expect from her offspring. Her blooming pet, Robert Taylor, was most divinely inspired by the Holy Ghost, and displayed more argumentative grace against the dissenting priest-haters, but priestly sect, called Free-thinking Christians, than was ever done in pulpit discourse. They were evidenced by proofs out of every position on which they could tack an argument. A young gentleman, of considerable talent, whom we have often had as an opponent on the subject of Deity, felt himself moved to argument by the higher absurdities of the free-thinking Christians, and unmasked them from head to foot. A speech more neatly logical was never uttered, than came from him; and we would make him an argument against himself, by observing, that when he has no superstition to defend, he is truly powerful and convincing in debate, evincing, that talent is never so powerful as when separated from superstitious error.

Talent, like moral precept, may gild an error, but it can never make it pass current for truth, where it is fairly submitted to the test of clear perception and free talented discussion; and there is much more of talent necessary to cloak dishonesty and hypo-

crisy, than to be convincingly honest and sincere. Falsehood, to support itself, requires more art and ingenuity, than truth. And it is a point worthy to be contemplated, as to what would be the state, condition, and character of mankind, if all the talented energies were devoted to the cause of truth and honesty, if there were no disposition to play tricks in the one with the other. When the writer reads the writings of clever novel and romance writers, or of clever men who write in defence of religion, or of any other error, he never fails to lament the loss which his fellow men suffer, by such a perversion of talent. A paradise may yet be made of the earth, by the united energies of mankind, when they shall find more interest in assisting, than in deceiving each other. But this can never be done during the reign of any superstition; and there does not appear any effectual method by which the condition of mankind can be permanently improved, other than of attacking, in the most effectual way, every kind of superstition. There must not be a remnant of it unassailed, for that remnant, if left, will again corrupt the world. Let man read for himself, in the operations of that physical power, than which his ancestors could have had nothing more to read in the establishment of their errors; let him test their errors by the operation of that physical power; let him do more than search the scriptures, let him search the authorities for such scriptures in that physical power, and he will come out of the examination a new born being, born mentally free from superstition.

An abstracted view of the discussion of Sunday evening last will stand thus:—

The Freethinking and other Christians, if Christians they deserve to be called, for that, or their title; the epithet of Christian, after all that was said, was the only disputable point, maintained, that the moral precepts of the New Testament were excellent; all sufficient for the guidance of mankind, were new with Jesus, were zealously preached by his apostles from the best of motives, at all hazards, without hope or prospects of temporal rewards, and that the approbation, reception and acting upon those moral precepts, was Christianity, and justified the appellation of Christian. Beyond this, our "rational Christians" did not go, and were unmeasured in their attack upon all beyond this, that is called Christianity.

It was answered, that the moral precepts of the New Testament were neither new*, nor a sufficient moral code for mankind;

* A correspondent informs us, that Jesus taught something new in the doctrine of life and immortality; or immortal life. He is in error; for Plato and his followers taught that doctrine before the time of Jesus, or before it was taught in the name of Jesus, and that which was, and is, counted an error in Plato and his followers, cannot be received as a truth from Jesus and his followers, who had no better authorities, who appear to have had less wisdom than Plato, and who never even made a pretension to philosophy.

that they were not to be compared with, not so well reasoned, not so full and efficient, as the morals of Seneca, of Epicurus, of Isocrates, Socrates or Confucius; that the mixing up of moral precept with the superstitious part of the New Testament was no more than that gilding of the bitter, nauseous, and poisonous pill of superstition, which would not be swallowed easily without the gilt of moral precept, and which is found alike in the Koran, the New Testament, the Old Testament, the Veda, the Shaster, the Pourana and the Zendavesta; that the artful use of moral precept did but heighten the criminal imposture of superstition or religion that was subintroduced; for no villainy can exceed the conscientious villainy that wears and soils the garb of virtue; that though moral precepts are every where good, they are none the better for being in bad company; and, if to be lessened in value, must be there so lessened, or in the standing which they have in religious books, that neither Jesus nor any person in his name had taught any thing new, good and useful to mankind; that since the moral precepts were known to have been pagan and more pure and practical in paganism than in Christianity, they should rather be called pagan than Christian; that there was no just reason whatever, by which a man could call himself christian, by a mere adherence to the moral precepts of the New Testament; that the Freethinking Christians, as they had for that evening presented themselves, were infidels in disguise, and were only afraid of that reproach which honest infidelity has yet to encounter, they not being "bold enough to be honest, nor honest enough to be bold;" that they were without those marks of sincerity, by which men of different sects and opinions could recognise and respect each other; that they were despicably dishonest in professing to use reason, and in not using it fairly, in not following it to its general leading, and abiding by it where it convinced them of previous error; and that there could be no middle course to truth or virtue.

Mr. Taylor stripped the pseudo-apostles of the moral garb that had been thrown over them, and enforced the application of some of the immoral and contrasting parts of the New Testament; showed the argumentative dishonesty of making a book to be the original of a system, and then to disclaim the major part of the precepts of that book. The triumph of infidelity was, as it must of necessity every where be, most triumphant. Every point taken up by the Freethinking Christians was beaten away from them; and they did not reply to those which shattered their system to tatters. Let the preaching Unitarians come among us; let Mr. Yates of Birmingham, who is, on Sunday next, to preach in London against Deism, invite us to discussion in his chapel, or join us in ours, and then make his boast of possessing christianity.;

SPEECH OF OUR FRENCH SCHOLAR,

On the proposed bill for the Dissection of Human Bodies, delivered at the British Forum, 148, Holborn-bars, on Monday evening, 23rd March, 1829.

Mr. Chairman,

LADIES AND GENTLEMEN,—The proposition of Mr. Warburton to legalise dissection, and the Catholic Emancipation bill, are two measures which will excite the justly deserved gratitude of every honest being, of all countries, among the present and future generations, towards whoever shall have contributed to their adoption. And when the happy union of the noble heir of the throne with the present courageous and well-intentioned ministers announces to this nation, the rising of a new era of high improvement and happiness, even a Frenchman, when interested in the welfare of the human species at large, cannot see, without a feeling of disgust, the convulsive efforts made by a few mischievous characters, to counteract every thing that is good and virtuous. The impartial opinions of a foreigner, as averse to the intrigues of sects and parties, as he is ignorant of the science of surgery, may be interesting and perhaps useful to you in the formation of your judgment on this very important question; as soon as you shall perceive that such a foreigner is not a stranger to *common sense*.

Though I am too much engaged to read news-papers, a friend having brought to me the *Morning Herald* of last Tuesday, to show to me an interesting letter from Mr. Owen, I was so much struck with the trash, insidious language and calumny, to be met in various articles of that number of the *Morning Herald*, that I said that I hoped for the honour of Great Britain, there were not many such news-papers in this kingdom, or else I should feel well-deserving of the esteem of the public, spite of my lack of knowledge of the English language, to *pick up the gauntlet* and begin a warfare with them, till they should feel ashamed of their proceedings. I did not expect however, to meet this evening with a *warm supporter* of the very same mischievous doctrines I complain of, and as nobody seems inclined to impugn the last two speeches, I shall venture a few words on the same side of the question, and in opposition to the blind, prejudiced, *exclusive admirers* of our forefathers.

The very numerous and *very strange* arguments of the *opener* of the question, having been so ably overthrown by the two eloquent orators who have just preceded me, I shall not attempt further to elucidate how truly contemptible are the *assumptions* about the *uselessness* and *immorality* of anatomy, and the personalities against the gentlemen of the surgical profession themselves, and in order to discard from the mind of Mr. Opener any suspicion that my expressions are impertinently directed against

him, I shall limit myself to a few general considerations on the articles of the *Morning Herald* to which I have alluded.

If the *Catholic* question only, had been in contemplation, one might attribute the opposition of the *Morning Herald* to the religious disease or intolerance of which its editor's might have been imbued from infancy ; but to meet in the same page, the violent tirade against a scientific and most wise and humane proposition, in which the government cannot have any other view but to benefit Protestants as well as every other member of the community, it is, I think, the best antidote against the bitterness of *anti-catholic grumblings*, and shows plainly that neither of the articles were the dictates of truth, justice, or common sense. I am told by the *Herald*, that the law will allow every claimed body to *enjoy* as *decent* a funeral as the relations or friends may wish. If this be not a proof of the highest moderation and regard of the legislature, for the existing superstitions of all classes ; I know not what could better prove it ? Still look how the *Morning Herald* is ringing the great alarm bell in order to bewilder the ignorant ! with what affected compassion it attempts by base flatteries and artifices, to irritate the mob against the most enlightened body of legislators England could ever boast of having seen united under the same roof ; and with what impudence it stigmatizes the bill as an *odious, disgusting, base, atrocious, abhorrent, ignominious, and cold-blooded* measure.

Indeed, it is plain enough, that if the *Morning Herald* was the *friend* of the poor, as it professes to be, it should not have afforded to the public, by hints, a pretext for *withdrawing* their charity from hospitals and exposing them to ruin if *the bill should be*, (and we know it will be) adopted. The writer might have consoled the poor, by summoning all the *pious Christians* to form a society for claiming all the bodies of the *friendless*, and satisfying the *natural* and *rational* hope of the dead, and attending with the last *duties* of religion, their bodies to the *sanctity* of the grave, where they should *repose undisturbed*, covered with *locks of the hair* of their wife, daughters, &c., and near those who have been dear to them in life. All humbug, as every thinking being may perceive. I, notwithstanding, should not have quarrelled with the *Morning Herald* for such deception towards the poor bigotted ignorant, on account of the *real* benevolence of the feelings ; but I cannot bear the hypocrisy with which, after treating the legislature as a pack of wretches, scribes and pharisees, and accusing them of rendering the last hour of the greatest misery the most miserable by law, he himself does *all possible mischief*, by deceiving the ignorant, by supposing cases that will never occur, and by terrifying their minds with such dread of the *surgeon's knife*, as to let them believe that their dead bodies should suffer as much during the dissection, and be as much disgraced by it, as criminals when they are *hanged alive* !

Again, in a separate article, the *Morning Herald* gives the most pitiful account of some dead bodies stolen at Kirkmichael church-yard, in Ireland, and attempts to impress the minds of the fools with every *distress, grief, melancholy and bitterness* against resurrectionists, and with more *indignation and horror* against dissection than against the most heinous crimes, and why so much noise? because some bodies *were gone* from their graves! O dear! and the coffins and last dresses *were there*! O lack-a-day! They *were gone*! most likely in a much better atmosphere; for the *Morning Herald* informs us that all the graves around, violently opened by a wild furious mob, were found in all stages of the *most terrific corruption*; ah, what a nice bed to REPOSE UNDISTURBED!!! and what an irresistible proof of the incomparable *wisdom* bequeathed to us by the past ages, (and still followed shamefully by self-styling polite and *highly civilized* societies) to consign to a detrimental putrefaction more than three hundred thousand set of *last dresses* and as many *coffins* each year, in this island only, while as many distressed families are suffering, and many individuals dying for want of *clothing and fuel* during the hardness of winters! Such is the monstrously absurd system, so eagerly advocated by the pretended *friends* of the poor!!!

I grant that the punishment of the murderer must not be inflicted upon the innocent, however poor or friendless; but as it is obvious, that immediately after the adoption of the bill, some other conventional punishments will be adopted respecting murderers (and none would be more impressive than to *prevent* them from being dissected, and instead, *thrown to the bottom of the sea*)! at all events, the arguments of the *Morning Herald* are unjustifiable, and he seems so conscious of their paltriness, that he attempts to give them some *relish* by introducing the following epitaph composed by SHAKESPEARE, for himself:—

“ Good friend, for Jesus’ sake forbear,
To dig the dust enclosed here;
Blest be the man that spares these stones,
And curst be he that moves my bones!

I know, by hearsay, that Shakspear was a very celebrated poet; if, however, he was the *greatest of philosophers*, as it is assumed by the *Morning Herald*, I know not, but this I can say, that such *epitaph*, though truly poetical, is by no means *philosophical*, and very happily too; for if the principles contained in those verses were expressive of a *law of nature*, the dead would gradually take possession of all the surface of the earth and drive entirely the living from it!

The *Morning Herald* treats as a *cant*, the most rational observations of the wisest among the legislation, and asks exultingly, that all the surgeons and physicians, and all those who shall vote for the bill, should be dissected after death, *and their wives and daughters also*; but takes great care to add immediately, *what*

agreeable operation! no disgrace indeed! no disgrace in being *hanged*, &c. I see no wit, but a great deal of malice and hypocrisy in such language; and all the *Morning Herald's* ROMANTISM OF THE GRAVE is a mere trap to catch weak-minded women, by the medium of which, knaves have always succeeded in governing societies!

It is within my knowledge, though it may appear doubtful to many, that enlightened beings were *decently buried*, after having bequeathed their bodies for dissection? but *pious frauds* prevented the execution of their will; and God knows, if *one* single testament comes to light out of *ten*, when they contain such and other anti-superstitious dispositions, on account of the imprudent habit of having only one original testament (instead of depositing three or four copies in different hands,) when the *only person* who has the care of it may die in the same time as the testator, or *may be* the victim of *pious frauds* or irresistible influences!

The fear of such fate for my own will, has induced me to take particular care in the selection of my executors, and as the last part of the said will, though written a long time ago, is quite *a-propos* in the present anatomical discussion, I shall read it here, and conclude by proposing the adoption of practical means highly calculated to counteract the poison contained in such articles as those of the *Morning Herald*, *Cobbett's Register*, &c. and to offer such honourable and encouraging examples to the poor, who may be inclined to follow them, or at least, be no more *unhappy* at the idea of the *possibility* of their bodies being *dissected* after death!

Extracts from a TESTAMENT of P. H. J. B

“The chief object of such testament is to secure my small fortune in the hands of Trustees, in order to encourage experiments on PERFECTIBILITY, which have been tried successfully upon almost every kind of vegetables and animals, except upon the HUMAN SPECIES; to find out whether we may or not form characters of an extraordinary *superiority* above every one now in existence! and to contribute to that effect (if by a premature death I was deprived of the happiness of following by myself such a scheme,) to the erection, in the neighbourhood of London, of an agricultural, mechanical, and scientific college, or rather UNIVERSITY, (and indeed the only one really worthy such name) when four hundred children of both sexes, shall receive from birth to the age of puberty, the most complete course of *economical* education, and acquire every practical, physical, and moral knowledge, truly useful, and directly conducive to give to them, and to spread among all classes of society the largest possible amount of happiness.”

Any individual, of either sex, of independent fortune and respectable character, who may wish to become members of the *honorary* committee that is about forming itself, in order to promote the establishment of such university, or any person merely

desirous to watch its progress, may apply, by letters (POST-PAID) to the *School of Free Discussion*, 62, Fleet Street, in the room of which the members of the PHILOSOPHICAL EDUCATION Committee will meet occasionally, till they are enabled to call a general meeting, and to present to the public some very tangible fact and satisfactory report.

The following, Mr. Chairman, is the last part of my said testament, most directly connected with the question you have submitted to the present assembly; and I beg of you, ladies and gentlemen, to listen with a serious attention, in order to form a competent and rational opinion of the true motives by which I have been actuated, and not to attribute my conduct to any defective organisation of my *brains*, to the inexperience of *youth*, or to the buoyancy which is generally attributed to the nation, to which custom pretends that I do *belong*! I say *pretend*, because, in fact I have sufficiently shown this evening, that I do not *belong* to any body, since I am a *Citizen of the world*; that I am entirely divested from those mischievous notions of *national prejudice* and other superstitions, so cunningly entertained by Despots, to obliterate the most noble feelings, and that my only religion is UNIVERSAL BENEVOLENCE.

"In order that my death should not be unworthy of the course of life in which I am embarked, I request, most especially my executors, not to allow my body to be submitted to the *ridiculous*, absurd and *mischievous* ceremony, borrowed from the heathens, of burying in *holy*, consecrated, *inviolable* ground; but I wish that it should be delivered to such surgeon, or surgeons, most deserving of public support, on account of their liberal conduct; and I desire that one, at least, of my said executors should be present at the dissection.

"In order that even the least particle of my extinguished frame should be rendered subservient to some *useful* purpose, I wish, that previous to the examination of my internal structure, my *SKIN* should be taken off, tanned or prepared, coloured and employed, to manufacture some useful article of furniture. The best perhaps would be, to cover an arm-chair with my said skin, and to offer it to some Lord Chief Justice: (in the present circumstances, however, I should say either to the Duke of CLARENCE, the Duke of WELLINGTON, Mr. PEEL, or Mr. WARBURTON!

"After a minute anatomical study, and a scrupulous investigation of the causes of my death, I wish that my full *SKELTON* should be offered to the anatomical, or a drawing class, of the contemplated university, or to any other public establishment; but should my said skeleton be deemed useless, I wish that my *SKULL* should be presented to the London Phrenological Society, and my *BONES* transformed, by a turner, into as great a variety of useful articles as possible; either knife-handles, pin-cases, small boxes, buttons, &c., &c., &c.,

"I further desire, that the *REMNANTS* of the dissecting-room

should be put in one large, or two smaller china jars, or vase "à la Medicis," or of any other elegant forms; and if they are manufactured purposely, verses and allegorical drawings, to be painted upon them, will be found in my papers, expressive of my love for TRUTH and LIBERTY.

"After pouring upon the said remnants a sufficient quantity of quick-lime, or any other best chemical dissolvent, in order to prevent for ever any bad smell, I wish that such vases should be filled up with good garden earth, and a beautiful ROSE-TREE, or any other perennial flower, the most sweet and gay, should be planted in the middle, and the whole kept as an ornament, in any garden, court, or peristyle, of the intended UNIVERSITY, or by any of my executors; to whom I give full power to dispose of all the said particles of my *dead-self* in any way they shall think best."

The Morning Herald may blush for our age, and for the *honour of human nature*, at the lecture of this Testament; as to me, I should blush to read again such newspaper, unless I hear that it is converted to more rational principles, when I shall be happy to support it; as every liberal publication should be; for I must declare, that I cannot be moved by any hatred or ill-will in the present discussion, having not the least direct or indirect personal acquaintance with any body connected with the Morning Herald.

But enough of controversy, and as I do not wish to imitate the mere *declamations* of my antagonists; as I boast of being a man who seek *facts*, and who never points out an evil without offering an adequate *remedy*, I shall end this address by the adoption of several most serious conclusions and solemn propositions, that I shall submit not only to this assembly, but to the public at large, by the mediation of the press.

CONCLUSIONS AND PROPOSITIONS.

FIRST, That whoever, surgeon or physician, member of the legislature or government, and private individual of either sex, shall feel the utility of the measure proposed to parliament by Mr. Warburton, should support the bill by all the means in their power, and ought to begin by bequeathing their own bodies to dissection, in order to show their sincerity and consistency, and offer a proof of their *sympathy towards the poor*.

SECOND, That in order to counteract effectually the impressions of disgust and horror, produced upon the minds of ignorant and superstitious women, by *time serving* writers, on the subject of anatomy, every bachelor should have the fortitude of not marrying, unless he should find a woman rational enough to discuss this question, till she acknowledge the high importance, not only to surgery, but to every rational being, of knowing the disposition and function of the human body; and till she should so-

lemly promise to submit her children, her husband, and herself to dissection, in case any of them should die prematurely.

THIRD, That some publicly spirited surgeon should set up as soon as possible in London, a dissecting table for female bodies only, in order to skill in the knowledge of anatomy, a certain number of midwives, who should soon be enabled to establish as many female dissecting tables in this kingdom, as there now exist regular surgeons' tables.

FOURTH, That every enlightened husband, father, or brother, should exercise their moral influence over their wives, daughters, mothers, or sisters, to induce them to attend to the lectures and dissections performed by the said midwives, in separate classes, for maiden and for married women. And that every young man not destined to the surgical or medical profession should follow similar lectures and dissections at tables conducted by elderly professors, of respectable morals, and who should never introduce in such class, but male bodies of a competent age.

SIXTH, That the first collection of friends, having bequeathed their bodies to the same surgeon, should adopt prudent laws and regulations, and publish them for the benefit of all other private societies, which may be formed around various surgeons for the same purpose.

SEVENTH, That a central COMMITTEE OF ANATOMY should be formed in London, composed of one or more members deputed by each private society; and that its object should be the promotion of the *science of life*, by a regular correspondence with all the similar societies at home, and abroad, and by entertaining constantly a spirit of co-operation and harmony between them.

EIGHTH, That in order to soothe the angry feelings excited among the poor, (*which must be the constant aim of every benevolent being*) and in order to divest death of the *mischievous* gloom and terror, of which knaves take particular care to surround it, the *central committee* should transform some of the hypocritical mourners, and black UNDERTAKERS, into honest and cheerful *gay-coloured* carriers, who should go, at the expence of the said committee, gathering all the bodies of the members of the London societies, either rich or poor, in a most beautiful chariot, (covered with gay feathers and flags) representing by fine paintings all around, the customs of various nations in the burial of their dead, and drawn by MILK WHITE HORSES. The whole, together with a corresponding livery, should be as rich, and of a much better taste than the most elegant Lord Mayor's *state-carriage*, and a good mechanical ORGAN, introduced in the coachman's box, should play by itself, the liveliest airs during the removal of the bodies.

Such, ladies and gentlemen, are my views on the science of anatomy; and such is the opinion I entertain of the high importance of its *general study*, that I shall promote with all my might the establishment in the contemplated PHILOSOPHICAL

UNIVERSITY, or in London, of two separated cabinets, one for each sex; containing wax models as valuable as the admirable collection in Florence; and where children shall be admitted, as soon as they can learn something by their inspection, till they grow old enough to be more benefitted by the study of nature itself. Nobody in this room will suppose that my recommendations to the fair sex are a *novelty*, since the second speaker of this evening has informed you, that one of the most valuable French books on anatomy, is the result of the exertions of a woman.

If I judge rightly, the unanimous applauses with which you have been pleased to interrupt repeatedly the expressions of my feelings, I must conclude, that such feelings have excited a considerable degree of interest and approbation among you. I never answer to compliments respecting my conduct, but with two words: DO BETTER! Still I must acknowledge that I am highly gratified with this evening's discussion, and that I shall follow it up again next Monday with great pleasure.

Being a member of all the debating societies in London, you will always meet me wherever any question of public interest shall be brought forward; for I think that real LIBERTY founded on TRUTH and JUSTICE, will never be settled on solid foundation among any people, who do not possess the right of expressing, and printing fearlessly his opinions.

If however, any among you, or amongst the PUBLIC at large, should like to address me, respecting the propositions I have just laid down, they will always find me personally at the Sunday Athæneum, Grub Street, from 11 to 1, every Sunday morning: but more positively by enquiring after the Frenchman, or,

REFORMING OPTIMIST,

From 7 to 10, every Sunday evening, at the School of Free Discussion, 62, Fleet Street.—Where a few copies of this letter may be had, (price ONE PENNY,) and where also every communication *post paid*, or free of expence may at any time be sent for me.

N.B. I have neither the merit, the wish, nor the time, to become *the leader* of the proposed CENTRAL COMMITTEE OF ANATOMY; and still less any desire of deriving any personal advantages from such establishment, to which I shall, on the contrary, devote some money, and as much time as I can spare to perform as honorary secretary, or *under-secretary*, for the correspondence with foreign nations. Being, however, the first, who has yet come forward, with a regular plan, proposition, and testament, I most readily offer myself, (and think it is but very natural and fair that I should do so) as a POINT OF UNION, and I shall take particular care to inform all my correspondents of their reciprocal advices and propositions, and of the formation of private societies with their regulations, &c. It remains now to public or private characters, interested in the promotion of the scheme; to isolated bequeathors, and to surgeons, midwives, undertakers, &c.

accept, if they choose, my very disinterested, and surely very
 'TITIOUS medium.

FOURTH DISCOURSE,

Delivered before the Society of Universal Benevolence, on
Sunday, August 20th, 1826.

On the improvement of the intellectual faculties.

By the Rev. Robert Taylor, A. B., Orator of the Society.

MEN AND BRETHREN,—The sacred trust of your most honoured attention, imposes on me the obligation (an obligation which I most deeply feel,) of adducing matter of consideration, worthy of your attention.

In the pursuit of the great object propounded by this Society of Universal Benevolence, *i.e.* the cultivation and improvement of the mind, by the inculcation of moral duties, (without respect for any dogmas or authorities of antiquity) upon the grounds of their own intrinsic sanction and eternal claim on the observation of rational creatures; we have thus far proceeded,

1.—We have established the most sacred and indefeasible right of each man to the free and uncontrolable exercise of his own particular judgment, in matters of religion, and therefore *à fortiori* in all matters whatever, in which his interests and his happiness are, or are supposed to be involved:

2.—We have distinguished and defined the province of the powers of moral suasion, nature's best gift to man, in the occupation of which, he becomes a social as well as an intelligent being, by which his virtue is rendered communicative, and without trespassing on their independent judgments, he becomes master of the affections of his fellow men.

Without the addition of this more precious boon, all other gifts to man had been in vain; his excellences would have wanted their proper sphere to shine in, and have been but as the undiscovered diamond of Golconda, which drinks Apollo's lustre-giving-ray, but fails of the end for which he lighted it, to sparkle in Diana's coronet.

3.—From the consideration of the powers of moral suasion, we proceeded to establish, on Sunday last, your conviction of the vast consequence and infinite moral advantages of acquiring and possessing an habitually serene, calm, and well-governed temper, as being that state of mind which is most congenial to the receiving of all virtuous and good impressions,—that condition in our intellectual husbandry, which clears the soil of its indigenous thorns and brambles, softens its first-bound surface, and prepares it for retaining the seeds of moral instruction.

Our process now, with your good leave, and even before we venture on the ultimate business of positive inculcation, seems most naturally to lead us to the consideration of *the means whereby the mind itself may be strengthened.*

This then, is the subject to which I would now engage your valued attention.

I repeat it. The subject of this discourse is, *On the means and methods both physical and moral, whereby vigour, tone, and strength may be given to the intellectual faculties, and consequently to the moral characters of men.*

'Tis not enough that there be with us the felicity of that excellent good-temper, of which the members of the Society of Universal Benevolence, never have been, nor can be found wanting, unless there be added to such a disposition to receive a corresponding tenacity and virtue, to retain the impressions of moral inculcation.

Without this, the clearest and most convincing positions of moral instruction, are but as seed sown upon the sand, on which the sun doth shine, and the dews of heaven descend unprofitably. Without this, the lamp of instruction wastes its scintillations on a dark cheerless desert, or but corruscates thro' the gloom for a moment, like Jove's lightning, "that doth cease to be, ere one can say it lightning's."

That this defect however, can be remedied, that weak minds may be made strong ones, that the retentive faculty may, by art and discipline, be created and carried to a perfection of attainment beyond the bounty of nature's original favouring, is what I now hope to demonstrate to your satisfaction.

How important, how primordial this subject is above all others, while we feel and appreciate by all who are sensible how great a blessing it is to have a MIND, and how rich the triumphs that the mind enjoys in the expansion of its powers, the enlargement of its capacities, the increase of its strength, and the attainment of still ascending grades of knowledge and of virtue, till like the thunder-bearing eagle, it towers above the region which fate and fortune had assigned to it, and rests upon the chair of the almighty Jupiter.

The influence of such an acquired, and acquirable strength of mind, upon the moral character and moral happiness of man, will be traced and appreciated in the evident origination of all their vices and all their misery in the want of it. In that weakness of understanding which renders them impatient of instruction; alarmed and frightened at hearing any thing which they had not been used to hear, and disposed to view as hostile, the friendly hand which offers itself only to let in the light, and brush away the cobwebs from the chambers of a mind as foul as Vulcan Lemnos.*

Hence it is, that in order to accommodate this consecrated and fortified debility of mind, and to save the o'ergrown babies of society the trouble of a thought, all the modes of popular instruc-

* An island in the *Ægean* sea, sacred to Vulcan, now called Statimene.

tion hitherto adopted, have been *restricted* to the observation of their charter, binding them to give all their instructions in such a way as to give no instruction at all. Their sagacious followers, always feel best satisfied with the progress which they have made, when they find themselves just exactly where they were when they set out. 'Tis all very fine, so long as the pastoral pipe keeps to the time prescribed; but should they hear a note they were not used to, the sheep would fleece the shepherds.

The consequent prevalence of a prodigious degree of vice and misery in the world, of vice, which a few active and intelligent minds could correct, and of misery, which a few noble-minded men could entirely remove, is no problem. Its solution is as legible as the Γνωθὶ Σεαυτοῦ, know thyself! that was written on the pediment of the Delphin temple.

The cause of all mischiefs, lies in the want of intellectual vigour, and mental strength, and consequent want of virtue of character to cope with and conquer those mischiefs, to perpetuate which, superstition puts her padlock on the mouths of the more intelligent few, and throws her bars of iron across the paths of inquiry, that lead to knowledge, as knowledge leads to virtue.

The malign and ungenerous influence of superstition, is therefore always first essayed on the minds of babes and children, that finding them such, she may keep them such forever, inoculating them with the religious palsy, which operates so as to allow the bodily functions to attain their maturity, while those of the mind, so far as religion is concerned, can grow, and spread themselves no more. This is the true anatomy of such men as we meet with every day of our lives: giants in stature, but pigmies in understanding, with strength enough to take immortal Neptune by his beard, and wit enough to be frightened at his trident.

Measureless are the ravages of these directly debilitating and enervating causes, both on the physical and moral constitution of men. The cleverest men that are, would have been ten times more clever, their perception quicker, their retention more durable, their invention more excursive, their judgment more acute, had the nascent germs of genius escaped the gnawing worm of superstition, or happily, had their unweaned virtue possessed strength enough, like the infant Hercules, to have strangled the snake that crept into its cradle.

More than half of all our attainable strength of mind, is therefore necessarily lost in the laborious business of unlearning, counteracting, and divesting ourselves of evil impressions, ill habits, and mischievous associations.

To get rid of one foolish and unreasonable prejudice, costs the mind a greater effort of her enegies, than to acquire a dozen sciences. One vicious and immoral habit, originating in such a prejudice, is of more arduous capture than were the battlements of heaven-defended Troy. The discouraging notion therefore,

which men are apt to take up as to the narrow and limited extent of their intellectual capacities, and the narrow limits of the human capacity in general, is founded in a palpable error in the calculation, which takes not into the account, the main consideration of all ; and that is, the question,—*Hath the intellectual capacity of man, or of any particular man, ever been fairly dealt with ?* Where is the plummet that can gauge the deep abyss ? or who shall assign the boundaries of “ the path which no fowl knoweth, and which the vulture’s eye hath not seen.”

The powers and capacities of the human mind, are not to be estimated by any degrees of their evolution, which *past* ages have witnessed. What *hath been* done may be known, and its undoubted evidence speaks the language of the most animating hope. What *may be* done, is the problem whose solution lies at the bottom of eternity.

The visible heavens, which to the untutored eye, present a starry firmament of idle magnificence, the boundary at once of its vision and of its idea, to the philosophic mind, are but the porch and vestibule that open on creation, they are but the title page of a volume.

“ In boundless love and perfect wisdom formed,
And ever rising with the rising mind.”

Shall we then be discouraged by the timid calculations of pedants and dunces, whose vanity would measure the powers of the human mind, by the attainments of their own ; or whose indolence would excuse their own stagnation, by discouraging the exertions of others ?

We hear, indeed, perpetual complaints of men’s having bad memories, that what they have heard or read slips from them at the moment of attention : and the unhappiness is almost invariably ascribed to some physical defect in their organization itself : they cannot acquire languages, they cannot retain the recollection of names or numbers.

But the degree in which such a want of the retentive faculty, is to be attributed to physical defects, may be ascertained by the degree in which the complainant would be willing to acknowledge a physical defect of the other faculties of the mind.

That the powers of memory, as well as all other powers of mind or body, should sometimes be favoured by the idiosyncrasy or constitutional structure of the organs on which they depend ; that they should be prodigiously strengthened by being called into frequent action ; and that they should every day grow worse and worse by being left in a state of inaction and idleness, is the economy of the immutable laws of nature, which it is the business of the moralist as well as of the physician to observe, and to respect.

But who is to wonder that men should continue exceedingly weak and ignorant, when we see them, without really labouring

under any natural disparagement, making it a part of their religion to be weak and ignorant. Do we wonder that the action of their memories should lose its tenacity and power of holding, when they themselves knock off the fluke of it on purpose that it may not hold? or, are we to count it strange that their minds should have so little in them; when there was nothing in the world they were so much afraid of, as the getting any thing into them? afraid, forsooth of being any thing better than such fools as they are, for fear it should shake their faith.

Take only into the account the utter recklessness of all physical attentions to the mind's health and composure, which will necessarily go hand in hand with this moral bankruptcy, and the wonder will rather be that nature, in spite of so much violence done to her, should yet retain a sufficient provision of intellect to keep her lords of the creation within a view-distance of the paramount respectability of dogs and horses, to whose eternal honour be it *mentioned, they never quarrel about religion.*

As reason is the distinctive attribute of man, the man who puts it from him, or is afraid to follow it, to all consequences that it can possibly lead to, *unmans* himself and becomes the only creature which nature says she made not.

But that the intellectual faculties under all circumstances, where their existence in ever so infirm a degree is ascertained, may be to an infinite extent evolved and prodigiously strengthened, is demonstrable from the phenomena, which however little observed, are observable every day of our lives, in the ascendancy gained by sheer industry, over both education and talent; and the innumerable instances, our experience of what men have achieved, without owing any thing to nature's favour; the triumphant arrival of plodding labour and indefatigable perseverance at the end proposed, while genius that buckled on her starry girdle for the outset, and wit with Mercury's wings, fell down by the way, and died.

That weak minds may be made strong ones, should be a truism, as palpable as the common adage that *knowledge is power.* For 'tis but the corollary of that proposition, that he who could learn something to-day which he did not know yesterday, may get more knowledge than he had, and therefore may get *more* power.

However relatively weak, a *relative* strength is acquired; and he who is wiser than he was, upon however small an original stock, commences a perception of enjoyment that is of a nature to lead him on in continual progress to the attainment of that strength of reason and vigour of intellect; which constitutes the utmost zest of existence, and ensures an absolutely complete and perfect happiness.

For ever be it observed, that it is the improving and improveable condition of the mind, and not its state of rest or acquiescence

in any degree of excellence that it ever did or could attain, that constitutes its intellectual health. The wealth of Croesus it possessed to-day, upon the condition that nothing should be added to it, would be as a state of beggary to-morrow. We are apt to view this insatiability of desire as a vice of the human character; and where the object pursued is a mean and unworthy one, it is a vice. But to be insatiable of knowledge, to set no bounds to our desire of moral improvement, is the proper felicity of man. Try it! O try it! It is happiness. It is a generous avarice which seeketh that, the enjoyment of which, is *in* the seeking, the attainment of which, doth lessen no man's share of it.

But 'tis of mental strength, the health and vigorous action of the powers of the understanding, that I have treated, independently from any consideration of the application of those powers, to particular arts or sciences.—I hope this distinction has been observed,

For, though the powers of the memory may by art and exercise be cultivated, to the attainment of any desired degree of perfection,—(and I have some reason to know that they can;) no one faculty of the mind can be so cultivated, without all the other faculties partaking in some degree of the improvement.—Yet,—

'Tis the well balanced, and evenly-poised action of the understanding in all its faculties, that constitutes the strength of mind, equally attainable by all persons, equally necessary in all pursuits of life, *with* which, no man can be miserable, *without* which, no man can be happy.

The ornaments of education, have their utility as well as their splendour, when set on the solid basis of a healthful and well governed mind, but if this be wanting, they shine but to expose and to betray the moral desolation.

The merely clever man possess of the memory of a Pascal, the wit of Rabelais, the science of Newton, or the eloquence of Cicero, yet wanting ballast to sail steadily over the breakers of life's difficulties, and incompetent to the preservation of his own tranquillity, is the last creature in the world, which those who could justly estimate his lot in life, would envy.

For, hence arise those infinite disorders of the mind, which the *unlettered* peasant escapes from, even behind the thick shield of his *unletteredness*. Hence, mainly arises that most miserable of all uncertainties, to which man is liable; the uncertain continuance of reason itself.

But as the cause of the disease is most apparent, the means of remedy are most certain.

The cause is the ordinary but mischievous mistake, that cultivated talents merely, can give strength of mind; and that edu-

cation makes the man. Alas! the most accomplished man in the world, whose mind would not serve him for the making provision for his own happiness under all circumstances; who with all his intellectual powers, can be afraid of catching cold, afraid of future poverty, of future sickness, of future death, or of future *any thing*, is the weakest minded creature in nature. His education is that of a wax doll, which, nature had she meant its existence, should have laid in camphor; the wind chaps him, the sun melts him; his exquisite refinement, is but an exquisite sensibility to painful sensations, till like the bold Bavarian sinking under the burthen of a butterfly's wing.—

“His foe's derision and his patron's blame,
He steals to death from anguish and from shame.”

The consideration of the cure of all this, is, that for which I have thus far held your patience.

Men and Brethren! If your honoured convictions have travelled with me to the conclusion I have wished to establish, that the mind, whatever be its original strength or weakness of stamina, may be prodigiously strengthened, by physical and moral discipline, which now seems scarce less manifest, than that it may also be weakened, debilitated, and virtually destroyed by neglect or misdirection of that discipline. You will allow my respectful suggestions of the means whereby we may acquire or retain a healthful and vigorous state of the intellectual economy. Of these means of the mind's health, the first, and of the first application, are those which come more immediately within the province of the physician; whose power to prevent, and entirely to cure mental diseases, would be tenfold what it is, where he not too often bribed by his interests, to surrender the honour of his art; and led to truckle to the physiology of the nursery, by a recognition of conceits of spirituality, against which 'tis supposed, that medicine can do nothing, though but for which, it could do every thing. Would they who have the knowledge to see what it is, which driveth men mad, but have the honesty to say, “**THEN DRIVE AWAY THAT WHICH DRIVETH.**” The restoration of the mind's health would be the inevitable consequence, a restoration to mental strength and vigour, not only immediately beneficial to individuals, but tending in the course of a few generations, to produce a happier and superior race of men, and to banish for ever the liability to those aberrations of reason, in the subjectness to which, reason itself seems to be occupied at too dear a rental.

Next to the good economy of our bodily health, the avoiding all excitements of intemperance, and all approaches to excess in our libations to the roseate God.

The mind's health will be best secured, by our heedfully withdrawing it from the more dangerous and insidious, because less

suspected intoxication of all devotional feelings, from all indulgencies of the imagination at the expense of the judgment, all castle-building and speculations whose objects are removed from the senses, or who cannot be gauged and determined by the sober and never failing tests of experience. Nothing that costs the mind an effort to be believed, or which is of a nature to elude and mock the grasp of the understanding, should ever get place in our belief, or be held worthy of our understanding. Things past, which cannot be amended. Things to come, on which our providence shall never be consulted, should be systematically kept in the mind's arrangements in their due subordination to the paramount ascendancy of the gay present, which alone is ours, in which if we are good and happy, our part is bravely played, we shall have nothing to regret, and can have nothing to fear.

And perhaps I may say, (above all things) for the sake of our minds' tranquillity and vigour, we should remove ourselves from all those scenes and pictures, which in whatever guise presented, and whatever character of sanctity or holiness may be ascribed to them, have any thing barbarous, savage, and cruel in them. For these things by their constant exhibition to the eye, or their frequent recurrence to the imagination, have a direct tendency to produce a corresponding ferocity of character, and (what I wish we did not see on the egress of the congregations from every Pandæmonium in this metropolis,) a sympathetic defeaurement and ugliness of the countenance itself. Alas, our British goddesses, whose health in a state of unsophisticated nature, might dash the lip of Hebe's self with paleness, from the unfortunate mistakes of taking things for true, which are not so, catch the dire melancholy, which "like a worm in the bud, preys on their damask cheek." Indeed, indeed, it was not meant, it is not fitting, 'twas never in nature's purpose to have the milk of human kindness turned sour, even in its precious fountains, and that the soft perfections of her works, the galaxy she lighted up to shine with everlasting cheerfulness and love, should be spout out, and sicklied o'er with the pale cast of—of what should'nt be at all; or at least, what of which we may safely say in either sex, the less of it the better. I say not throw it to the dogs, for the dogs themselves would not have it.

To supply the place of these excessive and mischievous excitements, there are our theatres, and innumerable sources of varied amusement, of which there can never be too many, nor can they receive too much encouragement. For from these, the mind returns recreated and refreshed, the health and spirits are improved, and loveliness becomes more lovely.

Recreations and amusements are as necessary for the mind, especially if it be a mind that must be frequently engaged in intellectual labours, as food is for the body. Of such a mind, it may not only be said, "never less alone, than when alone," but

also never better employed than when unbuckled, and relaxed, to receive the regenerating elasticity, that will bear the screwing up again to tone and tension; but after all, the secret of the mind's health, the main charm that shall ensure to you the possession of a vigorous understanding, a just judgment, the quick perception and I had almost added—a good memory, is involved in the never to be forgotten name of our Society, *Universal Benevolence*. Because, in reality, the indulgence of all turbulent and resentful feelings, and all angry hard and ungenerous judgments on any body, or on any account, always o'erclouds the understanding, profits not us, nor can amend them. The weakness of the mind is more than an apology, for all that we might condemn in others, the advantage of a superior degree of strength of mind, is the only source of virtue in ourselves. Let us cultivate it continually, and the highest perception of happiness, for which nature has designed us, will be its blessed fruit.

May every blessing which heart can wish, and infinite goodness confer, be yours for ever.

DELEND A EST CARTHAGO.

To the Editor of "The Lion."

25 March, 1829.

SIR,—I attended the discussion at your house on Sunday evening last, and if you think a *Christian's brief remarks*, (and I could not help thinking I was the only one present,) worthy a place in your weekly publication; your insertion of this will oblige. The gentleman who opened the discussion and who called himself a "rational Christian," I consider no more entitled to be called a Christian, than yourself; nay *not so much*. For I consider the first essential necessary, is a sincere belief in the doctrines as well as the precepts of Christianity, and as possessing the great essential *sincerity*, I felt assured you were the better Christian of the two. But, indeed, I did long to challenge, to confute, and to floor you *both*. The spirit indeed powerfully moved me, and I was on my legs for this purpose, and had not my friend pulled the tail of my coat most heartily, and begged me to spare you till another time, you most certainly would not have had a leg or even a stump to stand upon.

Oh! how did I long to answer you, when you put the question to the rational Christian:

"What had Jesus Christ taught and communicated new to the world?" Where, I would ask, is the Christian worthy of the name, who would not immediately have answered, that he came to bring *life and immortality* to light, by the gospel; that "in his father's house are many mansions; that he went to prepare

a place for us ; and that he would send the Holy Ghost the Comforter, to us, till his return." There, only that would have been enough ; Is not that *something new* ? Is it not great news, glad tidings ? Take away these, and the many other glorious hopes and promises, which Christianity holds out, and you strip it of all that is valuable in an humble and sincere believer's eyes ; it can then no longer be to him a faithful saying, and worthy of all acceptance. It would then be all which you and Mr. Taylor designate it to be. But God forbid, I should thus crucify the son of God afresh, thus make him a liar, and put him to an open shame.

Oh ! no, all your arguments have only led me to increased faith in my God and Saviour, have determined me to look well to it, lest any man deprive me of my crown.

A CHRISTIAN.

N.B. Be assured, I fear not trusting Christianity to the test of reason, by sober and serious argument, and I feel convinced the oftener I attend your school, the more my faith will increase ; and be the deeper rooted and grounded ; *I shall therefore come again.*

NOTE BY EDITOR.—We shall be very happy to receive the company of this gentleman and his friends, and will shape the discussion to suit them, if they please, on Sunday evening next.

FLAG OF TRUCE BETWEEN HIGH BELLIGERENT PARTIES.

The Rev. Robert Taylor to W. L. Newman, Esq. City Solicitor.

SIR.—As I have no right nor reason to charge you with personal motives in the part you bore in the prosecution of which I have been the victim, I beg leave to request the honour of receiving official and definitive information from you, as to whether or not, it be the City's intention to proceed upon the two remaining indictments now lodged in the Crown Office—the one against me for the alleged offence of *Spoken Blasphemy*, and the other against myself, in conjunction with six other persons, for the alleged offence of *conspiring to blaspheme*. I request such information, as it will be as honourable to you to give, as it will be consequential to me to receive. Since it comes within a possibility that I might find it eligible to travel, a liberty from which I am debarred by my own feelings—so long as it is possible that my absence might bear the construction of a retreat, or of a wish on my part to stand in any other than the attitude of *defiance*, with respect to any prosecution whatever.

Disclaiming all motives of personal hostility, and sincerely wishing you a very long, and a very happy life.

I am, Sir, respectively,

ROBERT TAYLOR.

17, Carey Street, Lincoln's Inn.

TO THE REVEREND ROBERT TAYLOR.

Guildhall, 19th March, 1829.

SIR,—I believe there is no intention to proceed in the prosecutions still pending against you and the other persons referred to in your letter, if no recurrence of the transactions which occasioned those prosecutions, should take place; and against which so far as concerns yourself, I am inclined to think, your own good sense may afford some guarantee.

Mr. Roome, one of the defendants, having withdrawn his plea of Not Guilty, and suffered judgment by default, has been discharged from the indictment upon entering into his own recognizance, and I am disposed to consent that yourself and the other defendants may be discharged upon the same terms, if they or you should think fit to adopt a similar course.

With regard to the latter part of your letter, it may be proper for me to say in reply, that you may be perfectly assured I have never been actuated by motives of personal hostility towards you or any other person.

I am, Sir,

Your obedient servant,

W. L. NEWMAN.

To W. L. Newman, Esq., City Solicitor.

SIR,—Acknowledging the honour of your notice of mine of the 18th, and intending to make no further call on your liberality; my own honour and character oblige me to convey to you, with all possible reserve of *personal* respect, my most decided disdain of the compromise you have officially propounded, and my utter and *extreme defiance* of the assumed power, to punish, which you seem to have wished should influence my future conduct.

Disclaiming all instigation of personal feelings, (for which indeed there is no ground, either on your part or on mine), I beg leave *historically* only, to point out the atrocious hypocrisy, and gross dissimulation of the terms, which your *duty of office* has obliged you to propound to me.

You know Sir, that you have no such power as the proposal implies, and that your suggestion proceeds upon a *direct un-*

truth. I have fully expiated the whole amount of offence alledged, or existing in charge against me up to this present day; the Judge himself, in passing sentence, having *expressly* included the gravamen of the whole, and of all *id-genus* charges pending against me. You *could* not, you *cannot*, and (*absit invidia dicto*) you *dare not* insult the justice of the country, by an attempt to call on the Court of King's Bench to punish *twice*. You know the exceeding unpopularity of the prosecution against me altogether; the censure pronounced against it in Parliament; the vote proposed in the Common Council, "that all further proceedings against the Rev. Robert Taylor and others for blasphemy, should be stayed." You know that the City of London would not countenance nor allow you, in any case, to proceed on the still pending indictments; you know that your attempt to do so, would endanger your tenure of your office; and in any issue of it, is pregnant with tenfold greater *peril to yourself*, than to me or my friends. You know that my late prosecution, in the judgment of all wise and good men; has covered the prosecutors with shame and infamy, and will hand their names down to posterity, as persecutors, fanatics, bigots, men of the worst hearts and weakest heads that ever *lampooned* humanity. You know that that prosecution has been abortive of its intended effect; and has extended the spread of that infidelity which it was intended to suppress, as any other prosecution inevitably would do.

You know Sir, that I am by express declaration of Lord Tenterden, allowed "*by solemn serious and deliberate argument, addressed to the minds of persons capable of reasoning and judging of such matters, to endeavour to bring the Christian Religion into disbelief.*"

Of such endeavour I shall not fail. Accept hereby my assurance, pledge, and promise, that I *will* not.

The failure of my past endeavours, hath only given me tact and management to guarantee the success of maturer enterprise. My prison hours have made me the author of an historical "*Development of the Origin and Evidence of Christianity,*" that will make all who wish for the perpetuation of that system of imposture and ignorance, curse the folly and infatuation that enforced on me the leisure and convenience for so formidable an attack.

The declaimer at a little chapel in Cannon Street, annoyed the petulance of doating wisacres, the peevish incubus of the City's Crapula. The author of the *DIEGESIS* has brought up an array against the system, which those who know the system's merits best, shall best appreciate, a work which will continue to do the work of infidelity, when he who wrote, and they who gave occasion to the writing, shall be known but by their remembrance among men; he as the martyr, they as the persecutors of virtue.

I have established a system of economy for the collection of an INFIDEL RENT throughout England, for the avowed purpose of bringing the Christian Religion into disbelief. I am about to engage a large and splendid edifice in which, *as by law I may*, I shall endeavour myself so to do.

I will achieve INFIDEL EMANCIPATION, I will possess and exercise the right to dissuade men from Christianity, to preach against it, to warn all creatures from it, and to bring it into *hatred*, disbelief, and universal rejection.

Now, Sir, if you please, upon this knowledge of my plans, prospects, and purposes, do yourself the justice of putting the saddle upon the right horse. Filch not the credit of a virtue which is not yours. You will, I am sure, withdraw the pending prosecutions; neither will you ever attempt any other prosecution of the kind; but the virtue which exactly belongs to you, in so much forbearance, is PRUDENCE.

I am, Sir,
your obedient servant,

17 Carey Street, Lincoln's Inn.
March 20th, 1829.

ROBERT TAYLOR.

To the Editor of "The Lion."

SIR;—As the following letter is not intended to give offence, but to correct what I conceive to be the expression of wrong feeling, and as the professed object of your publication is to promote just and rational principles, I hope you will not refuse the present attempt to forward that object a place in the Lion.

I am, Sir, &c.

A Subscriber.

To the Rev. Robert Taylor.

SIR;—In your remarks on the Pentonville Bible Association meeting, as stated in the twelfth Number of the Lion, there is a display of feeling which I must own I read with much regret; and so strong is my conviction of the injurious effects of indulging such feelings, that I am disposed to take advantage of the present opportunity of stating my disapprobation of it.

The passage to which I allude, is where you describe the most distinguished speaker at that meeting, to be a pock-marked, mole-eyed, bull-shouldered, frog-mouthed, suet-looking, saucy saint." Now, sir, admitting all you have said here to be literally true, is it a subject for ridicule or recrimination? Is such language as the above necessary or likely to serve the cause you profess to promulgate? Is there a shadow of argument in it? Is the individual alluded to accountable for his personal deformities? and are not such remarks a reflection on other individuals who may

labour under similar or other physical deformities, and with whom the present subject has nothing to do? Can any reasonable reflective individual, desirous of discovering truth, believe that such language was dictated purely by a desire to promote truth? I cannot believe that they can; and I am sorry that any individual possessing talents, which if rightly directed, could not fail to assist in breaking the chains of superstition which bind the human race to their present misery, should so far lose sight of that object, as to descend to the use of such weapons, when those which are acknowledged legal, and are sufficient to defeat the enemies of truth, are within his reach. If the weapons of our warfare are to be found in the mighty armory of *reason* and *experience*, let it not be told "in the enemy's camp," that we have made use of such as they would be ashamed to wield.

Before I conclude, permit me to remark how opposite are the sentiments expressed in your discourse on the powers of moral suasion (inserted in the 11th number of the *Lion*) to those which I have been condemning. Of the many passages in that discourse, which I read with great pleasure, I shall select two, which bear directly on the present topic. Page 338, speaking of the powers of moral suasion, you say, "by which *alone* the free and uncontrollable judgments of men's minds may be *legitimately* influenced, informed with fresh accessions of knowledge, and strengthened with more prevalent suggestions of virtue." Page 342, "But the best way to the heart is through the *understanding*, and men's understandings are not to be taken by storm. We may have been rich in our own intellectual resources, and our eloquence may set on a whole argosy of reasonings, while one unlucky current blowing across the channel of communication, may scatter all its treasures to the winds."

It is of these unlucky currents that I complain! and I trust sir, that when you next set sail for a religious port, you will make a better use of your powers of navigation, and not suffer your progress to be impeded by running foul of such squalls.

I remain, sir, with best wishes for your success in the cause of rational infidelity,

A RATIONAL INFIDEL.

London, March 26th, 1820.

THE RELIGION THAT SUITS US THE BEST.

A SONG.

SURE Nature with wonderful kindness design'd
Such various religions, and creeds for mankind,
That every mortal, without hesitation,
Might follow the creed of his own inclination;
Our gratitude be then to nature express'd,
We'll chose the religion that suits us the best.

Let him who is fond of trout, turbot, and cod,
 On Fridays' and Saturdays', humour his god,
 By eating the fish of the river or ocean—
 Saint Peter's successor will second the motion;
 So let him turn papist, eat fish and be bless'd,
 And chuse the religion that suits him the best.

Friend Quaker ; so dismally dress'd as a bat,
 Thy coat without buttons, no loop to thy hat;
 Some think that thy wisdom exceedeth all measure,
 But thy creed has no charms for a pupil of pleasure,
 'Tis fit for an oyster, or owl on her nest :
 Yet chuse this religion—it suits thee the best.

For myself, to all creeds I the compliment pay,
 Of adopting from each what is pleasant and gay ;
 On Fridays I feast at a Protestant dinner,
 On Sundays I dance with a Catholic sinner ;
 Let them who hate dancing, who feasting detest,
 Chuse other religions, that suit them the best.

That I'm a good Christian should some folks deny,
 Can they prove that I ever refused a mince pie ;
 Or when a hot bun with a cross on't was broken,
 That I like a heathen rejected the token.
 I taste of them both with an orthodox zest,
 The other religions suit others the best.

I would in the east the same system pursue ;
 I would act like a Bramin, a Turk, or a Jew ;
 Like a Bramin I'd dance with the nymphs of Benaris,
 Like a Turk I would people my harem with fairies ;
 And would visit the Jew as his passover guest,
 And all three religions would suit me the best.

THE GOD-EATER.

PETER, the trusty door-keeper of Heaven,
 Who on his post will play at odd and even,
 Or at chuck farthing to escape ennui ;
 Had just engaged some Cherubim to sing
 An anthem, loyal as God save the King ;
 Whilst he kept beating time with his gold key.
 When lo ! he saw a Priest of Rome draw nigh,
 Puffing and blowing, swelling like a bladder ;
 Climbing from cloud to cloud across the sky,
 And sorely wishing for a Jacob's ladder,

'Twas a dead hand at damning sinners tainted,
 'Gainst heretics as savage as a tartar;
 A Papist true as ever Pope had sainted,
 Or bluff King Harry strangled to a martyr.
 So Peter rose to ope the wicket wide:
 "Mind what you're at," old Martin Luther cried.
 Matthew, and Mark, and Luke, and John, and Paul,
 This fellow 'd make a mouthfull of you all.
 Peter, for Heaven's sake admit him not.
 And thou, poor dove, ah! whither wouldst thou fly?
 The wretch would put thee in a pigeon pie;
 And all the Trinity might go to pot.
 Have not we seen the gormandizing glutton
 Reel to his Saviour, with grimaces greet him;
 Then treat the Lamb of God like common mutton,
 And without any qualm of conscience, eat him.
 This is a Sacrament we should not love.
 So down to Hell the cannibal may go,
 He, who of Christ a sandwich ate above,
 May make a luncheon of Old Nick below.

INFIDEL RENT.

We have already, as subscribers to this rent, one of Fifty Pounds a year, with a promise of more if wanted for any useful purpose at any time. A lady at six pounds per year, payable quarterly; six gentlemen at one pound each per quarter; two at five shillings monthly; one at a shilling per week; one at five shillings per quarter.—Making as a beginning, ninety pounds a year, besides various donations, which shall be advertised at a proper time, now amounting to seven pounds ten shillings. This is really a beginning, and we have no doubt of its reaching several hundreds, if not several thousand pounds per year; for the proper application of which, there stands the joint responsibility of

ROBERT TAYLOR, and
 RICHARD CARLILE



The Lion.

No. 14. VOL. 3.] LONDON, Friday, April 3, 1829. [PRICE 6d.

SECRET HISTORY OF ONE OF MR. SHELLEY'S WORKS.

THERE is a book written by Mr. Shelley now and hitherto called "The Revolt of Islam." I lately read this work, as it has appeared before the reading world, and could not see the author's purpose in writing such a book. It appeared to me to be poetry without any other purpose than poetry, subject without sense; or to make the most of it, *a discouragement to political virtue*, by setting it forth as certain of defeat and destruction. There is an imaginary revolt against tyranny; but so far out of all time and locality, so unlike any thing historical or futurely probable, so badly exhibited, so completely subdued by tyranny, and a great deal of superstitious exhibition of future state reward only, to political virtue and constant love, that I could not but feel contempt for the author of Queen Mab.

That contempt is in part removed, since I have learnt the secret history of the book.

Among my first hearings of Mr. Shelley, one was, that he was an advocate for physical love between brother and sister and that a coterie of his friends joined him in such an advocacy. The rumour is, in some measure, if not fully confirmed, by the secret history of the book in question, which was intended to exhibit a hero and heroine, from the same parents, united in love as well as by family ties. The plot or plots by which the story is surrounded, appear to me to have been shaped to suit the insurrectionary spirit of 1817, or the period at which the book was to appear. The only principle advocated in the book is that of physical love between brother and sister.

The original title of the book was "LAON AND CYTHNA," who were brother and sister, and in almost every instance where *Cythna* is now read, *sister* was first written and printed. The cancellings are still in existence, and will come before the public in their originality, or as the original work was meant to have appeared.

I have learnt that the objection to publish the work in its

original form was on the part of the printer, and that, in consequence, Mr. Shelley would not pay him for the job, though a cancelled and altered edition appeared.

The book has none of the merits which are found in *Queen Mab*, and my philosophy could never see the propriety of such a doctrine as that of the author in his *LAON AND CYTHNA*. But still I am an advocate for free discussion on every subject, and I lament that genius has had to be shackled alike by the tyranny of government and social prejudices, and the timidity of printers and publishers. An evil, for which I have found the remedy.

It is not only the spirit of love between brother and sister that has been cancelled in this book; but all the best political and theological sentences have been cancelled. I think I could consent to a little bit of damnation for all the printers and others who have thus injured mankind by their timidity; and if ever man deserved a nation's tribute for the prize of a free press, I am that man. If ever man did honour to the printer's press, I am that man. If the printers and publishers had any gratitude in them, they would acknowledge my service by every support and assistance they could render me.

RICHARD CARLILE.

STRICTURES ON THE TRIAL OF JONATHAN MARTIN, THE INCENDIARY OF THE YORK MINSTER.

JONATHAN MARTIN, has been tried at York, and acquitted on the ground of insanity; by which he will be a prisoner for life in a lunatic asylum. Morally speaking, I do not feel disposed to impugn this verdict, though I maintain that it was contrary to law, and that Jonathan Martin, though insane, was no more insane, than Judge Bailey, Admiral Gambier, Lord Bexley, or any other religious man. In all the affairs of life, except the affair of religion, Jonathan Martin appears in evidence to have been a moral, inoffensive, benevolent, honest man. He would not now be feared by any person in relation to the social or moral duties of life. His insanity is confined to religion, and, in that sense, he has only a degree of that, of which every other religious man has a degree. The man, who prays to any thing, or supposed superhuman thing, is in that act of prayer insane. He prays to he knows not what; but I know, that he prays to no power that is in existence. His act of prayer is then not sane, is indicative of not knowing wrong from right, and is, in truth, insane. In relation to my state of sanity, that man, who so prays, is insane. I do not pray. I regulate all my actions by the circumstances and the positive existences, the existences which all alike admit, by which I am surrounded, and therefore I have a reason for presuming that I am not insane.

I have felt a desire that Mr. Justice Bailey should have been the judge to try the merits of Jonathan Martin's case. I have been waiting to have a letter addressed to that judge on that

subject. But I am so far foiled, in finding the case tried by Mr. Baron Hullock. With Judge Bailey, I could have more fully illustrated the case. I could have shown, that Jonathan Martin's setting fire to the York Minster was a similar degree of religious persecution toward the clergy of that Minster, and of the established church generally, as Mr. Justice Bailey's severe sentences and severe and lying reproaches on myself and other infidels, were religious persecutions towards us as infidels. Jonathan Martin destroyed their property. Mr. Justice Bailey assisted to destroy my property. The act of burning York Minster was not in itself more vile than the act of plundering my house, and breaking up my most profitable business; and I have the further advantage of being able to demonstrate, that the business carried on in my house was more socially useful, more individually moral and worthy, than the business carried on in York Minster.

I cannot do justice to the case to day, I will return to it—and engage to maintain, that every religious act is an act of insanity, and every religious man insane.

I do not know what better could be done for Jonathan Martin, than to lock him up for life, unless there were any hope of curing him of his insanity. Religion is a disease. It is a disease physiognomically and phrenologically indicated, and it is exclusively human. I never enter a religious congregation, but I mark the trace of this disease on the heads and faces of the members; and I am of opinion, that, in some cases, the disease is incurable. I should like an opportunity of being allowed to try my power of curing this disease, on some of the inmates of lunatic asylums, where the disease is known to arise from religion. I should like the trial on Jonathan Martin; and I think Mr. Peel will do a service to mankind, to afford me facilities for this purpose.

I repeat it most seriously, most sympathetically, and with the most benevolent feeling, that I think, and I will go so far as to say, that I know religion to be a disease, that it is in some cases curable, and that every religious man is comparatively, in some degree, insane. I grant that Jonathan Martin is insane; but so is Judge Bailey; and the one no more deserves to be locked up and kept from doing mischief than the other.

RICHARD CARLILE.

CRITIQUE ON Mr. SADLER'S SPEECH.

(Concluded from Page 334.)

By arrangements and promises of insertions, I last week, cut myself short of room for this critique, though I managed to touch all the essential points. I have since heard more of Mr. Sadler, which has enhanced my satisfaction at having done him that justice, and dealt with him in that spirit of fairness and candour which, I see, Mr. Cobbett has withheld, and even outraged. I

supporting this fund, and worked up his arguments to the conclusion, that, as neither God nor man could do without money, Infidelity had no higher pretensions. We feel the force of his arguments, and have anticipated them through all our experience, that all that infidelity wants for its general triumph, is the dress that can put on an equality with the best appearance of other principles, the enough of money that is called respectability. He has opened the proposition, and we shall earnestly support it, assured that every hundred pounds subscribed will evince so much practical good done, as to encourage the accumulation of similar support. A call was made on Sunday evening last for a particular meeting on the subject, and we announce in answer to that call, that a meeting will be held in this house, 62, Fleet-street, on Wednesday evening the 8th of April, at seven o'clock, for the consideration and furtherance of the projected rent, when the Rev. Robert Taylor will address the company present on its great importance, and receive from any friends who may be pleased to attend, any suggestions as to its management and welfare, as well as their subscriptions.

GOOD FRIDAY.

On the evening of this day, at seven o'clock, the Rev. Robert Taylor will deliver an oration to the subscribers to the Infidel Rent, on which evening the condition of admission will be a subscription to the rent.

As the school-room now crowds to excess, we shall make all possible arrangements to improve the seats, and we are put under the necessity of thinning the attendance, by putting a stop to all free-admissions. The entertainment of the room will be studiously improved, to correspond with the support it receives, and we trust that the success of this will encourage the attempt to open others of the kind. In this, we shall hold a meeting every Wednesday evening, so long as the Rev. Robert Taylor and Mr. Carlile remain in town, in which the term of admission will be a subscription to the rent or one shilling.

THE SAINTS IN A PUCKER!

On Tuesday morning last, the Rev. Robert Taylor and Mr. Carlile attended a meeting of the St. Pancras Bible Society, as has been mentioned in a notice of the School of Free Discussion. They had no idea that they had created an alarm, or that they were objects of terror to the saints. The business was appointed to be commenced at twelve; and they were surprised to find nothing doing until one or near one. Mr. Meux, late of the firm of Meux, Reid and Co., the brewers in Liquor Pond Street, came up to Mr. Carlile, shook hands, and congratulated him on his

presence at a Bible Society meeting. Another gentleman joined Mr. Meux, and a pleasant conversation arose about the bible and religion.

Mr. Taylor and Mr. Carlile exhausted their patience and left the melancholy scene before the business terminated. No anxiety or interruption of proceeding was visible to them, and they were not a little astonished the next morning to find a report in the papers of what had been passing at Bow Street on the part of the committee of the Bible Society. The following is the report in the Times, religiously glossed with a few lies.

"Yesterday, Mr. Halls, the sitting magistrate, was applied to by a person, who stated that he had been sent by the secretary of the Auxiliary Bible Society, the annual meeting of which was then holding at the Freemason's Tavern, Great Queen-street, to request the attendance of some Bow-street officers, in consequence of the intrusion of two persons into the room, who were likely to disturb the harmony of the meeting.

Mr. Hall replied, that if the meeting was composed of persons belonging to the society, the individuals who had intruded uninvited, might be compelled to withdraw; for which purpose an application for assistance ought to be made to the parish officers, and not to those of the police, who had other business to attend to.

The messenger asked if the parties were apprehended, ought they to be conveyed to this office?

Mr. Halls said, I shall offer no advice upon that subject. If the parish officers take the persons into custody it will be on their own responsibility.

The messenger then withdrew, and in about a quarter of an hour returned in great haste, with a sealed letter, which he handed to the Magistrate. The letter stated, that the persons who had intruded themselves upon the meeting were "Robert Taylor and Richard Carlile, the Deists," and as their presence there, could only be for the purpose of creating a disturbance, a request was added, that two Bow-street police officers might forthwith be ordered to attend. The letter was signed by a Mr. Grove, as Secretary to the Society.

Mr. Halls declined sending officers to the room, for the purpose required, and repeated, that in such cases the proper persons to apply to for assistance were the officers of the parish.

It appeared that these persons were as stated, at the meeting. The latter, however, remained perfectly quiet. Mr. Taylor contented himself with taking notes. He kept his hat on as long as he stayed, surrounded by some of his unwashed followers, who vulgarly followed his example, not only in remaining uncovered, but in sneering and jesting at what was passing. The meeting was chiefly composed of ladies, and several gentlemen from different parts of the world, spoke in succession, in support

of the society. The Right Hon. Charles Grant, M.P. presided. At about half-past two o'clock, Mr. Taylor and Mr. Carlile left the meeting, upon which a great number of persons retired also. One of the officers of Bow-street was in attendance, in the event of a disturbance."

On reading this report, Mr. Taylor went to Bow Street, to complain of that office having been made the medium of this insult upon him, and to thank Mr. Halls for his sound discretion, in not sending officers where they were not likely to be wanted. Mr. Halls was not sitting, and Mr. Minshull recommended that he should call the next day, when that magistrate would be sitting. Mr. Taylor accompanied by Mr. Carlile called at the office on the Thursday, and found Sir Richard Birnie with Mr. Halls. Sir Richard, with his expected incivility, was for refusing to hear a word upon the subject, and referred the case to the newspaper editor. Mr. Halls did attend to the application, and listened to what the applicant had to say: of which the substance on both days was this: that the charge of indecorum was not true, inasmuch as the coldness of the room required the wearing of the hat, and many of the society about him were wearing their hats from the same reason. He had no followers, such as were described in the paper; nor did he offer any observations beyond the gentlemen on his right and left. That he did not leave the room with these followers; for he selected the moment of a number of ladies leaving, to leave the room without new disturbance. He could not suppose his presence at these meetings improper, as he had the purpose of writing the history of Christianity down to its present state, and wanted to make observations for that purpose. Being under recognizances to the amount of one thousand pounds, he wished the magistrate to say, whether those recognizances could be possibly endangered by his intention to visit all the religious meetings within his convenience. Mr. Halls said, they may or may not be in danger, according to circumstances. Mr. Taylor avowed his determination to visit as many as possible of them, and wished, through that means, to give publicity to his intention. He had prepared a book "The Diegesis," which he should throw down in challenge to every Christian society, and hoped, as he was not disposed to break the peace, he might not be insulted nor be made the means of its being broken, through the inveterate malice of his religious enemies.

The report of the proceeding in "Morning Chronicle," was strictly correct; that in the "Times" was most religiously false, in all that was said about followers. The trick about unwashed companions is the old trick of representing those who advocate measures that the newspapers cannot afford to advocate. For instance, the "Times" has now running after it, all the unwashed followers of reform, of the late queen, and of Catholic emancipation.

But what shall we say of the conduct of the committee of this Bible Society; that while a deputation came from them to congratulate Mr. Carlile on his appearance at a Bible Society Meeting, another deputation ran off to Bow-street, to get officers to remove him! This was the character of religious hypocrisy, indeed! Truly did Mr. Taylor say to Mr. Carlile, "our genius over-awed them." And if we had known or dreamt of their fears, surely we had made further sport of them. We promise the saints to be among them, on all occasions, but wherever we can get admittance, we will announce to their committees beforehand what we intend to do, and thus give them fair play, and not take the poor, timid, godly creatures by surprise.

As matters have gone so far, we will announce, that Mr. Meux called on Mr. Carlile, on Friday last, and after some conversation, left him with a promise to select the most able of his religious friends, for a further and a set conversation.

We are determined to shake the Christian world, and by the aid of a rent, similar to that of the Catholic rent, to raise the standard of infidelity and proclaim its triumph over the Christian religion.

DIEGESIS IS PUBLISHED;

This new Christ is risen! We have truth on our side, and that is what the Catholic never had. We must, because we will, succeed, with boldly and honestly wielding such a weapon.

THE "DO AS YOU WOULD BE DONE UNTO" PRECEPT, NOT PRACTISED BY CHRISTIANS.

It will be a seasonable time to call upon the reader to contrast the opposite conduct of the Christians. Abroad they most impudently obtrude themselves upon all the ceremonies of other religions. At home, they send for officers, the moment they see an infidel among them. Abroad they can interrupt ceremonies and challenge discussion. At home, they think it horrible to be interrupted, and dread discussion. Abroad, among a conquered, illiterate people, they are saucy teachers. At home, from educated men, they shrink instinctively. Whatever they may be abroad, at home they are Pagans, Gentiles, Savages, Negroes, and poor benighted human nature. The following slip contrasted with the conduct of the Committee of the St. Pancras Bible Society, will corroborate the points here advanced.

BANGALORE.

Extract of a letter from Mr. Campbell, dated Bangalore, May 12, 1828, addressed to the Treasurer of the London Missionary Society.

At the latter end of April, I set out on a tour, intending to spend the week in the country. I passed the day in two villages, which I had visited on a former occasion, preaching and testifying that Jesus is the Christ; and proceeded in the evening to Baggoor, where we arrived before sunset. Just as I alighted at the native Choultry, there was a procession of heathens carrying an idol, whose worship consists in ceremonies of a most abominable nature. I went out, and while the people stood with the image, I addressed them on the awful infatuation and wickedness of giving adoration to such an emblem of vileness and impiety. As I reasoned with them on the sin of their idolatry, and endeavoured to vindicate the insulted honour of Jehovah, the Brahmin who had been at the expence of the pageant, manifested displeasure, and ordered the musicians to proceed in their march of vanity round the town. This circumstance, however, raised the curiosity of the people, and drew them in large numbers to the Choultry, where they heard of the true God and his Son Jesus Christ. Till nine o'clock they crowded the place, reasoning with the native teachers and myself, and hearing of the marvellous love which the Saviour had manifested to mankind. At length I became fatigued, advised them to think on what they had heard, and suggested the propriety of postponing all further discussion till the morrow, when a good opportunity would be afforded them to bring forward their objections. All my arguments did not prevail on them to depart, and as I knew the natives will seldom remain when Christians pray, I proposed to offer up before them our evening sacrifice, and led the devotions myself; but to my surprise they all remained, and conducted themselves with great silence all the time of prayer; and as it was one in which the speaker was enabled to pour out his whole soul to God on their account, it may, perhaps, by some, not be soon forgotten. They departed well pleased, and I shortly afterwards retired to rest.

Query. In what instance is Jehovah superior to Brama? R. C.

SEARCH FOR "THE IMMATERIAL SUBSTANCE"

AT THE

ROYAL COLLEGE OF SURGEONS.

I HAVE just this moment returned from attending an interesting lecture on the structure and functions of the brain, delivered by Mr. Surgeon Mayo, who explained, and certainly *demonstrated* upon prepared specimens the decussation of nerves in transit, from one side of the medulla-oblongata to the other, where, as the learned lecturer was pleased to say, "they receive the impressions of that immaterial substance from which their functions are derived." Upon the conclusion of the lecture, I followed the

example of my brother-members of the college, in stepping up to the table, where the lecturer was condescendingly exhibiting his preparations: and as I distinctly saw the brain, and the medullæ, and the nerves, and the decussations,—I made bold to observe, that the thing I wanted to see, was the *immaterial substance from which their function was derived*. Mr. Surgeon Guthrie took the gist of my inquiry, with exquisite good humour, and said “he feared I should find some difficulty in getting a sight of *that* :” and the learned lecturer joined in the *ruse*, with an excellent evitation that “it might very easily be shewn to any person who had a mind to look for it.” The moral of the scene was, that observations of this sort, fall *en passant*, to fill up a sentence, or round a period,—not to arrest attention. How angry would a priest have been at such a question?

ROBERT TAYLOR, Surgeon.

Thursday evening, six o'clock.

To the Editor of “*The Lion*.”

SIR,—Inclosed you have 1*l.*, as my subscription to the “Infidel rent”—the way to effect our mental emancipation is to give infidelity a respectable footing in society—i.e. that *unbelief* in the dogmas of superstition, (which, is in itself worthy of all respect,) may cease to be pointed at by the crafty and ignorant, as alien to virtue and morality. The cause has of late rapidly progressed; but it is a reproach to the infidel community, to evince the apathy they have hitherto done, while bold and honest men have, with a fortitude beyond admiration, lifted the banner of “free discussion” and clung to it (to use the words of a great writer) with “a virtuous and desperate fidelity.” We know that infidels form a large and influential body among the intelligent classes, and that by union, open and *avowed*, they would at once crush all Christian attempts at *persecution*, and rid themselves of that irksome *reserve*, and *vulgar odium*, which to be removed, only require to be combated, while *such* as are circumstanced so as not to be able to fall into the ranks of the vanguard, have by subscribing to the “infidel rent” an opportunity of pushing on the warfare of truth and reason, from behind their masked battery, and supporting the intrepid volunteers who point the guns and apply the match—trusting that the trammels of bigotry and intolerance may be speedily unloosed, and the lying oracles of “*faith*” put to eternal silence.

I am, &c.,

One of your Readers.

* * You may enter the subscription as from “Faithless.”

THE FIFTH PROPOSITION OF THE FRENCHMAN'S SPEECH,

(Omitted last week for want of room.)

FIFTH, that every honest and independent being, who can do it, should trumpet all over the world, by speeches as well as by print, and hang in the drawing room of every family; the following framed words:—

HUNDREDS are dying daily for misrepresenting to surgeons and physicians, the true site of their sufferings, and for being treated as labouring under *lungs* or *liver* complaints, &c. while they have a very different disease, of which they would become conscious, if they had followed one single course of anatomy, and thus enabled, by prompt applications, to save their lives!

THOUSANDS are dying daily for want of the most important informations respecting every thing that is really useful or detrimental to health; and especially on account of the barbarous custom of allowing every dead body to decompose in the earth, to the great nuisance of the living, who breathe such poisonous gases (particularly in the neighbourhood of churchyards) and thus depriving surgeons and physicians of the wonderful skill they would soon acquire, in healing every possible *disease*, if they were allowed to examine every *diseased* body after death!!

By such shocking prejudice against dissection, many unfortunate mothers have seen the level of death extended successively upon the most numerous and lovely family! and, after accompanying their last beloved to the grave, exhausted with sufferings, they pined a few days and expired! One among others, and a most amiable woman, *lost* her *nine* children, by the most extraordinary circumstance, and it was afterwards discovered, that had the first been dissected, the other *eight* would most positively have been *saved*! O, ye tender mothers who have lost all, or part of your dear families! Ye unfortunate victims of abominable superstitions, who were it not for it, would now enjoy the delightful embraces of those whom you mourn! I am afraid to awaken your bitter regrets by these lines, for I myself, in writing them; feel my heart lacerated and my eyes full of tears, spite of my philosophy! But let not such feelings be lost for the rising generation.

Let every mother keep a watchful eye over the health of her children, and a minute journal of the least illness of any of them, with the most accurate description of medicines, or nutritious substances, administered to the patient; and if, notwithstanding her tender care, the child should die, her most SACRED DUTY, should compel her to send for an able surgeon, and be in the greatest earnest about him, that he should investigate most carefully the true causes of death. As long as the man of science is performing his awful and truly religious task, she ought not to allow any bigotted friend to bewilder

her reason; she ought to follow most anxiously such an operation, which may save the life of perhaps many other human beings. She ought in consequence to be opposite to the surgeons, reading the journal of the illness, or explaining to him the symptoms she might have observed, and answering with acuteness and presence of mind to all his questions.

By burying a child without surgical examination, even when it is a unique child, a mother may be unknowingly the cause of many murders. The death of such child might have been owing to local circumstances; to the bad quality of waters, or of certain food. For instance, mushrooms, a certain parsley (very much like the common one) and many other herbs, certain fishes in summer time, and a great number of other substances, are violent poisons; supposing the death of the child is owing to any such causes, which an able surgeon would have found out immediately, the mother herself, through ignorance, or her husband, servants, &c. may meet with the same fate! But if the death of the child is owing, as many are, to the mischievous drugs administered by rapacious ignorant quacks, how guilty are these parents, who, by burying their children without surgical examination, prevent THOUSANDS of those truly lamentable cases from coming under the inspection of really scientific men, and are in truth the indirect causes of the loss of so many lives!!

Lastly, every mother, father, or lover, who shall allow any MARRIAGE to take place without both parties (especially the bride) having previously followed a complete course of anatomy and *accouchement*, shall be guilty of the grossest inconsistency, and be answerable for the mischiefs which generally arises from the ignorance of the present youth on this topic of vital importance. They shall be most particularly answerable for the helpless state and imprudence of women, during their gestations, miscarriages, or parturitions, and for the death of *one child out of five*, at least, resulting from their misgovernment in the rearing of new born children, of which it is impossible that they could appreciate the fragility, without a competent study of ANATOMY!!!

IS THERE A GOD?

What seek ye? Truth! first find the proper guide,
 Nor blunder on in error, fear, nor pride;
 With cautious Reason seek, and then decide.
 Is there a God? Old Priestcraft says there is,
 And bids us worship; but the god is *his*:
His—the vile offspring of his subtle brain,
 By which he *lives*, by which he does maintain,
 His cursed influence o'er the human mind,
 By ignorance, fear, and superstition blind.
 Reason advances, tests the idol, see,
 The lance of Truth dispels the mummery,

And shews this vengeful, blood-stain'd thing was made
 To serve to Priestcraft, as his stock in trade.
 Is there a God? Hear haughty Power reply :
 "Who Priestcraft's deity shall dare deny,
We have decreed, in torture let him die."
 Is there a God? Hear wealth with lardy sides :
 (A world of care has he for all besides,
 The needy circle he might set at ease,
 Around his dwelling, if he did but please.)
 Hear wealth : "There *is* a God, the God whom priests
 Teach us to worship : all who doubt are beasts.
 What would the nations do without a God?
 Justice would weep o'er power's broken rod,
 Subordination would no more be known;
 Nor I adorn the bench, nor George the throne.
 From fear of God set human nature free,
 What would become of rank and property?
 Missions I help to pay, that *God's own word*
 May be in earth's remotest regions heard :
 Yea, even Apes on *God's own word* shall look."
 He speaks, exults, and lifts a printed book!
 Is there a God? The philosophic brain,
 Whose axioms are—what *it* must needs explain,
 Leads on its puzzled reader thro' a maze
 Of letter-press by such surprising ways;
 So flower'd with verbiage, and so lit with thought,
 The tiring traveller wonders how 'twas wrought :
 And when with aching eyes and dizzy brain,
 And blunted penetration, he again
 Breathes freely in the air of common sense,
 He asks, why entered he, on what pretence?
 "Oh for to learn if there's a God or not :—
 There is—is not—by God, he has forgot!
 Is there a God? let Reason be our guide,
 Set free from interest, superstition, pride;
 I mean not *God* in a religious sense,
 But a First Cause, All-wise, Intelligence;
 I ask the free, th' informed, the man of sense,
 No one has seen him, therefore, who'll reply?
 Since who asserts there *is*, *may* tell a lie :
 Will this man, that man, you, my *may* deny?
 But what says Reason! judging things unknown
 By things we know, which is the means alone,
 By which their truth we can approximate;
 Say what says Reason in this doubtful state?

First take a work of Man's, a watch will do ;
 Examine it, aye, look it thro' and thro'.
 Mark well its order, see the wond'rous skill
 Of spring and chain, and wheel impelling wheel ;
 Then mark this order, work completion ; see,
 The hand is round, the hour is mark'd, 'tis three !
 By this completion, what do we obtain ?
 Important knowledge ;—good, an end we gain ;
 Now that we gain this end, attain this good ;
 What are the means by Reason understood ?
 Completion, order, retrospectively ;
 Extend this view, and you plainly see
 Contrivance and design, which do imply
 Intelligence, or truth's itself a lie.
 Now judging That, unknown, by This we know,
 Is there a God ? To work let Reason go.
 And take the solar system, if he will ;
 A flower or mite, and mark the wond'rous skill
 With which the flowing blood or sap appears
 In these, in that the order of the spheres ;
 See the great ends, this order doth attain ;
 Then will he call it chance, or say 'tis vain ?
 In Nature's works, or be they high or low,
 If, then, attainment from completion flow ;
 And if completion does from order spring,
 As is observed in man's ingenious thing ;
 Reason will find, by retrospective view,
 Contrivance and design ; if so, 'tis true,
 We must a Great Intelligence infer
 In Nature ;—be God then, the Mind of Her.

Westminster.
 March 29, 1828.

H. M. L.

ANSWER.

If if ; if if ; if if
 Man steals, he is a thief.
 And if there be design,
 There must be also mind.
 If mind *must* be, 'tis odd,
 How it can form a god,
 Without those nerves and such
 Eyes, ears, taste and touch,
 And the cogitation
 That is mind's creation.

R. C.

FIFTH DISCOURSE,

Delivered before the Society of Universal Benevolence, on
Sunday, August 27th, 1826

On Moral Fortitude.

By the Rev. Robert Taylor, A. B., Orator of the Society.

MEN AND BRETHREN.—Your very earnest and animated attention from the first day that I had the happiness of addressing you as *Members* of the Society, or *Friends* to the *principles* of universal benevolence; (an attention so honourable to yourselves and of so delightful an augury in promise of the final triumph of those principles,) precludes the necessity of any recapitulation on *your* account, of the method of inculcation through which we have thus far proceeded.

For the benefit only of those who fall in now, for the first time, on our advanced stage, it may be necessary to state, that having on Sunday last, treated of the means, both physical and moral, whereby vigour, tone, and strength might be given to the intellectual faculties (and consequently to the moral characters) of men: we come now to that delicate and exquisite line, at which the physical and moral faculties (inseparably interwoven in the plexus of their origination) bifurcate into their distinctive characters; and the philosopher becomes competent to hang the plummet of demarcation, assigning on this side, what the *machine* is, by the idiosyncrasy of its structure; and on that side, what the *man* is, as the creature of moral instruction.

The first, therefore, of all virtues,—the first appearance of a quality in man, acquired and superadded to his physical anatomy, is that quality which we call **MORAL FORTITUDE**. This, therefore, in consecutive order, claims the present place in our tractation: and under favour of your most honoured attention, shall be the subject of the present discourse.

The word *fortitude*, like that which is almost its synonyme, (*virtue*,) takes its origin in a term expressive of physical *strength*, or power, as *fortis* (strong,) and hence *fortitudo* (strength) as peculiarly predicted of the mind: and *virtus*—from *vis*, (power or force,) and *vir*, (a man) indicative of the kind of strength and force which makes man what he is. Undoubtedly, therefore, this is not, a physical strength merely, nor attributable merely to his physical organization. For in these respects, the Lord of the creation, must yield the ascendancy to the thousandfold strength of the Rhinoceros, the vaulting spring of the Tiger, the stupendous majesty of the Elephant, in whose despite, nature hath made the paragon of her works, a monarch of all the weakest; yet of all the Lord.

The noble theorem, therefore, of a moral capability in man, wholly distinct from the physical energies of muscles, nerves, and sinews, has its demonstration in every work of art, or contrivance of ingenuity presented to our observation. While the condition of a more helpless and infirm infancy than attaches to any *other* creature, through which the *human* animal proceeds to his tardy maturity, is pregnant with a lesson of the highest moral advantage. As if nature, casting her brightest material into her softest mould, had designed that, taking its structure only from her hand, it might owe its perfection to itself alone.

And so taught the Roman satirist, whose philosophy was as good—while his theology could not possibly be worse than that of the best theologians and philosophers of the present day.

“Hæc satis est orare Jovem qui donat et aufert;
Det vitam, det opes, animum æquum, mi ipse parabo.

*Let Jupiter give me life and means,
I will give myself an equal mind.*

The justice of the sentiment, (with our pardon for the terms in which it is conveyed) is of the more importance to be inculcated, inasmuch as the prevalent want of moral fortitude among men, is so directly attributable to the more mischievous superstition which has originated and consecrated a directly opposite sentiment.

Men, having been most preposterously led to look for virtue, to an imaginary source of it, (from whence reason would, that they should have looked for nothing at all,) have been rendered thereby traitors against their own capabilities: and in the neglect of what they *could*, and what they *might* have done for their own improvement; by the perverted application of their energies, wearying themselves to catch the moon's reflected surface from off the bosom of the glassy lake, have sunk into that nerveless impotency which supposes a fatal destination of man to troubles which his wisdom might avert, or his courage might redress.

The distinctive quality of fortitude of mind, the absolute necessity of which, to man, and the means and discipline of acquiring and improving which in ourselves, I am now to illustrate, is defined by the illustrious orator Marcus Tullius Cicero, the highest authority I could possibly adduce, either on this or any other subject, as “*that* quality which is ever to be called into action—in grief or pain, in labour, and in danger.”

Fortitudo omnis in dolore, in labore, aut in periculo spectatur.

The subjection of man to these circumstances, renders a certain degree of moral fortitude necessary to the preservation of his existence; while a high degree of it, is the most essential ornament of his nature—and the glory of his character as a man.

There was nothing that the worthies of Greece and Rome were so ashamed of, as to be found deficient in this quality:—nothing of which they were so ambitious, (and most justly and reasonably so) as to obtain from their contemporaries and from posterity, the fame of having excelled in it. Hence, in their language itself, we trace the inseparable connection of rhetoric and logic—so they spake, because so they reasoned.

Ανδρεια, manhood; and *viriliter agere*, “to act like a man,” were the terms by which they expressed the virtue of fortitude; because they had no notion that a man could be worthy of the name of man, who was destitute of that quality. And as all other virtues suppose and imply a moral strength in the mind, whereby it makes an effort, and struggles against the opposition of circumstances that might sway it into vice; and all vice, supposes a *yielding and giving-up* to the sway of those circumstances; so, with exceeding propriety, they accounted it better to die, and so altogether to cease to be a man, than being one, to live under a suspicion of wanting that character of fortitude, without which, there can be no virtue present, and no vice absent from the mind.

Though the quality of moral fortitude in man, cannot well be conceived to be compatible with the indulgence of any vice, or the commission of crimes, inasmuch as these things seem to originate in want of fortitude to have persisted in a magnanimous course of integrity and virtue; and the definition of MR. ADDISON can hardly be overthrown.

“True fortitude is seen in great exploits,
Which justice warrants and which wisdom guides;
All else is towering frenzy and distraction.”

Yet it is no less true, that independently of the character of actions in which it may be called into exercise, and as logicians say “*per se*,” in itself alone; whether it be found in a good man, or in one that must in all other respects, be deemed a bad one, fortitude is still a glorious virtue: it is still that essentially rewardable quality, which commands our admiration in whomsoever found, and in whose honour, fate and fortune empty their cornucopia, before the feet of him who is endued with it.

’Tis *this* which vindicates nature’s justice in the often *admired* prosperity of very bad men, and the successful issue of evil enterprises. The fortitude therein displayed, the *fortitude alone* was glorious, and fortune gives the prize to *this*, as a stimulus to that energy and activity which is of the nature of life itself, and without which, the mere passive and enduring qualities of a beggarly *very-well-sort* of virtue, sink into inanity and uselessness.

Who, but almost forgives his life of crime, and forgets the evil of the cause in which he was engaged, when he contemplates the fortitude of the Spaniard *Cortes*, on the Mexican tower, flinging

from their desperate grasp, the youths that had sought to throw him over the battlements, and perish in his fall? What heart but swells with admiration of the triumph of his nature's fortitude, even in the Roman tyrant, who amidst his deepest consciousness of crime, could yet avert the stroke of justice and paralyze the uplifted arm of the executioner, with the sudden thunder of his magnanimity; "slave! hast thou the audacity to think of killing CAIUS MARIUS?"

Who can withhold the meed of honour, (even while he sighs for the error of its mis-direction,) from the magnanimity of the Swedish Charles the 12th, a man who wanted but the rectification of the index; upon spring enough to have been all that man should be,

"A frame of adamant, a soul of fire,
No dangers fright him, and no labours tire;
O'er love, o'er fear, extends his wide domain,
Unconquered lord of pleasure and of pain."

Compare to these examples, evil, wild and misdirected as their fortitude was, the best merit that you can ascribe to all the *stay-at-home*, and *lie-down-and-die* virtue, called *patience*, *submission*, and *resignation*; so convenient to be inculcated on the many, for the purpose of giving security to the ascendancy of the few; that spiritual masonry for chiselling the blocks and stones of society, into pedestals for gods and tyrants; and you will instantly acquit the justice of the *eternal law of our existence*, which rewards energy of character, in whomsoever found; which has called man to *action*, and made his life itself, and his sovereignty over the infinite calamities of his situation, to be held only by right of conquest; 'tis the bargain of creation, a hard bargain, I grant ye; but if you don't like it, why * * *

I'm not going to tell you how you can mend it.

That this subjectness to necessities which call the virtue of fortitude into action, should never be considered as in itself an evil, nor even as a *defect* in the constitution of things; was ingeniously taught by the ancient allegorists, who represented the supreme and almighty Jupiter, as himself subject to such necessity. In all the plenitude of his happiness and his omnipotence, he had a vixen of a wife to deal with, and a set of saucy gods that took him by his everlasting beard, and shook his throne.

Wisdom was justly held to be the result of experience, and *Virtue*, could only manifest her divinity in conflict against the force of opposing difficulties, acerbities and sorrows. Her voice to all the sons of men was well and nobly symbolized in the admonition of the oracle.

"Vivite fortes,

Fortiaque adversis opponite pectora rebus."

Live! as brave men, and against adverse things oppose stout hearts!

So the divine Minerva, the goddess of wisdom, first daughter

of the almighty thunderer, sprang from the conception of his brain, of which, it could only be delivered by the rough midwifery of Vulcan's sledge hammer.

The fable, this great truth involving, that wisdom owes its existence to a *necessity* of action : that 'tis from the opposition of things most hard to bear, and of most unsightly aspect, she takes the polish of her refulgent shield and appears in armour *cap-a-pé*, in indication that knowledge is power; a power superior to fate itself, and invincible as the god from which she sprang.

And owing perhaps it is to this great economy and counsel of nature, that those who have been entitled to be considered, as the *good* and the *great* among mankind, have seldom or never arisen from among the sons and daughters of prosperity. Circumstances of ease and affluence, though there's nobody who would not be in them, if he might carve for himself, are traitors to virtue; they have a natural tendency to induce a palsy on the mind; to paralyze its energies, and stupify its conceptions.

Are mankind to be improved? is the tone of public virtue to be exalted? Are great and good and philosophical objects to be promoted? and was it ever, or will it ever be, the turtle-eaters that will lend any help? No, never. It is well enough and virtue enough for them, when they eat their turtle, and let virtuous men alone.

" Dim lights of life that burn a length of years,
Useless and vain, as lamps in sepulchres."

The very condition of tenure upon which man occupies his estate of life, makes suffering necessary. Nor is it in the power of imagination, to describe an Elysium, no, not a heaven itself, in which there should not be something to be *endured*, as well as to be enjoyed: and perchance, much more to be *endured* than to be enjoyed.

All the comforts and securities of life are so many trophies of the triumphs of the mind. The zest of enjoyment which they communicate, is derived solely from the testimony which they afford to the power of man over the difficulties of his circumstances.

It is our possession of this power, which make us men. It is our perception of the great extent to which we possess this power, that alone can make us great men.

A man's adversities, and calamities in life, will indeed enforce a necessity of patience upon him, and buckle on him a habit of endurance, with how ever ill a grace it may sit on him. But 'tis the *moral* fortitude which the mind may acquire as the result of its perception of the dignity and fitness of it, to its character and condition, which alone is virtue.

The feeble and enervated creatures of superstition and luxury, (which are the parents of the whole family of such creatures,) whose names affright us every day in the dismal catalogue of

horrible crimes and dreadful suicides, are the victims of that want of fortitude, which they have only wanted, (I pray ye observe,) because they were never taught it at all: and because their religion taught them the direct contrary.

Look at it! look at it! and wonder not at the crimes and miseries of men; but pity insulted, degraded, sacrificed humanity! The word *fortitude*, occurs not once in all the legends of superstitious inculcation; 'tis not in the vocabulary from first to last; there is no name for it; no idea parallel to it; nothing like it; though it be the first of all virtues, the basis of all morality, the strength of man's character, and the essential glory of his nature.

The creature, man, by nature formed for great and noble daring, to be master of his own destinies, to know no equal among other species, and no superior among his own, is by the influence of a superstitious education trained to be a coward, and then sent to sea a poor broken hearted fool, that will catch cold if it rains, say his prayers in the breeze, and cut his throat in the storm. Resignation to the will, that wills he knows not what, submission to wrongs whose very intensity was nature's pull at his heartstrings to bring him into the field to redress them, quailing, fainting, praying, and eating fish on Fridays, are his virtues. Something to be grasped at in the clouds, and which nobody is to get but himself, is the proposed object of his ambition. Fear and trembling are the discipline by which he is to win it.

And shall we wonder that the creature of such a training, should be found unable to bear the vicissitudes of fortune? Or are we to be surprised at the frequent commission of unreasonable deeds, by men in whom the power of reason had been so houghed and ham-strung, as that it must needs be too lame to escape from difficulties, and too weak to stand up against them?

Their want of fortitude to have persisted in those habits of industry, and in that reasonable and honourable conduct, by which at least vicissitudes of fortune are rendered less likely to happen, or certainly less grievous when they do happen, is the inevitable result of their ill training.

He who in the contemplation of any possible change of circumstances, in the loss of all things, which retaining his physical powers, a man could lose, and who in his reduction to a state of nature, would conceive himself to be incompetent to the preservation of his own existence, or impelled on the necessity of committing what under those circumstances, would be a dishonourable act, has had no education at all, or (what is worse than none,) a bad and wicked one. For surely not to have learned how to live, is to be in the very depth and profundity of ignorance, and to have need to go to school again, even to the mere intelligent fowls of the air, and the more rational beasts of the field.

The o'ergrown child who losing the gilded bauble that had

amused his vanity, or apprehending that he may one day come to wear less sumptuous apparel than his claims on society might challenge, would forthwith give up all for lost, and fly at once to one or other of the villain's last resources—drunkenness, suicide, or superstition; may boast the name of man indeed, but has forfeited his claim upon the title.

For to be a man indeed, is to know how to suffer like a man, to bear any change of fortune, or poverty, pain, or sorrow, like a man; and to act so under all circumstances, as that with dishonor it shall not be in the power of fate itself to tax us, and our bright honor kept untarnished, will light up confidence in the countenance and cheerfulness in the heart, in fortune's darkest day.

In the extreme cases of entire want of fortitude, and the fatal issues to which they lead, we must indeed all admit a more than sufficient apology from the sinking and breaking down of the mind itself. Who may condemn actions which the mind's intention hath not seemed to guide; or blame the darkness, when life's candles are burnt out?

But if the cause even of these dread catastrophes, had been met in the more distant stages of its coming on, it would have been within the power of moral suasion to have averted its effect.

The timely suggestions of a friend, in friendly admonition of the first symptoms of our declining fortitude, will ever be competent to recall the mind to its proper pitch of tone and vigour, and thus to ensure its continuing health. For it is not, indeed, it is not within the power of man to oppose himself to the influence of moral instruction, kindly, affectionately, and benevolently offered; and in the offering of which, he shall have reason to judge that his advantage is earnestly proposed, his happiness fervently desired.

And with such cheerful hope of sharing in the improvement of the ideas I have suggested; and of which improvement none hath more need, if your honoured apprehensions rest with mine, in a conviction of the absolute necessity of moral fortitude to man, your goodness will allow my respectful suggestion of the means and discipline whereby you, whereby we, may acquire and enlarge in ourselves this basis and fulcrum of all virtues.

Men and Brethren! In order to acquire an habitual fortitude of mind, and to render it, (as we very well may,) the abiding characteristic and ruling principle of our constitution, we should I opine, collect our winter's fuel in our summer's day. We should bring our intellectual panoply into pliancy and use, by the exercise of it on the minor and continually recurring occasions of every day's history, in which no very great exertions of it are called for; and yet, from our neglect of it in one instance after another, it grows

rusty in our hands, and may consequently come to fail us when we shall have need to put it on in right earnest.

'Tis of most ill augury to the chance of ever attaining the most noble virtue of fortitude, to suffer ourselves continually to be beaten from our outposts, and to be making surrenders and concessions every day, to those unworthinesses and indignities, those ten thousand trifling things, which are done and suffered without the mind's allowance, merely because they were deemed trifling; whose separate speck of tarnish seemed not to dim our shield, but whose accumulated canker erodes it through and through, and oxydizes its sevenfold plate, into leaf and tin-foil.

Next then to the supreme consideration of a due attention to the mind's physical health, (a consideration absolutely supreme, and which ought to be predominant with us above all considerations whatever,) we shall acquire the highest attainable degree of fortitude of mind, by calling our fortitude into exercise and action on all occasions. By removing from ourselves, and ever holding in the most sovereign contempt and scorn all those ideas and conceits which tend to humiliate us, to cheat us into a subscription to our own dishonor and bow us to the yoke of priests and tyrants. And in the place of these, we should substitute those delightful and encouraging views of our condition, which the truest philosophy will be found to authorize; transferring all the pleasant ideas we can, to the situation in which chance has thrown us; catching the secret of knowing how to be happy when we have reason to be so; and when that reason shall cease, (as 'tis but fair it should do) we shall have acquired, a strength of fortitude sufficient to throw defiance in the teeth of fate, and to say to it with the noble victim of a glorious cause:—

“ Beat tyrant on the body of Andronicus,
Himself thou canst not hurt.”

Allow me to repeat this method of moral culture. We shall acquire if we have it not—we shall increase and strengthen it in ourselves, if we have it.

1. By attention to the mind's physical health.
2. By calling our fortitude into exercise and action on all occasions.
3. By abstracting ourselves from all ideas and associations, which are subversive of it.
4. By seeking and consulting those which are congenial to it.

This is the discipline of virtue—this is the road to happiness.

1. The mind's physical health, which is necessarily the spring and only fountain head of all its capacities of moral excellence, will be best consulted by cultivating in ourselves a love of the world, and of all the good people and good things that are in the

those two natural ones ;” but unfortunately, we have established a THIRD, and this third limit is COMPETITION. We will now endeavour to show, that competition is the limit of production.—

“Under our present commercial arrangements, the production of wealth is limited by the *demand*; which there is for it. The consumers of goods usually apply for them to the retail venders of them, and the quantity of goods a retail tradesman buys, is invariably regulated by the quantity he expects to sell ; in other words, by the quantity he expects a *demand for* in his shop. In the manufacturing of goods, men are invariably regulated by the same principle.

“It never enters into the calculations of manufacturers, how much cloth would be required to supply the wants of mankind. It never forms any part of their business to ascertain how many coats the whole population ought to be supplied with, in the course of a year, and how much cloth would be required to make them ; neither do they ask themselves, how much cloth they have the power of making.

“All they ask, all they require to know is, *how much cloth* they can dispose of at a profit ; how much will stock the shops and warehouses of their customers ; in other words, how much it is probable there will be a demand for. It is this, and this alone, which regulates production. When more is produced than there is a demand for, the market is said to be *over stocked* ; and when there is less produced than there is a demand for, the market is said to be *under stocked* ; without the least regard either to the satisfaction of our wants, or to the extent of our power of production.

“If then production is limited by demand, the next enquiry that arises is, what is it that limits demand ?

“We reply, that the demand for wealth, (that is the goods of life) is limited by COMPETITION between man and man.”

To develope your views more completely, you proceed to examine, how it is that competition limits demand, 1st, in the working class ; 2nd, in the commercial class ; 3rd, in the class that derive their incomes from the rent of houses, and interest of money. In order that my readers may be in full possession of your views, I shall extract what you have remarked under each of these heads.

“And first, let us examine its influence on the working class ; no person, dependant solely on his labour for subsistence, can obtain more wealth than his labour will enable him to purchase. Now the quantity of wealth which a working man receives, is always the *least* that his labour can be purchased for ; and the reason why he does not obtain twice the quantity he obtains at present, is, because, if he, an individual, were to demand it, and refuse to work for a less quantity, he would be thrown out of em

ployment altogether, by another individual offering to do the same work for the quantity now given, or in other words, by another individual *competing* with him.

"It is, therefore, COMPETITION which reduces to the lowest term the quantity of wealth, obtained by the working class. Such of them as are unable to obtain employment being still candidates for employment, will ever under such a system of individual competition, have the effect of keeping down the quantity obtained by the mass, to that portion which is just sufficient to support life, and continue their race; and if they hope ever to rise above this standard, while commerce is conducted upon its present principles, they hope for that which they never can obtain for any considerable length of time together."

It is no doubt undeniable, that the quantity of wealth which a working man receives, is always the *least* that his labour can be purchased for, but it is equally undeniable, that it is the *most* that he can sell his labour for. While we allow that "if an individual labourer were to demand twice the quantity that he obtains at present, and to refuse to work for a less quantity, he would be thrown out of employment altogether, by another individual offering to do the same for the quantity now given, or in other words, by another individual *competing* with him;" we must also allow that if an individual employer were to require his labourers to work for half the quantity that they obtain at present, and to refuse to pay a greater quantity, he would be totally deprived of his labourers by another individual offering to employ them for the quantity now given, or in other words, "by another individual *competing* with him." It appears to me, therefore, to be no more true to say, that competition reduces to the lowest term the quantity of wealth obtained by the working class, than it would be to say, that competition raises this quantity to the highest term. You will, I am sure, excuse me for imagining, that you yourself entertain some lurking doubt of the truth of your own conclusion, by the care you have taken to follow that conclusion up by a reference to the supernumerary candidates for employment, keeping down by their competition the quantity obtained by the mass. Supernumerary labourers would produce such an effect by competition; but supernumerary employers would produce an opposite effect, and by competition also. Competition being then the means of producing such contrary effects, according to the set of circumstances with which it is allied, is it altogether fair to charge this principle with the guilt of reducing the great bulk of mankind to the lowest state of misery?

I have a word or two more of complaint against your last paragraph. You say, "such of them as are unable to obtain employment, will ever, under such a system of individual competition, have the effect of keeping down the quantity obtained by the mass, to that portion which is just sufficient to support life and continue their race."

It would be more conformable to my notions to say, that competition tends to place all men on a level, making allowance, as far as wages are concerned, for the strength, sufferings, skill and continuity of exertion, &c., required in different employments.

In competing with one another, labourers are naturally on the look-out to obtain as high wages as possible, and only put up with reduced wages, when higher wages are not within their reach. Let us suppose that by the general competition of masters and workmen, wages are settled at a certain rate, and that afterwards by an influx of additional labourers into the market, without any corresponding increase of employment, wages should fall; would it be more correct to say, that competition caused this fall, or that the additional supply of labourers caused it?—Again, if owing to an addition to the quantity of employment, arising from the large profits and consequent savings of the masters, while no corresponding increase of labourers is at hand, wages rise; is it not more to the point, more intelligible, to attribute this rise of wages to the increase of employment, than to competition?

I have not the remotest idea of disputing the tendency in wages to sink, to that portion “which is just *sufficient* to support life and continue the race.” But what is sufficient? Shall we consult the Irish peasant? the Sussex labourer? the weaver? or the skilled artizan? I earn 30 shillings a week, and my father earned the same before me. Our family as far as I can remember, always lived comfortably. The desire to continue to live so, kept me at home a single man, till within these few years, and keeps my brothers single at this time. Had wages in our line of business risen, I should probably have married earlier, and my brothers would probably be fathers of families also. Thus you can hardly fail perceive it is the tendency in our species to increase and multiply, and not competition “that reduces us to that portion which is just sufficient to support and continue the race;” the amount of this sufficiency being regulated according to the notions prevalent in different individuals and different classes.

At the risk of being prolix, I must still add a few remarks upon this your first division. You say that the cause (leaving your readers to infer that you mean the *only* cause) why the labouring man does not obtain twice the wages that he obtains at present is “competition.” But even by your own shewing, competition can operate in this way only when there are labourers “unable to obtain employment and still candidates for employment;” and you have failed to shew that the existence of these extra labourers is attributable to competition. Till you have done this, however, your charge against competition must remain unproved. Allow me now to call your attention to what you admit as one of the natural limits to the production of wealth, “the exhaustion of our productive powers,” by which of course you mean “the impossibility of adding to our productive powers.” Supposing

then, for the sake of argument, that we were to succeed in banishing competition from the world, and that the time had arrived when it was impossible to increase our productive powers, and supposing also that the proportion between the quantity of wealth and the population to be supported, were such as to enable that population to exist in the state of the greatest conceivable happiness, you will agree with me, that under such circumstances, in order to secure the continuance of such happiness, all further increase of population must be prevented. Granting this, you must also grant, that if the increase of productive power, instead of being exhausted, proceed at a very slow rate, the increase of population must be slow in proportion, or a diminution of happiness will be the inevitable consequence. Granting this, you must also grant, if there be a tendency in population to increase faster than the increase of productive power, that the increase of population must be completely brought under the controul of reason, if we wish the continuance of our happiness to rest on a sure foundation. You must admit all this; and all that I shall contend for, and for this I must contend, even at the risk of incurring your censure of "prating about over population," is, that if the increase of population be duly regulated, the happiness of the whole population may be provided for without banishing competition.

Second — "If we consider the influence of this principle over the commercial class we shall find it the same.

"No tradesman, who depends for his support solely on the profits acquired by his business, can obtain more wealth than those profits will enable him to purchase. Now the quantity of wealth which the trading class receives, is the *least* that their services can be purchased for. The reason why a tradesman does not obtain twice the quantity he obtains at present, is, because, if he, an individual, were to demand double the profit on the goods he sells, and refuse to sell them for a less profit, he would lose his trade altogether, by another individual offering to the public the same kind of goods at the profit now obtained, in other words, by another individual *competing* with him.

"It is therefore, COMPETITION which fixes the quantity of wealth obtained by the trading class. Every tradesman is rich or poor according as his exertions in business enable him to command a liberal or scanty supply of the comforts and enjoyments of life; and this is invariably regulated by the largeness or smallness of the profits which he is enabled to obtain by the sale of goods. To prove that profits are limited by competition, scarcely requires an argument; a conclusive one, however, will be, that if tradesmen uniformly sold goods at cost price, they would obtain no income at all, and the more they compete with each other, the nearer to cost price each is compelled to accept for them."

With a few slight alterations, the remarks that I have already made would serve as comments upon your latter paragraphs.

Competition in the commercial class tends to bring about uniformity of profits, in some cases it raises, in others it lowers profits. When the profits in any particular line are reduced below the ordinary level, competition causes capital to quit that line, and seek investment elsewhere; when on the other hand they are raised in any particular line above the ordinary level, competition causes capital to flow from other lines into that more favoured one. Provided there be no increase in the amount of capital employed in business, you cannot fail to perceive, that competition does no more than shift certain portions of capital from one employment to another, raising profits in the business from which the capital is drawn off, and lowering them in the business to which it is attracted. But if an addition be made to the capital of the country, and this addition be unaccompanied by any new opening for its employment, there must necessarily be a fall in the rate of profits—a fall, however, which is no ways attributable to competition.

In talking of profits, we ought never to lose sight of the elements of which, what is commonly called profit, is composed; these are the interest of capital, remuneration for risk, and wages of superintendence. Now it must be obviously the tendency of competition to produce a uniformity in the former of these. Any tradesman who might find, that after making a fair allowance for risk and labour in his business, he did not obtain the ordinary interest of his money, would, I should imagine, turn his attention to some more profitable trade, or abandoning trade, and lending his capital at interest, would seek for wages as a labourer. Or if profits were comparatively high, the temptation would be great for labourers to enter the class of tradesmen with their small savings. The question here naturally arises, what regulates the rate of interest? Not competition, for competition can do no more than produce a certain degree of uniformity in the rate—but the productiveness of the powers, which capital is the means of setting in motion. It is that productiveness which must determine the biddings of those who are willing to borrow capital; it is that productiveness which must determine those capable of lending, whether they will employ their capital themselves, or lend it out at interest.

The rate of profit which one of the commercial class may obtain, must not, moreover be confounded with the quantity of profit. The rate of profit being the same, the quantity of profit accruing to each individual, will vary according to the number among whom the capital employed in business is divided. Two young friends of mine have lately succeeded their father in a business with a capital of 1000*l.*, their profit is as great as their father's was, but this profit must be divided between the two. Thus you will observe, that the happiness of the commercial class is no less connected with the relative proportion between population and capital, than that of the labouring class.

Third,—“ If we pass on to those persons whose incomes are derived from the rent of houses, and from the interest of money, we shall find that the quantity of wealth which they are enabled to obtain for their use, is also limited by competition.

“ The quantity of wealth which the proprietors of money, and of houses receive, is the *least* that their houses and money can be borrowed for. The reason why a capitalist of this kind does not obtain twice the quantity he obtains at present, is, because if he, an individual, were to demand it, that is, demand double the rent for his houses, or double the interest for his money, and refuse to lend them for a less remuneration, he would be prevented from lending them at all by another individual offering to lend houses and money for the remuneration now obtained; or in other words, by another individual competing with him.

“ Thus the income of EVERY INDIVIDUAL, and consequently of the WHOLE COMMUNITY, (except only those persons who have fixed money incomes) IS LIMITED BY COMPETITION. And each obtains the LEAST that his *labour*, his *services*, or the use of his property, CAN POSSIBLY BE OBTAINED FOR. It is competition then, that limits the quantity of wealth obtained by *individuals*; the quantity obtained by individuals *collectively*, composes the aggregate quantity obtained by the *whole community*: this aggregate quantity forms the demand, and demand limits production.”

Upon this last class no particular remarks need be made. I might mention one circumstance which, in treating these three classes separately, you appear to have overlooked; and that is, that the competition of the commercial class in selling their goods, and of the receivers of rent in letting their houses, has virtually the effect, even upon your own principles, of raising the wages of the labouring classes who purchase the goods, and occupy these houses of these two classes.

In reasoning upon “ competition” we should never lose sight of that principle of our nature, to which in reality, it owes its origin, “ the desire of bettering our condition in life.” The labourer who supplants his fellow workman does so in order to better himself, either by obtaining employment, or by exchanging a less for a more lucrative situation—he benefits himself, benefits his new master, and injures the labourer whom he supplants, and the master whom he quits. In like manner the commercial man, or owner of houses, who undersells his neighbour, benefits himself by disposing of that which he could not otherwise dispose of, benefits all those whom he supplies on reduced terms, but injures the rival whom he displaces. Far be it from me to contend that there is no particle of evil mixed up with competition. I am no special pleader endeavouring to make out a plausible case without regarding whether the weight of evidence incline to one side or the other, neither have I any desire to form to myself a system

built upon a limited number of facts, but irreconcilable with the whole range of them—a system that can serve as the rule of action to no reasonable man.

Were I to conclude here, I have no doubt that the impression upon your mind would be, that I am a determined enemy to co-operation, and to prevent this I shall be under the necessity of lengthening this already too long epistle.

All that I have endeavoured to establish in this letter, is, that competition is not a limit to the production of wealth. If my views be correct, and co-operation be a good thing, co-operation is indebted to me for knocking from under it an infirm prop, leaving it to rest as it ought, upon that strong and imperishable support which truth always affords.

It is no part of my present purpose to enter into an examination of the system of co-operation, or to enquire within what boundaries co-operation, in order to be useful, ought to be confined. I might contend that a system under which the existence of private property is allowed, is most favourable to the advancement of the human race, and that competition tends to develop the productive powers in their most perfect form, and nevertheless admit, nay agree most cordially with you, that by means of co-operation and by its means alone, the labouring classes may secure themselves against the misery and want arising from illness and temporary want of employment; procure for themselves many enjoyments, such as baths, capacious rooms, besides instruction for themselves and education for their children; and protect themselves against the injustice and oppression to which weakness and poverty are always exposed at the hands of those who have wealth and power at their command.

In all this I might agree, in fact I do agree. I admire, moreover, many of those benevolent individuals who are so earnestly engaged in establishing co-operative societies. I am personally acquainted with some of them, and my admiration for the virtuous acts of the many, has been confirmed by my close observation of the thoughts, the feelings, and the habits of the few. So far am I from feeling any aversion formed prior to examination, to the system of co-operation, that I may say, I have undertaken the investigation of its merits exceedingly predisposed in its favour. As, however, it has been my wish on all occasions to exclude all undue bias in the examination of systems and opinions, I have been obliged, although reluctantly, to dissent from some of the co-operative views; reluctantly, because in the writings that treat of them, I find so much to convince my judgment, and interest my feelings.

A MECHANIC.



The Lion.

No. 15. VOL. 3.] LONDON, Friday, April 10, 1829. [PRICE 6d.

NO DISCUSSION IN THE BIBLE SOCIETIES.

Noticing an advertisement of the North West London Auxiliary Bible Society's holding its anniversary meeting at the Argyll Rooms, in Regent Street, on Wednesday the 8th instant, I resolved to make an open and fair effort to be heard. I supposed the committee would be on the alert, to prevent what they call a deistical or infidel intrusion, so I prepared a letter to put their disposition to the test. I had also beforehand used a means to obtain tickets of admission, in case my personal application for it should fail; but alas, for the saints, though they have God on their side, and the word of God in their hands and mouths, they are impotence itself when brought into contact with infidelity. I attended the committee-room and presented the following letter:—

To the Committee of the North West London Auxiliary Bible Society.

Argyll Rooms, April 8th, 1829.

GENTLEMEN—It being my wish to be present at this your anniversary meeting, in accordance with my desire to be present at every such meeting within my locality and convenience, being entirely incapable of an act that can be fairly deemed a piece of bad manners or an intrusion, being an advocate for the unlimited circulation of the Bible, wherever the Christian religion has been taught, desiring that it be, among both Christians and infidels, fully read and as fully understood, having the welfare of the whole human race in constant contemplation, I desire to participate in your proceedings, and, if you please, that you may not be taken by surprise, I will, beforehand, in your committee-room, gentlemen, detail to you, the committee, such a line of observation as I purpose to take before the members of the society, and

come to an amicable arrangement as to time of doing it, to prevent interruption and disturbance.

Respectfully,

R. CARLILE.

Immediately on the presentation of this letter, I was invited to the committee-room, and met several gentlemen whose names I do not know. I was informed that the committee had expected my appearance, but that it had resolved on not allowing me to be heard, nor to be present during the anniversary proceedings of the society: I was complimented on the open course which I had taken; but no promise or argument I could put forth gained for me the consent of the committee to be allowed to be present at the business of the society. I pleaded the necessity of discussion, for a better knowledge of the Bible: and was told, that I could carry it on elsewhere. I replied, that in my own house or business, I could not get the opposition that was most to be desired, as the advocates for the circulation of the Bible alone, unaccompanied with other books, would not enter into discussion with those who thought an infidel commentary necessary to go forth with it; and that a man who felt that he had an important truth to communicate to mankind, was in duty bound to go with it beyond the five hundred persons of his locality; and to put it forth in all proper places and companies: and that such was my aim in offering myself there. I complained that the gentlemen who generally spoke at such meetings as that of the Bible Society, made it a merit to assail infidelity, and yet an infidel was not allowed to speak there, in defence or explanation. I was told by a gentleman, that the circulation of the Bible was the greatest assault upon infidelity. I allowed that to be fair play. But history might correct the gentleman, by showing him, that, in this country, before the circulation of the Bible, there was no infidelity, and that infidelity grows in proportion with the circulation of the Bible. However, nothing would do, that I could say or propose; after a long altercation in very mild language, I was told that no consent would be given to my presence, that I could not be admitted without a ticket. On hinting that a friend had procured me a ticket, I was told, that, as I was not a subscriber, I could not be admitted with a ticket. I tried every means but one: I neglected to subscribe. But if that point be the one thing needful, though I think I can employ my money in the circulation of better books, still as I think the circulation of the Bible useful, and that it is truly an infidel book to every sagacious and critical mind, I propose to be a subscriber to every Bible Society that I find it convenient to meet, and then, as a member, to urge the additional circulation of an infidel commentary with the Bible. As they dispute among themselves about the propriety of circulating the apocryphal books, I may be fairly allowed to urge the joint circulation of a necessary key

to the book. I never find infidelity respectable, but where I find it thoroughly conversant with the whole contents of the Bible.

The joke of my application to this Bible Society committee is to come; but though the circumstance was jocular, it was accidental and not arranged. The committee, or one of the gentlemen for them, confessed, that they had expected myself and Mr. Taylor there, and that they had resolved to prevent our admission, or if we had escaped them unnoticed, to expel us, or to remove us by an officer. While I went forward to present my letter to the committee, Mr. Taylor and a friend called on a lady who had provided us tickets, and while I was in the committee-room with the committee, they, thinking I had arranged my purpose, passed in, and from their respectable appearance, it was asked from them as a favour, that they would take their seats on the platform raised for the speakers. This they did, and Mr. Taylor engaged the Rev. Mr. Brackenbury in an agreeable conversation. The mistake was not discovered, until the business of the meeting was in progress, and then a note was handed from the chairman to the Rev. Mr. Brackenbury, to enquire if he knew the name of the gentleman by his side. Most innocently, the old gentleman presented the enquiry to Mr. Taylor, who did not condescend at the moment to explain; but taking an opportunity of an interval between the speakers, he wrote on the back of his admission-ticket the following answer:—"The Rev. Robert Taylor, A.B. author of the *Diegesis*, avowed Infidel, and determined enemy and opponent to the Christian faith, which he sincerely holds to be the greatest curse that ever befel the human race:" and rising, addressed the chairman with:—"Sir, you have sent to enquire my name. I did not, at the moment, think it proper to give it to you. But there it is, sir, (*throwing down the card*) and I bid you good morning." The surprise was not a little. Mr. Taylor had an engagement to dine near the Tower, at three o'clock, and could not longer remain,

This is the substance of all that passed in this our second visit to a Bible Society Anniversary Meeting. The speakers successively assailed infidelity at this meeting; but they count it unfair that infidelity should claim a hearing. One of them said, that infidelity had been tried four thousand years before Christianity had been introduced, and that it had not accomplished what mankind wanted; but that Christianity in two thousand years had accomplished every thing that was desirable. This is a dreadful and most wicked belying of history and the present state of things; and can only have its delusive object on ignorant women and ignorant men. I respond to the sentiment of Mr. Taylor, and maintain, that the Christian religion, as it now stands, and as it has stood for fifteen hundred years, has been the greatest evil, the greatest curse, the greatest piece of wickedness ever introduced among mankind.

R. C.

To "*The Editor of the Lion.*"

8th April, 1829.

RICHARD CARLILE—We have seen your publication, *THE LION*, dated 27th February, 1829, in which you have published a letter addressed to Mrs. Burton, of Nottingham, and wherein you have printed the two first chapters of the *Transcendant Spiritual Treatise*. We see you have copied them correctly; for which we commend you. Now it was not necessary that you should publish these two chapters alone, and take the other part piecemeal, and comment on them in error. It is very clear to us you would not venture to publish the whole, lest you might, by so doing, have destroyed your own opinions, that you have been so long putting forth in the world.*

You also published, in your *LION*, dated the 26th of September, 1828, a letter addressed to Miss Clay, of Nottingham, in which you sought a correspondence with the professors of the principles of Lodowicke Muggleton. You wished to be made acquainted with the aforesaid principles, we, accordingly, let you have a book, and in your comments thereon, you have made yourself manifest, even in the eyes of all moderate men and women, to be a reprobate-minded man, appointed for eternal damnation, notwithstanding your sophisticated and serpentine language. Now, as to the morality, or rather the immorality, of your language, in those letters, we need not trouble ourselves about, as that is sufficiently clear to the most ordinary understanding, to be unmanly and base.†

But the things we have against you are as follow—First, In the postscript of your letter to Miss Clay, you challenge all emissaries and commissaries of religion to discussion, and say you, "I proclaim them wholly in error, in their views of the physical world, and also say, upon this rock of (philosophical) wisdom you stand more sure than the earth itself."

Answer—Here, you are like unto Goliath the champion of the Philistines, whom David brought to the ground by the slinging of a stone, and destroyed him by his own weapons, because he defied the armies of the living God of Israel; and as David overcame him in the temporal, by putting his trust in the living God, so shall we overcome you in the spiritual, by our faith in the same God; for as David slung a stone into the forehead of the giant that brought him to the earth, so, in like manner, will we plant a spiritual curse‡ in your forehead or memory, that will bring

* I will publish the whole, if Messrs. Frost will pay the cost. I have no objection to expose in my shop for sale what copies they have unsold. It is rather too much to call upon me to do it as a trading venture.—R. C.

† Indeed, I should despise myself, if I had been the author or espouser of such a pamphlet as the *Transcendent Spiritual Treatise*.—R. C.

‡ I thank God, that is my own reason or strength of mind, the world witches and Muggletonian curses have no power over me.—R. C.

you into a similar condition, as regards your peace of mind, and you shall be destroyed with that by which you think to defend yourself, even your own evil words and actions.

Now as to your proclamation, that declares, all men, in religion, to be wholly in error in their views of the physical world, you judge and condemn before you know what people are; this is error, and like your belief that there is no personal God. This we know, that God hath fixed the law of nature * immutable to the end of the world, both in generation and vegetation, and we see that the whole earth is full of the power of that law, and it doth speak aloud to our senses, the glory of his prerogative power, in giving forth such law. And because you cannot find out how that law is fixed in nature, you think that there is no other God, but nature only. Also you say, "that God has no parallel," and then you say, "You will do, what God has neglected to do." What are you, that will undertake to do what God has neglected to do, but a son of Cain, the serpent? Do you not speak forth the very same language as he did? He promised Eve, to make them as wise as God. And you promise to make this earth a paradise for women, if they will but follow your advice. This is a clear mark of your reprobation. † Is it not to satisfy your own lust, rather than their happiness, ‡ you seek. You may deceive woman; but you cannot deceive God; for God did not promise any such happiness to them, as you speak of; but altogether to the contrary; he drove them out of Paradise, or Peace, and said that their trouble should be increased, and in sorrow they should bring forth children; but he made a promise to them, and all those that are obedient to his law and commandments, that he would bless them, and all those who are disobedient to his law and commandments he will punish. It is written, "thou shalt love the Lord thy God, with all thy heart and with all thy strength," but you do hate the Lord, with all your heart and strength. § Now suppose that the Scriptures are not true, shall we not be as well off as you, that despise them, but we know them to be true, therefore we have the advantage over you, and all of your spirit, that despise them. And whereas, you say that God cannot be known nor described, by this it is evident, that you do not know God, yet you will venture to speak evil of those that do know God.

Now, as to your first objection against the third record, declared

* Query. Why doth the law of nature or physical power want a power of God? Why is it not self-sufficient.—R. C.

† I am very proud of it, and prefer the family of the Sep to that of the Bible Gods.—R. C.

‡ No, for I can do that, if I think it desirable, among the saints, among religious women, among women as they are. I aim at higher pleasures for them.—R. C.

§ No, I do not hate that which I do not know. I seek the Lord and cannot find him, and therefore conclude there is none.—R. C.

by John Reeve and Ludowicke Muggleton, (or Muggletonianism as you call it,) you say, "it most positively excludes all ladies from the future state or paradise."

Answer—God created Adam and Eve and blessed them, and that spiritual blessing God gave them before their fall, doth stand good to them, and their seed or children. But this blessing doth not extend to Cain and his seed or children, which blessing God will fulfil at the last day of this world, at the general resurrection of the two seeds of the righteous and the wicked. For as the two seeds were mixed in the womb of Eve in the beginning, God will separate them at the end, and God will give Adam and Eve, and their seed or children according to their faith, peace, or paradise—and to Cain and his seed or children, their reward according to their works. Now, the first chapter of the Transcendent Spiritual Treatise, written by Reeve and Muggleton, doth declare that their message is concerning men and women's eternal weal or woe, in the life to come.

2nd. Objection—You say, "You cannot see why we take our name from Lodowicke Muggleton rather than from John Reeve."

Answer—The cause is, Ludowicke Muggleton lived many years after John Reeve, consequently he was the last prophet of God by commission.

3rd Objection—You say, "that you entirely object to their description of Jesus," and say, you "can prove irrefutably that Jesus never existed as a man, and consequently must have been and can be nothing but a God;" and say you, "there is no real history of the man Jesus."

Answer—However we have the history of Jesus, (the scriptures) whether you believe it or not, we believe it to be a real history of Jesus, and that he did exist as a man, sin excepted; and that the same Jesus is both God and man, and he is now in Heaven, glorified with the same glory that he had before this world was created. Again you say, in your letter to Miss Clay, "that in history you have a high superiority over your opponents." But how you can prove those histories you speak of to be true, and at the same time irrefutably prove that Jesus never existed as a man, and the history of him to be false, that is to yourself, seeing there is no living witness, there must be a faith to believe either. All those who have suffered for the sake of Jesus must appear very foolish to you, but how surprised will you be when they are taken and you are left.*

The following is an extract† from Flavius Josephus, the famous and ancient Jewish historian, (folio volume, page 435). "At that time was Jesus a wise man, if it be lawful to call him

* Yes, I shall be surprised, but I will risk it.—R. C.

† Never written by Josephus, nor known within two hundred years of his time.—R. C.

a man; for he was the performer of divers admirable works, the instructor of those who willingly entertained the truth, and and he drew unto him divers Jews and Greeks to be his followers. This was Christ, who being accused by the princes of our nation before Pilate, and afterwards condemned by our people and punished with crucifixion; yet they ceased not to love him who had once set their love upon him; for he appeared alive again the third day, the holy prophets having spoken these and a thousand more things about him, and a nation from him hath took the denomination of Christians, who remain unto this very day."

But wherein we place our utmost confidence, is, in the prophets and apostles of God, we will cite a few passages from each of the three commissions given forth of God unto men, in support of our faith, and at the same time show that God hath given to each commission the power to bless and curse.

First Commission—Moses and the Prophets in the law (or water) see Exodus, chap. 3. v. 14, "And God said unto Moses, I am that I am, and he said thus shalt thou say unto the children of Israel, I am hath sent me unto you." Deuteronomy, chap. 6. v. 4, "Hear, O Israel, the Lord our God is one Lord;" and chap. 7. verses 9 & 10, "Know therefore the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations, and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face;" and Deuteronomy, chap. 30. verse 19, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live." Deuteronomy, chap. 18. verse 15, "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren like unto me, unto him ye shall hearken." Isaiah, chap. 9. verse 6, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Second Commission—Jesus Christ and the apostles in the gospel, (or blood) St. Matthew, chap. 1. v. 22 and 23, "Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophets, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us." St. John, chap. 1. v. 1, 2, 3, 4, 5, and 14, "In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God, all things were made by him, and without him was not any thing made that was made; in him was life, and the life was the light of men; and the light shineth

in darkness, and the darkness comprehended it not; and the word was made flesh, and dwelt among us, (and we behold his glory the glory as of the only begotten of the Father,) full of grace and truth." Colossians, chap. 2. v. 3, and 9, "In whom are hid all the treasures of wisdom and knowledge; for in him dwelleth all the fulness of the godhead bodily." St. John, chap. 8. v. 57, and 58, "Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." 2nd Corinthians, chap. 6. v. 15, 16, 17, and 18, "And what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols? For ye are the temples of the living God; as God hath said, I will dwell in them and walk in them, (by faith) and I will be their God, and they shall be my people; wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." St. Luke, chap. 12. v. 10, "And whosoever shall speak a word against the son of man it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." St. Matthew, chap. 16. v. 18, and 19, "And I say unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Acts, chap. 13. v. 41, "Behold ye despisers, and wonder, and perish, for I work a work, which ye shall in nowise believe, though a man declare it unto you."*

Third Commission—Reeve and Muggleton, in the third record, (or spirit) they declare in their Transcendant Spiritual Treatise, chap. 1, "That February 3rd, 4th, and 5th, 1651, three mornings together, much about an hour, the Lord Jesus, the only wise God, whose glorious person is resident above or beyond the stars, I declare from the spirit of truth, that this Jesus from the throne of his glory, by voice of words, spake unto me John Reeve, saying, 'I have given thee understanding of my mind in the Scriptures, above all men in the world;' again the Lord spake unto me these words, saying, 'I have chosen thee my last messenger for a great work, unto this bloody unbelieving world, and I have given thee Lodowicke Muggleton to be thy mouth;' again the Lord spake unto me these words, saying, 'I have put the two-edged sword of my spirit into thy mouth, that whoever I pronounce blessed through thy mouth, is blessed to eternity, and whoever I pronounce cursed through thy mouth

* All this is written; but you will find better and truer writings in my shop.—R. C.

is cursed to eternity.* Only this message of the Lord extends in general to the whole world, because elect Jews and Gentiles are mixed in marriages, through all parts of the earth, for whose sake only we are sent; only Moses' commission, he being the Lord's first commissioner unto men, was manifested by natural signs, visible upon the bodies of men and women; and on the contrary, we being the Lord's last commissioners, our commission is manifested by spiritual signs upon the invisible spirits of men and women, because our message is all spiritual, concerning men and women's eternal weal or woe, in the life to come.

In chap. 4.—“Again, I declare from the Holy Spirit, that the glorious person of the only wise God, the eternal Father, the Lord Jesus, is as visibly seen of the creatures, where his person resides.”—In chap. 6.—“I declare, by revelation from the holy spirit of the Lord Jesus, that the Holy Ghost, before said, was the glorious person of that one only wise God, and everlasting Father, the creator of all things, that entered into the Virgin's womb, and died or changed his immortality or spirituality in the body or womb of the Virgin, and immediately quickened or conceived himself of the very nature or seed of the Virgin, a pure natural child or son, in whom, as it is written, the fulness of the godhead lived bodily. Therefore, the three commissions do agree in one God, as it is written, “There are three that bear record in heaven, the Father, the Word, and the Spirit, and these *three* are *one*. (Note further.) There are three that bear witness on earth, Water, Blood, and Spirit, and these *three* agree in *one*.”

4th Objection—You say, “You marvel at the spirit of the Muggletonians, that they are not convinced of error by the very title-page of this book, it states that John Reeve and Lodowicke Muggleton, the two last witnesses and true prophets of the man Jesus, are sent with a message, and suddenly after we have delivered this dreadful message, this God, the man Jesus, will visibly appear to bear witness whether he sent us or not. The date of the commission is 1651, so that near two hundred years, at least six generations, have passed away without this visible appearance of the man Jesus. The promise is clearly to the then generation, and the failure of that promise was, or should have been, the exit of Muggletonianism.”

Answer—It is written, that a thousand years are but as a day with the Lord; and, indeed, what is a thousand years compared with eternity? Is it not sudden? We are sure it will be sudden enough for you, Richard Carlile.

5th Objection—Reeve and Muggleton declare themselves the

* Very true, a thousand years is nothing compared with eternity; but man does not live a thousand years, and, consequently, what happens to one generation of men cannot, other than for experience and improvement, concern another generation. The promise of Reeve and Muggleton is lost, at least, to six generations, and as certainly to all to come.—R. C.

two last witnesses and prophets of or from Jesus, say you, "as a proof of their error and false pretence, we have only to mention the prophecies of Richard Brothers, Johanna Southcote, the present Scotch Irving, and Jonathan Martin, the incendiary of the York Minster, and say, we may lump the whole together as a continued proof of the mischief and wickedness which religion necessarily engenders."

Answer—Herein you have committed the unpardonable sin against the Holy Ghost, in that you have done despite to the spirit of Truth by calling it error and false pretence, for you have despised the two last witnesses and prophets of God, for which you must suffer an eternal condemnation.* Your naming other men doth not prove Reeve and Muggleton to be false, although the truth of their commission may set on fire your spirit of infidelity. Neither is it your placing them among others a proof of their being false prophets, for so did the Jews with Christ when they crucified him.

6th Objection—You say, "in the book before you, there is an epistle dedicatory, which purports to come from the holy spirit of the Lord Jesus Christ, (say you, whether post-paid or not it doth not say,) in which, whosoever, whether king or beggar despiseth it, and calleth it blasphemy, or heresy, or delusion, or a lie, or speaketh evil of it in any kind, committeth an unpardonable sin against the Holy Ghost, and is pronounced cursed in both soul and body, and excluded from the presence of the Lord Jesus, elect men and angels to eternity;" say you, "I am neither king nor beggar, so I am safe from this excommunication in thinking it all that is forbidden," and say, "the critical philosopher has left an allowance to think as it pleaseth him of this epistle."

Answer—That the epistle and commission came free to all those that receive it, in the love of it, but all those who despise it, must pay for it in eternity. Now, as to your running into critical philosophy, and saying that you are neither king nor beggar, this is but a mere subterfuge, and will not stand against truth. The critical philosopher, (meaning yourself) is left to think and speak as it pleaseth him, but he must be accountable for what he doth. The words are, "That whosoever despiseth this writing, whether he be a king or a beggar," (which includes all stations in life.)

Having thus given the necessary answers to your principal objections, we shall name several of your wicked speeches, and hard or rude sayings against the third record; you say, that you have studied Muggletonianism, therefore you can have no plea of ignorance in extenuation of your conduct.

1st—You say, "that you have studied Muggletonianism, and have a most thorough knowledge of its merits and demerits."

* With very great content.—R. C.

2nd—You call it error, and false pretence.

3rd—You call it, the Muggletonian scheme.

4th—You say, “from their interpretation, you are led to infer that poor Eve had two paramours besides her husband, and brought forth God and Devil, good and evil spirit, as well as children to Adam,” and say, “Eve must have had a rare time of it, in devouring so much forbidden fruit.”

5th—You say, “above all things, you dread and disclaim this nasty Muggletonian heaven, this nasty general Christian heaven, where all are to be spiritual male creatures.” You also say, “it may suitsome of our bishops and clergy, but it will not suit me.”

6th—You say, “the rest of the Transcendent Spiritual Treatise, is made up of whimsical interpretations of passages in holy writ.”

7th—You say, by which we may understand, that the gods play similar pranks to those which Adam and Eve played, and according to John Reeve’s inspiration, without goddesses.

8th—You say, John tells us that Cain was the first-born of the Devil, (this is true, and you are his son), and he leaves you to infer too, that as there was no woman in heaven, as soon as there was one on Earth, God and Devil, came down and began their contest as to a rivalry in her affection; but that the Devil was more successful in the courtship, and God did not match himself for four thousand years; when the Devil of course, weary with so many wives, gave up the claim to, or possession of the Virgin Mary.

9th—However, say you, I think I have said enough to show a good reason why no woman should be a Muggletonian, or of any other religion, and say, in the absence of religion, and in progress of mental improvement, you will make this earth a paradise for them; and thus do, what God has neglected to do. Thus you have sought out, and assailed a quiet and peaceable people, who have done you no injury, except it be in letting you have that which you so much desired, a book of the commission received by John Reeve and Lodowicke Muggleton, from the Lord Jesus Christ, in which commission we put our full confidence; and this commission you have despised, by calling it error, and false pretence, and so forth: therefore by virtue of our faith in the commission of the spirit, we do, for this, your wickedness, and blasphemy beforementioned, pronounce you, Richard Carlile, cursed and damned both soul and body from the presence of God, elect men and angels, to all eternity; this will be a record between you and us.

Now, the law of God in your conscience, will bear witness against you, it will be your accuser and executioner, and as the wheel of your memory revolves, it will present to you all your evil words and actions, and that law will lash you most severely,

for your pride and presumption; and it will be the source of your punishment to all eternity. Written by,

JOSEPH FROST.
ISAAC FROST.*

61, St. John's-square, Clerkenwell, London.

8th April, 1829.

* To the very great content and amusement of Richard Carlile.

To the Rev. Robert Taylor.

SIR—I called at the shop the other day, and bought one of the publications, the LION, containing an account of the meeting at Freemason's Hall. I was present on the occasion, and feel competent to aver to the "*facts*." I have no wish to impugn such of the statements as are *true*, but I take this method of assuring you, that the sending a deputation to you, and the silly boast of Mr. Carlile that, "our genius over-awed them," (alluding, I presume, to the genius of himself and you,) had nothing whatever to do with the matter. We were assembled as a family, your presence and that of any other person, was not only to be tolerated, but was acceptable, so long as you were willing to taste of the feast, not prepared for "*soldiers*," but for "*friends*." Unless the liberalism is of that kind that it will allow no one to talk in a private room, any thing but what pleases you and your friends, you will allow, that we had a right to eat privately what our own labours had prepared. You say you intend (see LION, page 425) to do, as we have done—do so, if you are prepared for *all* consequences, with God and man—if you do so, be assured that you will not be disturbed by peacefully-disposed men, though you may be inadvertently disturbed by the zealous men; but should you *invite* to your "infidel" banquet any soldiers of the kingdom of "Christ," be assured they will accept the invitation if your "safe conduct" is found worth having, and grapple with the *Goliath* of the host and his *armour-bearer*—but our champions may possibly war with weapons which you may call those of timidity. "A sling and a stone" (1. Sam. xvii. 45. and on,) will, however, bring down the pride of the host. To such a contest I do not doubt but that we are hasting on, and the triumph of CHRISTIANS is as certain over modern Canaanites, as the triumph of the JEWS was certain over ancient ones. The weapons in the one case will, however, differ, inasmuch as "mind" will meet "mind" in *this* affray, in *that*, the triumph of the *outward* man was meant to be a type of the triumph of the *spiritual* man.

I beg your acceptance of the enclosed, and shall be happy to find myself standing side by side you, and any man, (in opposing

error on scriptural grounds,) who, like myself, may have been *wounded* by following a false form of Christianity, mistaking the *forms* of apostate Christendom, for the "Bride of Christ"—but making *allowances* for others, struggle on against the *difficulties* of the *times*—separate the *chaff* of human expediency and insincerity from the pure *seed* of the word of God. And we shall *all yet be brought joyfully* to bow the knees (our minds) and to confess that Jesus Christ is Lord, to the glory of God the Father, to our own present and perpetual blessedness. "*Jehovah is a conqueror but to redeem and bless.*"

I will send you the two other numbers of *The Theocratist*, if you wish to receive them.

Your's sincerely, in a common nature,
and a common redemption,

April 9, 1829.

WILLIAM BROOKS.

Will you pardon me if I say, that Christians anticipate the *possibility* of a far, infinitely far more powerful opposition to truth than Mr. Carlile or Mr. Taylor can make. They *may see* infidelity unite beneath its banners, military maniacs, aristocratic distinction, priestly ascendancies, popular madness, the power of absolutism, and the violence of republicanism, but if so, the overthrow of every thing that is adverse to the *universal* triumph of Christians, and the happiness of them CANNOT BE PREVENTED! You cannot prevent your own joyful submission when Christ calls you to submit, do not abuse this to oppose your own peace, but do use this remark to urge you forward in the honest removal of whatever is not like God; *as manifested in Christ Jesus.*

To Mr. William Brooks.

SIR.—The very awkward as well as ill-mannered mode which you chose to send a packet to the Rev. Robert Taylor, induced me to break it open, to see that the interior contained no further insult than the exterior; and having done that, knowing that the Rev. Gentleman never opens a sealed packet where the superscription is deficient in good manners, I have presumed on my acquaintance with him, to withhold it from him, and to take it as a piece of correspondence that had fallen in my way, and that belongs to me. I have done this to put your vanity to the test. I do not know where to address you privately; so I address you in print, in the hope that you may see it. As you make so light of our opposition to the Christian faith, you cannot fail to be pleased to hear, that you may find an opportunity to conflict with it, every Sunday evening, at seven o'clock, in this house, to the school-room of which you may pass free, if you send in

your name ; if not, you will be charged sixpence for admission. You will find here, that free discussion which is no where else found. You will find here proved, that your Christian religion is a bottle of smoke, when put to the test of history. You will find here proved, that such a person as your Jesus Christ never existed. You will find here proved, that your Apostles were not the original founders and propagators of the Christian religion. You will find here proved, that your Christian religion is a cumulative corruption of Pagan mythology and philosophy, of Indian, Egyptian, and Grecian allegories, systematized in the Alexandrian school. You will find here proved, that your progenitors in superstition, the Jews, have no better foundation for their scriptures than this same Alexandrian school. You will learn, Sir, more here than you will learn at any Bible Society, and we shall give you leave to say what you please, observing the time and order of the school, in defence of your present notions of the Christian religion. We want you, and such as you, to come among us, as we do not doubt the sincerity of such persons. We detest hypocrites ; but we respect even the zeal of error.

Respectfully,

R. CARLILE.

INFIDEL DEATH.

WILLIAM BLACKSHAW, of Stockport, terminated his useful career on Sunday morning, 15th ult., about 8 o'clock, aged 35, after fourteen months' painful suffering. He met death with all imaginable fortitude, indeed, he rather hailed the event as desirable. He had been twelve years a vender of political and anti-religious publications, and in that capacity was a very useful man. His disorder was consumption, occasioned by a violent cold which he caught the latter end of the year 1827, which ulcerated his lungs, and could never be removed. On the Thursday night, (the 12th,) previous to his death, several of his friends being present, he desired to be raised up in bed, and on observing some of his most intimate acquaintances, he held out his emaciated hand to take a last farewell, and thus addressed them.—“ My dear friends, my time is now getting very short ; I may live to see another day, but I think I shall die to-night. You all know well my sentiments on the subject of religion.” Mr. S. asked him if he had any thing on his mind which gave uneasiness ? to which he replied, “ No, my mind is quite tranquil and at ease, I have no fear of dying, and am glad you put the question, because I wish it to be publicly known, that I die in the full conviction of the truth of the principles I have maintained. My principles will stand the test—they are the unalterable principles of nature. It also affords me satisfaction, at this moment, in the consideration that I have assisted to promote the great cause of

mental emancipation from the trammel of religious prejudice and superstition, by the sale of many thousands of useful and highly important publications. But I have a last request, which is, that all my infidel friends do accept my grateful thanks for their kind support through this last struggle. I have many friends both in town and country, they cannot all make it convenient to come and see me; I therefore request you will give my dying thanks to them through the medium of 'THE LION;' moreover, I wish to tell you and the religious public, that, during my protracted sickness, not one religious person has charitably given me one farthing or farthing's worth, but that I have received many pounds from my infidel friends and acquaintances. They have never suffered me to want any thing.

"To my medical friends, I am under the greatest obligations, and am quite satisfied with what they have done. To Mr. and Mrs. W. I cannot express my grateful acknowledgments for their unwearied kindness.

"I have wanted nether *priest* nor *prayers*, I can die without either. The retrospect of my past life affords me the purest consolation, 'tis not the profession of principles merely, but the *practice of virtue (and not religion)* that gives me this consolation. The Christian religion is, in my eye, a gross insult to the uncorrupted reason and common sense of mankind. 'The world is my country, and doing good the only *true* religion. Farewell.'

He dragged on until Sunday, the 15th, when he bade a final adieu to life, his family and friends, in the presence of several of his infidel acquaintances.

He was interred at a small chapel in Edgeley, about a mile out of town, attended by many infidels. Blackshaw was a good husband, a tender parent, and dearly loved his family

March 29th, 1829.

THE STOCKPORT INFIDELS.

A STRONG REASON WHY THE REV. R. TAYLOR SHOULD HAVE BEEN BAILED.

At a late Missionary Meeting held here (Stockport) in the very magnificent temple of superstition, Tiviotdale Chapel, one of the Reverend Gents "begged leave to congratulate the assembly on the *certain* declining state of infidelity, and that the brightest literary gem in England, and perhaps, of all Europe, was *shelved* for 5 years; there being none to be found to give bail in the sum required."

"These holy men of God," may be excused for chuckling a little, but had they read THE LION at the very time of chuckling, they would have found, to their great mortification, he was then actually liberated.

INFIDEL RENT.

WITHOUT giving countenance to any thing like personal imputation, and thinking with Mr. Taylor that nothing of the kind is properly to be inferred by his oration on the rent, in the present number, I entirely agree with his principles and reasonings, as to the receipt and application of that rent. I pledge my word, that there shall be no misapplication, that there shall be no secrecy, nothing in its management but that shall be as publicly known as its existence as a fund. I have felt all the sentiments of this oration, though I have not before given them utterance. From the same principle and reason, I have always hitherto kept aloof from Mr. Taylor, his societies and committees; because I felt that they were unworthy of our common object. I join him heart and hand in his present career, and under his present propositions; and I doubt not but we shall soon carry the success of infidelity beyond its present struggle with poverty and difficulties.

Having expressed myself so openly on this subject, I may go a little further, and say, that I think myself deserving of being placed above the difficulty in which I have involved myself, in the effort to make a stand in a respectable house and neighbourhood. I have a stimulant to say this, in a letter which I have just received from a friend in America, of which the following is an *apropos* extract:—"Wherever I may be situated, I will keep up an assortment of your publications, to accommodate the religious world; and if all your friends that are able would do this and pay you for them, you may soon be free from the heavy bondage of debt of which you complain. I shall at any time be happy to contribute something toward keeping up a good shop in London. I should think it a poor proof of patriotism or public spirit, in the friends of free discussion, after all their successful exertions in overthrowing the wealthy VICE SOCIETY, and the TREASURY OF THE GOVERNMENT, in their combined efforts to shut up your shop, to allow the mere rent to shut it up at last."

My ambition is to make the shop pay its own rent. That is not the point at which I am weak. My weakness consists of debt incurred to get possession of this house. If I can ride over that, I can carry on a business that will support rent, taxes, and all my family's expences. Let me surmount this point, and I will give more to than I will take from the INFIDEL RENT.

RICHARD CARLILE.

INFIDEL RENT.

An Oration delivered before the Subscribers to the same in the Great Room, at Mr. Carlile's, 62, Fleet Street, on Wednesday Evening, April 8th, 1829. By the REVEREND ROBERT TAYLOR, A.B.

LADIES AND GENTLEMEN, my friends and friends of our great cause—

I have not here, nor now, to trespass on your honoured patience by entering into any detail of our intended operations, or urging any considerations to induce *your* concurrence in these operations. In all that appertains to the objects and character of the great cause itself, we are but as the heart of one man. There is no room for the possibility of a misunderstanding between us—*DELEND A EST CARTHAGO—Christianity must be destroyed.* And we are they, who summoning to our aid hundreds and thousands of good men and true, who think and feel as we do, will destroy it; and I am he, who after all that I have done and suffered in the struggle, am neither wearied with action, nor subdued by suffering; but rather—

By experience of this great event, in means not worse—in foresight much advanced—I stand again with invigorated resolution and redintegrated energies, up to the challenge which I gave in the presence of the assembled Judges of the realm, in my fortune's darkest day.

Then I said, what now I stand to, and braved the consequences which *still* I brave—

“Deliver me to your officers! send me back again to that hideous dungeon in which I have already been immured! destroy my health by the lingering torment of a protracted captivity: yet, even so, what good shall your utmost power to punish accomplish? Shall it conquer the glorious cause of which I am the martyr? No! Shall it conquer me? No, the consciousness of having deserved well of society, shall obtund the anguish that Christian malice would inflict on me; the last perception of my existence shall be the joy of an approving conscience, and the last sigh that heaves this beating heart, shall breathe its curse on Christianity.”

Now, gentlemen, I think I may safely say, that if there be a man in this land who misunderstands me, my springs of action, and what I mean to do—he's a very dull man.

In a word, I mean to SUCCEED; I mean to conquer all impediments; I mean (by your help if you please)—but if ye have no stomach to the cause, go home and say your prayers, and I'll succeed without you.

The spirit of the Neapolitan Massaniello, of Cortes the Spaniard, of the Swedish Charles, the Briton Nelson, and the Russian Czar,
No. 15.—Vol. 3.

is in this bosom, with only this difference, that their's were sanguinary, mine shall be peaceful victories.

Now, then, to the great business of our *ways and means*.

Upon my mentioning, after the discussion on the Sunday evening before last, that books were open to receive subscriptions to the INFIDEL RENT, a gentleman did me the kindness to state, that many persons willing and desirous (as he presumed) to contribute to the establishment of such a fund, might yet have serious hesitations at the arrangement which would seem to invest that fund in the management of individuals, and that they would be better satisfied with the guarantee of a committee, responsible for the due appropriation of the proposed fund to the proposed purpose,

I am obliged and honoured by this suggestion, as it gave me occasion *then* to state, and *now* to repeat the grounds and principles, the tact and plan, the purposes and ends of this intended fund.

Now, if there be any gentleman who hath wit enough to instruct us how our great purposes may be brought to effect without any funds at all, or show us how, with the wealth of Croesus at our command, we could make sure that the plan of investment which he should suggest, might not turn out at last to be the very worst that could have been suggested, his calculation erroneous, and his sagacity itself the means of the very ruin he could avert—why so! in the name of magic, let him get a patent for wiseacreship; and we'll never count our fingers again, but live by the rules of his arithmetic.

I stated that I objected to the system of committeeship, secretarieship, and trusteeship. I stand to that objection—I *will have nothing to do with any thing of the kind*; because, *Nocumenta, Documenta*, or (if you must have the proverb in plain English) because, “a burnt child dreads the fire”—or, (not to lay blame on any one), I never got any good, and I never saw any good results from any thing that was conducted under the mysticism of committeeship.

The only principle on which I have ever heard the necessity of having a committee, asserted, is a principle, at which every man conscious to himself of perfect integrity and honesty, must feel indignant, since it requires him to subscribe his own dishonour, by an admission that he himself is not trust-worthy. While the maintainers of the principle, on the pretended ground of an universal deceitfulness of the human character, forget the corollary of their own proposition—that if every man were a rogue, it must necessarily follow, the more men the more rogues; and that, consequently, confiding the management of a fund into the hands of a committee, rather than of individuals, instead of lessening the chances of speculation and fraud, must multiply them.

Upon the principle assumed, the members of your committee

would to be sure be a check upon each other ; but the only operation of that check, where *rogues all* was to be the game, would be, that they should each start fair in the scramble upon the common plunder. And the only satisfaction of the subscribers in such a case, would be, that instead of having been wronged by one or two, who must at any rate abide the ignominy of the wrong, they would find themselves the dupes of a dozen, or a score, who, under the attenuated and superficial odium that could not touch them in their individual characters, might carry all the effect of the crime, while they defied its punishments.

My quarrel against the system of committeeships, and secretariyships, is founded on my experience that that system defeats the very end which it affects to propound, and on my conclusion, that it is of a nature *always to do so*. Under a show of dividing the responsibility, it in effect destroys it, or rather, renders that responsibility, a mere *ignis fatuus* in the desert, or as a circle in the waters, which originates in a mighty splash at first, to settle down at last into an indistinctness which no eye can trace, and no logic define.

There is, besides, an objection *in limine* to the principle of committeeship in the management of a fund not yet realized, that should at least startle the moral sensibility of the sticklers for that principle, upon so pregnant an inuendo as that *individuals are not to be trusted*. And I will give it them, though it sting them to the quick ! If individuals are not to be trusted—are *they* to be trusted ?

If there be reasonable ground of fear, that the discretionary power over means to accomplish their great end, should paralyze the energies, subdue the virtue, or corrupt the principle of men whose energies have been brought to proof, whose virtues have been tried, whose principles have been known, and who have absolutely the greatest stake in the conflict that ever ensured the consistency, and guaranteed the fidelity of man—Shall no blush mantle on the cheek of that *modest assurance*, that would say—“ *Trust us the rather ; we will be a committee—we, the unproved, the untried, the unknown, will become sponsors to the public for the integrity of the champions of your cause, and will take into our hands the controul over their operations and the management of your contributions.*”

And are *we*, I ask, to be called on to repose confidence in a set of men, whose very office is to be constituted on the ground of an admission, that we ourselves are unworthy of confidence ? Are we to trust them, who will not trust us ?

Are we, (Mr. Carlile and myself), whose names are before the public, whose characters are known, whose councils are as open as the day, whose purposes are as perspicuous as the light, and who, if we have not equal weight of wealth with those who might wish to be your committee, have ten thousand times the

weight of that which wealth would never purchase—established characters, honour in hand, and everlasting fame in reversion. Are *we*, to be the underlings and agents of men whose very first principle of action must be, to have it kept a secret who they are, to be *discreet*, to be *cautious*, to be *prudent*, to fumble their dirty way in the dark; and who would as soon pluck the Nemean lion by the beard, as stand in our position, abide our hazards, or endure our conflicts?

Is every thing to be feared from the possible falling back or giving up of the conflict, on the part of those, who in the conflict already proved, *never* fell back, *never* gave an inch of ground on which suspicion itself could plant a surmise against them; and is there nothing to be feared in confiding the direction of the general fund to the management of those, of whom the public knows not, and cannot know who they are? And who in the very first bruit of the war, may buy their peace of the enemy, by the sacrifice of *us*, and of our funds and all?

And would not those very persons, whose formation into a select committee is to be founded on the supposition that they would be more *discreet* and *prudent* than we, under those very pretexts of *discretion* and *prudence*, be for foisting off hypocrisy and treason; be for setting up something under the name of infidelity, that was *not* infidelity—some sneaking-politroon, truckling, lying, Free-thinking, Unitarian infidelity, some old dotard-tailor's-goose infidelity—and in the very tug of war and crisis of our conquest, would unnerve our arms, hough our hamstrings, turn our well-tempered steel into points of straw, and bid us *tickle* our enemies?

As for the invidium of our claiming the management of the INFIDEL RENT exclusively and uncontrollable to ourselves, I ask, where is the man, or men on earth, that can call on you to confide that management to *their* hands rather than to our's—less invidiously?

It happens, gentlemen, (as in such cases it will ever happen), that those who will give (and who have given) the most unequivocal evidence of their own sincerity, are they who repose the most unqualified confidence in us; and who, in contributing to our ends and purposes just a hundred times more than any other individual whatever, have encumbered their contribution with no other restriction than that we should use it as we please; and that if our doing so should not be convenient, we are to *abuse* it, as we please.

And I fearlessly venture the challenge against the *discretion* and *management* of any committee whatever, that our *abuse* of the Infidel Rent should better serve the cause than their best use of it; and our *mismanagement*, and our *indiscretion*, in its worst issues and most mischievous consequences, should be

infinitely preferable to the *best* effects that their wisdom could intend, or their virtue could achieve.

I, and my brave compeer in this glorious struggle, say ye, will throw your prudence, discretion, and management to the dogs; we will abuse the funds committed to our trust, as much as we possibly can abuse them—Mr. Carlile shall set up his carriage in six, and I'll set up mine in sixteen; and for the first time, will show the world that infidelity has become the road to riches, as it is to fame. And,

So, gentlemen, even so, with all the Devil of the matter, his cloven foot and all, full in your view—*our* counsel is wiser, our plan is better, our method safer, our assurance surer, our worst failure itself more to be desired, than the best success that the best management of the best committee that ever was in the world, could guarantee.

And, say nothing of the chances of our stumbling upon a committee that might not exactly be the best.

Such a committee, for instance, as we could call together with a whistle out of ten thousand carking, greedy knaves, who, to be sure, would put me down their beggarly subscriptions, for the very purpose, and for no other purpose, than to buy themselves into the management and controul of other people's money; who would be for throwing their crab to catch an apple; for establishing commercial connections to themselves by means of our instrumentality; and for obtruding upon us their unsought for, undesired, *two or three*, or perhaps, *four* pounds a year; upon the tricky speculation of buying themselves into the committee-ship, and getting the fingering of more than as many hundreds, or as many thousands.

Shall suspicion of men's integrity and sincerity be the order of the day, and Mr. Carlile, and I, endure the appointment of a committee over our heads, under the very pretext of such suspicion, and shall not the secret management of a secret committee be obnoxious to that suspicion in a ten thousand-fold degree?

If there is to be nothing secret, nothing to be concealed, or that shall need to be concealed in the collection, appropriation, and purposes of the INFIDEL RENT, (and while I have any thing to do with it, there never shall be!!!)—what use, what end, what business will there be for a committee to do?

If there be those who wish only to aid and serve the cause, and not to *serve themselves*, and who think that they have a greater claim to the public confidence than I or Mr. Carlile—let them set themselves and their own motives above the reach of suspicion; let them approve their sincerity by laying down at once their hundred or their thousand pounds, and have their names as known to the public as our's are, as men who have staked life and fortune, to stand or fall with the cause of infidelity.

Till they can do *that*, or are willing to do *that*, the most ordinary degree of honest modesty should save us from the necessity of having to tell them, that "themselves and their own motives are obnoxious to a thousand-fold the suspicion that can attach to us; and that the apparent design of raising a fund, for confessed and avowed objects, must ever be infinitely less susceptible than the unapparent and mystical management of raising a committee to get hold of the fingering and disposing of that fund."

Be the funds deposited in any hands they may, or be the committee constituted of the most respectable persons, such committee must, at any rate, subject themselves to the fair remonstrances of the public whose contributions they call for, and who will naturally ask the question of those who are for working miracles in our names—"Taylor we know, and Carlile we know, but who are you?"

The want of ability to answer that question, or rather, the ridiculous and contemptible plight that the most respectable individual, who would be willing to take the *onus* upon himself, would stand in—would, I am sure, be an absolute hindrance and prevention of our raising the funds, which otherwise we *should* raise. And the majority of our best friends and most efficient supporters, whose confidence in us was entire and perfect, would feel *that* confidence most essentially lessened, when called upon to divide it with any committee, or any other persons whatever.

If it be not so modest a plea as it ought to be, that Mr. Carlile and I should stand before the public and say, "*confide in us!*" will it be any mending of our manners that we should have to say, "yea!" and confide also in the Devil knows who, who shall have bought themselves a scheming five or ten pounds' worth of the committeeship, but who cannot, who will not, or who (perhaps for ten thousand very sufficient reasons) *dare* not stand before the public? Would ye make the lion's providers masters of the lion, or trust the keeping of a hen-roost to a fox.

And once for all, gentlemen, I tell you, and I tell the public through you, that the great and glorious object to be promoted by the INFIDEL RENT, does not want any suspicious patronage. We want no man's money who is so poor in pocket that he could not afford to spare it, or so poor in soul, that having spared, he could not afford to lose it.

'Tis true indeed, that nothing can be done without a fund, and every thing can be done with one, and in this respect, God himself is as far from being Almighty as ourselves—but in raising this fund, we are not driven to the humiliation of supplicating meanness, and petitioning beggary.

We are not going to lay ourselves under obligations to any man.

We are not going to say, "Give us your shillings and sixpences, and we'll thank you."

We are not going to "wrench from the hard hand of griping poverty its vile trash, by any indirection."

Nay more, we are not going to pawn our independence for any price that the wealthiest man in the kingdom could afford to pay for it.

Let a Croesus lay me down his hundred, his thousand, or his ten thousand pounds, under a pretext of promoting the cause which I have at heart, to hamper me with any sort of individual or *personal* obligation, or to buy a might of patronage over me, I would abjure his friendship, despise his insult, and throw back his dirty bribe in his audacious face.

Gentlemen—In very honest and open dealing truth with you.

There are two sorts of persons who will not hesitate to come among us, and to profess themselves to be *Infidels*, (and all the more so, as every day they shall see the name of *Infidel* becoming more and more glorious and honourable, till we shall plant it on the topmost pinnacle of respectability, and make it the highest style of man) two sorts of persons, of this character there are, with whom in the great business of collecting the INFIDEL RENT I wish to have nothing to do, and I can answer for the concurrence of Mr. Carlile, we will have nothing to do with them. They are,

1. Those who have not the means to help us, and,
2. Those who have not the mind to do it.

A third class there are, who will be for coming among us, with whom we will have something to do. They are the enemies and traitors of our cause, the skulkers over from the enemy's camp, who will writhe their snaky way into our citadel, for the very purpose of discovering our counsels, destroying our energies, counteracting our plans, and defeating our purpose.

And among these, shall we find the very persons who will propose the forming of a committee, (aye, and *thank 'em kindly for't*) who will volunteer their own services to be members of the committee.

Let the cocks and hens only come down from their perch, and how affectionately will Reynard embrace them.

These are they, to be sure, who will assist us by their regular attendance, assist us by their declamations, assist us by their patronage, assist us by their advice, assist us by every means, but the only means that can assist us—MONEY.

Well they know, and we know too, that if money shall not be wanting to our cause, nothing shall be wanting.

Deeply, keenly, *smartingly*, are they and all our honest enemies aware, that by this our plan of raising an INFIDEL RENT, and thus making sure work in the commissariat department of our great warfare, we have hit on the very counsel that makes

us formidable—this will do the business. These are the means by which alone themselves have been powerful—these are the means by which we shall become powerful too. This counsel, they are aware, must be counteracted, must be prevented, must be defeated by fair means or foul, by force or fraud, by “smooth, rough, dense, or rare,”

“*Flectere si nequeunt superos, Acheronta movebunt;*”

If they cannot move heaven, they must raise “all hell” against it—
or the cause of Christianity is lost for ever.

Hence, while our war threatened them, only in the visionary shape of moving woods, of unseconded adventure, unsupported daring, and unsubstantial resources, they were purse-valiant against us; nor talent, wit, nor virtue made them fear us; but hugging themselves in the strength derived from our impotence, they could ask—What’s he, that is not supported by substantial revenues, for such alone have we to fear, or none? What are eloquence, genius, talent, virtue, and all the argumentative prowess, all the intellectual wealth, and all the moral strength on the side of infidelity, if the pecuniary means are wanting—what but an army in the clouds—a war of waters borne against the rock of our firm continent?”

Why, then, we’ll have the pecuniary means; we’ll have an **INFIDEL RENT** that shall be raised throughout all England, throughout all Christendom—that every man who hates the name of priest and priestcraft, may have his opportunity of approving the honesty of that hatred, by an honest expression of it.

AN INFIDEL RENT! at the very name of the thing, the tricksters, the schemers, the trucklers, the Free-thinking hypocrites, the Unitarian, half-and half, bird-and-beast, god and mammon, demi-semi-anything-Arian traitors to our cause, and traitors to every cause they intermeddle with, feel the majesty of our virtue, and join in the common quail of the Christian world to which they belong and of which alone they are worthy, and with the Christian world they too secretly exclaim:—

“Take any shape but that, and our firm nerves shall never tremble.”

And to oblige them, forsooth, or such as they, we, to be sure, are to give proof of our disinterestedness, by following the imaginary example of the imaginary fish-fags of the Galilean puddle, to make believe that we can support the cause of infidelity, without eating and drinking, and are going to raise the **INFIDEL RENT** solely with a view to trust the management of their committee-ship.

But I must tell them, as I now tell every one, who with any purity and uprightness of intention, should conscientiously think that a system of committee-ship would be advantageous to our cause, and afford a guarantee, which would more competently command the public confidence—that every advantage that the

best chosen committee could possibly ensure, *shall* be ensured, and that every evil which the worst chosen committee could entail, shall be prevented, even by the very system of having no committee at all.

But from time to time, every half year, every quarter, every month, or every fortnight, as occasion shall require, or matter of interest shall arise, we shall call together an open committee or general assembly of *all the renters*, to lay the state of our affairs *fully* before them. In which assembly, *every* renter shall have his voice, every voice its influence. But we will have no masters, no management, and no mystery. Our whole apparatus of arithmetic will be confined to the rule of three, just to show you, how much we have received, how much we have spent, and how much we want, and the upshot of the whole business will be that we, who shall have received the money, shall most certainly spend it, and we shall not have to lay the blame on you, if we let any body else spend it for us.

As for guaranteeing for the faithful appropriation of the proposed fund to the proposed purposes, that, surely can only be called so, on the ground of preferring the greater and the better guarantee, to the lesser and the worse; and on this ground I stand, that the guarantee of Mr. Carlile's character, and mine, is the greater and the better, and when a greater or a better guarantee, or an equal, or a second, shall offer itself in challenge of your preference, I for my part will appeal to your judgment and abide by your decision.

But where is it? In the name of honour and of honourable feeling, where is it? Who's the man? (by my bright honour, I've never seen him yet,) who if he could lay me down a hundred thousand pounds on the spot, would have the audacity to tell the world, that that was a reason, why they should rather rely on his honour, than on ours?

I have actually more to lose, and am therefore laying down a greater stake than any tradesman, merchant, or banker in the metropolis, could pit against me.

It hath been known that the richest have become poor, that tradesmen have failed, that merchants have bankrupted, that bankers have run away: but it hath never been known, that one who had ever written his name so high upon the lists of fame, as has Richard Carlile, (so high, that inferior minds may look up to it, till they ache with looking,) that such a man ever did a dishonourable action, or could by the world's wealth be induced to do so.

The wealthiest man in this wealthy city might do a dirty action, and wipe the dirt again from off his shield. But ask not us, ask those who love us least, our Christian persecutors, whether they would not gladly entrust us with ten times the sum that we shall raise as *Infidel Rent*, upon the bargain of our selling them so

much of our honour, as would be compromised by any act that would show us to be unworthy of the trust.

Just at the plenius of our origination, *here*, in this immediate circle, the persons who might be appointed to act as your committee, might possess, I admit, a *relative* degree of respectability.

And God forbid, that I should say, that your oilmen, clothesmen, coalmen, wine and spiritmen, papermen, ragmen, tagmen, and bagmen, your butchers, bakers, brewers, vintners, tailors, drapers, and all the rest of them, are not respectable men, and that they cannot assist us most essentially, by the liberality of their contributions; but when for their pennyworth of contribution on their own account, they want a pound's worth of the finger of the contributions of other people—owe we not a debt of honour, first to ourselves, and then to our contributors, to the country, and our friends in the wide and vasty world, among whom not a single name that you could propose to be on your committee, no, nor any hundred names that could be joined with our's, would operate otherwise than as a hindrance, and as a prevention of that degree of confidence, that should be reposed in our undivided, our unparticipated administration.

And if there be any man or men among us capable of the littleness of soul that would resent such an arrangement, or of withholding his subscription, unless a committee were formed, we have only to thank him for giving us so pregnant an evidence of the truth of our reasonings, and the wisdom of our determination.

On some other occasion, I shall return to this argument, at present I have done my duty. Do yours!

We are going to unfurl the standard of infidelity; we are going to overthrow and destroy the Christian religion; we are going to battle. We would be on our march; down with your drachms, sirs, to pay our legions. For me, if I be found at any moment of my life, hating the name of Christ, with any thing short of a perfect hatred, sparing my means of fortune, health, or life, struggling with energies, less than my utmost energies—guilty of doing less than the utmost that could be done, write me a traitor on my records, *FAME*, perish the memory of my virtuous life, and let posterity brand me for a Christian.

To the Rev. Robert Taylor.

REV. SIR,—A few persons composing a society, having for its object the communication of useful knowledge, together with some other friends to religious freedom, herewith send you, as a token of gratitude for your noble exertions and manly sufferings in the cause of religious liberty and free discussion, the sum of

2l. 18s. The amount, though small, is as much as our circumstances will allow. But we can assure you, that had our means corresponded in any degree to our estimation of your character, and our wishes for the promotion of truth, it would have been much greater.

We are happy in having an opportunity of congratulating you on your miraculous escape from within the dreary and solitary walls of the "Christian Evidence," and on your triumphant entrance into the Infidel-Jerusalem, borne on the wings of Truth, in preference to the back of a stolen ass.

We believe, (from what has been stated by you in the LION) it has been insinuated by some, that by entering into certain securities, you have bought your liberty too dearly. We value your services in the promotion of truth too highly to think any thing of the sort. We should almost imagine that such persons have never seen any part of a prison but the outside.

Also, we take this opportunity, of presenting you our thanks for your numerous and invaluable contributions to the LION, during your infernal Christian incarceration. They are gems we highly prize. From the candid and masterly arguments in your "first born Son"—SYNTAGMA, error and superstition have received a violent shock, and knowing your learning and abilities, we are certain that it will be increased by the aid of your "second," much wished-for DIEGESIS.

The effect of these two, added to the influence of your intended mission, accompanied by that other distinguished and undaunted champion of truth, Mr. Carlile, will, we apprehend, shake the whole superstructure to its very ruins, and then

"DELEND A EST CARTHAGO."

Wishing you great success in your important work, and every happiness,

Believe me, Rev. Sir,
Your admirer, and servant,
On behalf of the Subscribers,
RICHARD CHIPPENDALL.

Salford, 31st March, 1829.

To Mr. Richard Chippendall.

SIR,—You will oblige me by accepting yourself, and conveying to the subscribers at Salford, my acknowledgments of their liberality, and of the gratifying expression of their confidence in my devotion to the best and noblest cause that ever called forth the energies and talents of man. It is only by the concurrence of our friends, all honest and enlightened men throughout England, that infidelity can become respectable. It is only by the zeal and unanimity, which, in establishing a sure and certain

INFIDEL RENT—shall raise its already-tried and approved champions to the altitude of an independence equal to that of the ministers of superstition, and guarantee the adequate protection and immunity of talent and learning, whenever they shall find courage to venture on the mighty *daring*, to be honest—that our cause will succeed—that it will deserve to succeed. Establish, and make sure your arrangements, gentlemen, for remitting to us your regular **INFIDEL RENT**. Make sure work for us (according to your best good will and convenient affordings) for the coming-up of our commissariat. The **INFIDEL RENT**! fail not *that*, and nothing shall fail. The **INFIDEL RENT**!! a hundred thousand volumes shall be read in that arrangement. It needs no apology upon my part. I shall offer none. Our friends know that we want this, and our enemies know that we want *nothing but this*. You read from time to time what we are doing in the pages of the **LION**. Let but our friends do their part as honestly and as generously—and they shall find us playing the **LION**.

I am, gentleman,

Respectfully, your servant,

ROBERT TAYLOR.

	s.	d.		£.	s.	d.
Mr. P. T. C.	-	-	2 6	An Enemy to Persecution	-	-
Mr. C.	-	-	1 0	for opinion's sake	-	2 6
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H. Wyne	-	-	1 0	I. G.	-	0 1 0
G. Heap	-	-	0 6	R. &c.	-	0 1 0
T. Hough	-	-	0 6	A Greyheaded Infidel	-	0 1 0
A Friend	-	-	0 6	Jos.	-	0 1 0
E. H.	-	-	1 0	John Cheese	-	0 1 0
James Heaton	-	-	0 6	Thomas Kershaw	-	0 1 0
An Honest Parson	-	-	0 6	John Woodward	-	0 1 0
W. Do.	-	-	2 0	Thomas Jones	-	0 1 0
T. Woodcock	-	-	2 0	G. W.	-	0 0 6
W. W.	-	-	2 0	A Deist	-	0 5 0
P. W.	-	-	1 0	A Lover of Virtue and Truth,		
F. Woodcock	-	-	1 0	who thinks them personi-		
John Broady	-	-	1 0	fied in the Rev. Robert		
T. Banks	-	-	1 0	Taylor	-	0 2 0
A Materialist	-	-	2 6	Tim Bobbin the Second	-	0 2 6
I. Smith	-	-	1 9			

SCHOOL OF FREE DISCUSSION.

ON Sunday evening last, after a splendid reading of a part of "THE DIEGESIS," by the Rev. Robert Taylor, we fell into a degree of intemperance, which the schoolmaster never contemplated, most sincerely regrets, and promises to prevent for the

future. By some inadvertence on one side, or misunderstanding on the other, we have been led into the error of looking at the opposition of our West of England friend, as insincere, and that feeling has grown with a tedium produced by his long and not very apropos harangues. Desiring to check what we deemed an incipient evil, and to show the company assembled that the tricks of the coffee-houses, and the self-styled British Forum, where men are paid two or three shillings at a time to oppose each other, and thus trick the audience into the idea of a serious debate, were not to be countenanced here—wishing to free ourselves even from the company of such persons, one of whom, for the first time, came among us on Sunday evening last, the schoolmaster proposed a limitation of time to each speaker, and complained of the manner in which the time had been occupied on the former Sunday. This was followed by complaint on the other side, and Mr. Taylor, who makes no profession of being the most calm and grave man in the world, burst into an impetuosity of feeling, at what he felt to be the trickery of hypocrisy opposed to him. All present were sorry, and afterward, none more so than Mr. Taylor himself. Taking the case into after consideration, the schoolmaster does not much regret what has passed, as it furnishes an opportunity to say, that, as this is a school in the most honourable sense of that word, we shall be sorry to see the opposition confined to one and the same person, wearing the appearance of that coffee-house or British Forum system of a shilling-a-speech, which we most heartily despise, which can never be useful and respectable. The object here should not be, and shall not be mere speech-making, but mutual instruction. We, therefore, desire the shilling-a-speech men, among whom we never knew a man of good repute, to keep away from us, or, if they come, to expect discouragement. It is not their talent that we fear; for they are all men of superficial attainments, endowed with a little verbosity. We want, as opponents, sincere men, who can enter critically with us into all the merits of the question proposed, and who do not come merely to make a speech, but to give and take instruction. This has been and will continue to be the constant aim of the schoolmaster. He never invited an individual to the room from his mere capacity to make a speech, he aims at higher game and more useful objects, and holds up this as a school in which all good men and women may usefully spend their time, and learn something. The recrimination of last Sunday evening is apologized for, and will certainly be avoided for the future: and if we find the opposition not respectable, we purpose to silence it in a way, and after a manner that is respectable.

THE SCHOOLMASTER.

THE DIEGESIS.

THIS book is now in full publication. I was premature in announcing it last week, before I had seen a perfect copy; because, I have not been able to meet the expectations of subscribers and purchasers. The price is a sovereign. Splendid price! Splendid book!

The great characteristic of this book, this DIEGESIS, is, that it traces the origination of the Christian religion to that seat of learning, project, and philosophy, the Alexandrian school. I have before found and produced facts and arguments, to prove that it did not originate in Judea, and that such a person as Jesus Christ did not there exist; but I could not clear up its origination. Mr. Taylor has done this, and, in my opinion, has left nothing against the present claims of the Christian world undone. Alexandria and its neighbourhood, the seat of ancient learning, the seat of ancient philosophy, the seat of masonry and secret association, the school in which all the human superstitions were condensed and remodelled, the first seat of monkery, of Jewish and Christian sectarianism, of co-operation and the community of goods, of the Essenes and Therapeutæ, of all the heresies and all the orthodoxies, was not only the birth-place of the Christian religion, but beyond that spot we cannot trace the Old Testament, nor any account of the Jews, their books and their religion. Every thing relating to the present religion of Europe and America centers, in its origination, in that spot of the earth. We have no records to carry Judaism beyond the Alexandrian era. It is even a question whether the Greek or the Hebrew was the original of the Old Testament; and even Josephus is not an authority for the contrary, who is not, indeed, a respectable authority for any thing that he has written. Be this as it may; THE DIEGESIS must rouse the attention of the Christian world, as to the true origin of its religion.

R. C.

To the Editor of "The Lion."

MORE than 1000 years have elapsed since the complete establishment of Christianity in this country, and during all that period, it has never been held in lower estimation than at present. In every town and populous village, some are to be found, who openly deride this noxious superstition; but these are few in comparison with those who *secretly* disbelieve its mysteries and hold them in abhorrence. Among the latter, however, there are, I am sorry to say, too many who publicly conform to the observance of its religious rights, while others, although they scrupulously and consistently absent themselves from the Christian worship, yet dread the imputation of being friendly to the cause of anti-superstition. The pusillanimous conduct of this latter party,

which is so injurious to our righteous cause, is too notorious to be denied. It is diffused far and wide, and even the page of "The Lion" but too plainly attest, by the substitution of initials and fictitious signatures for real names, the aversion which is felt to being known to be connected with the cause which it advocates. Much as this conduct appears deserving of reprobation, yet I think it may, in the present corrupt and unnatural state of society, be in some degree extenuated. According to the social system of modern Europe, respectability and wealth, or at least the appearance of wealth, are closely linked together, and a man is considered more or less respectable, and more or less acceptable in society according to the weight of his purse. If his pecuniary means are known, or are supposed to be abundant, he is received in every company with smiles and caresses, even if his moral character is stained with infamy; but all the virtue and wisdom of Socrates and Epictetus are not sufficient to secure him from scorn and contempt, if he labours under a scarcity of cash, and exhibits symptoms of this misfortune by the threadbare condition of his garb and the elevation of his lodgings. Even the Editor of the "Republican" has denounced poverty as *a vice*, and in "The Lion" his maturer judgment has placed it in the list of *sins*! If such then be the despicable estimation in which poverty is held, where is the man enjoying a moderate competence, and depending for it on his connexion, in the way of trade or business, with Christians, who will risk the loss of it, by an open adhesion to infidels? for it may be presumed almost to a certainty, that a step so offensive, will, by subjecting him to the malice and persecution of the *devout*, tend materially to injure his pecuniary prosperity, and perhaps to reduce him to a state of poverty and utter destitution. As for the infidel who enjoys an independence, and is surrounded not only by all the comforts but the luxuries of life, he indeed *can afford* to make an open profession of his sentiments, and is altogether inexcusable, if he neglect "to let his light shine before men," and to encourage others by his example. But the dependent man must act with greater caution. He has no rich and bountiful patrons to keep him steadfast to the cause in this world, nor any paradise to reward him for his sufferings in another. He has nothing to console him but the consciousness of promoting the public good, a sweet and delightful sensation indeed, but quite inadequate to recompence him for this loss of his connexions, property, and respectability.

it not be supposed that I mean, by these observations, to repress the exertions or the zeal of the friends of philosophy. I merely state what I know to be the prevalent and powerful obstacles, to an open declaration of infidel sentiment. To suggest an adequate remedy for the evil I confess my inability, but I am strongly of opinion, that to encourage a love of mental and corporeal independence, will prove of considerable efficacy. The

independent man, has nothing to fear from a bold and undaunted declaration of his principles. But a genuine spirit of this stamp will rarely be found in our corrupt age, in which the great contest among individuals, appears to consist in struggling to entail each other in luxuries and expensive habits. This is a state of things highly unfavourable to a developement and display of independence of character. The organization of society, on Mr. Owen's system,* founded on an extinction of *competition* and of *individual property*, and securing to each individual a NEVER-FAILING AND INDEPENDENT LIVELIHOOD, appears to hold forth a state of things highly propitious to a full and free expression of thoughts and actions beneficial to society; and in this point of view it merits our patronage. In no other state of society is it possible, in my opinion, for *infidelity* to flourish or even the *practice of morality* itself. Our heads of families may instruct, our preachers and moralists may enforce the practice of honesty and justice, but it is all in vain, as long as wealth is made the measure of respectability, and an anxious competition for it held forth as "the one thing needful." In our schools and colleges, the admirable morality of the ancient sages forms an important part of education, but the impression it makes soon wears off, as it is deemed rather an obstruction, than an auxiliary in the acquisition of riches. Hence under our competitive system, there are few to be found in any class of society, who can conscientiously plead innocent to the charge of over-reaching, extortion, speculation, swindling, robbery, or other grades of oppression and injustice. "Acquire money first, and virtue afterwards," was the fashionable doctrine of the *Imperial Romans*, (according to the indignant Juvenal), and so it will continue to be, as long as money, and not virtuous conduct, is made the test of respectability; and individuals go on emulating one another in a never-ceasing accumulation† of property, for the exaltation of the few, and the depression and slavish cringing dependency of the many.

E. B.

Bland's Coffee House, New Compton-street.

* The Editor of "The Lion" is of opinion, that "the organization of society upon Mr. Owen's system is impracticable and not to be desired, inasmuch as it will introduce and encourage a *lasaroni* kind of character, so congenial to the feelings of the worst part of mankind, and so detrimental to the interests of the best. Mr. Owen is so much of a visionary as to have failed in whatever he has attempted beyond New Lanark. The cause of infidelity needs not the alliance of any other project than free discussion.

† *Acquiritendi insatiabile votum*, Juvenal, Sat. XIV. lin. 125. The ancients love to exalt frugality, and even poverty itself, as tending to promote independence of character. See Valer. Max. lib. 4, c. 4. *Apulei Apolog*, &c., and particularly the stories, from whose writings many admirable lessons may be derived.—"A celebrated philosopher has pronounced economy to be the parent of all the virtues." (Duncan's Remarks on Prosecutions, p. 225.)

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TO HIS GRACE THE DUKE OF WELLINGTON, FIRST
LORD OF THE TREASURY, &c.

LETTER 5.

MY LORD DUKE,—You are already the greatest Minister that England has possessed. You have brought about a legislative enactment for universal political equality in this country, such as will be the accelerating precursor of all the changes that the highest degree of political wisdom can desire. It is your peculiar merit to have done this in spite of the clamours of a very powerful body in the state, which makes it the more apparent, that you have done it from sheer good disposition. You have done it well ; because the act is complete, and political exclusion has ceased to exist in this country. You have as thoroughly separated the church or religion from the state, as if your enactment had done so in express terms. There is now, though there be a nominal, *no real* state religion ; for that will be a very ridiculous state religion, which is liable to be scouted by every legislator and Minister of State, and which may be neglected and opposed by every clerk in office. The Church of England, is, to all its original intents and purposes, the point of property excepted, abolished. This may be the more clearly seen, when, in conjunction with this letter is read the letter of Mr. Cobbett to Lord Chief Justice Tenterden. The Church of England has been decaying through every stage in which dissent from it has flourished, and now, that the Test and Corporation Acts have been repealed, and that Roman Catholics are legislators and statesmen, that Church can have none other than its nominal and wealthy existence, which must assuredly follow its lost ascendancy and power. It languished with its exclusive powers. It must die without them.

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2 I

As a politician, as one of the religiously proscribed, as a public writer, as a citizen of England, as a citizen of the world, I thank you, Duke, for this great good which you have done, in passing such a Catholic Relief Bill. The names of Chatham, Pitt, Fox, and Canning are thrown into the shade by this act of yours. Neither of these men had the energy and good disposition to work out, such a good. The merit is yours. Peel is a piddling, peevish Minister. The present Lord Chancellor has neither weight nor character. His tergiversations and trucklings have made him the most contemptible man in the country. Sir George Murray is a sensible, dignified, and honourable man; the rest are nothing. The merit is yours.

But, my Lord Duke, it is but a beginning. You will certainly be called upon to do more good. You cannot, you must not say—*enough is done*. Enough is not done. Something is done; but something remains to be done. It was something, to decree, by legislation, in such a country as this, *political equality to the sects*. But what say you to the *mental emancipation of the sects*? I grant that legislation cannot produce this emancipation. I ask only that legislation do not interrupt it. But it will be produced, and legislation on the change must follow it. These sects must have some error among them. They must have much error among them. And the inference of their disagreement is, that they are all in error. They must submit those errors to discussion, under a state of political equality, and that discussion will work out their emancipation.

The Catholic Question is gone; but the Infidel question rises to take its place. The minor point of political equality is gained, but gained to introduce the major of mental emancipation, mental equality, mental courage—the courage to be free and fearless. The impudent cowardice of the religious mind, the cowardice that presumes to know all and to fear all, is to be hated; but the state of mind that strives to know all and to fear nothing, is that which is to be politically and socially cherished. That is Infidelity. We come forth with our Infidel Question. We challenge discussion. We boast not of knowledge; but we do boast, that what we do know and what we desire to know, we are ready to submit to discussion and to the test of any other man's knowledge. We desire conviction; but it must be corrected conviction. It must not be the shallow conviction of the religious mind, it must not be the fool's conviction, it must not be the conviction of delusion, it must not be the conviction which is derived from "one who taught as having authority and not as the scribes;" but the conviction that will stand when submitted to the examination of Scribe, Pharisee, or Sadducee.

My Lord Duke, I have intended nothing more than a compliment in this letter for the past, and an adjoined hint of what is to be done for the future, I respect you, and I purpose to

write to you again and again. I know that you cannot yet give your countenance to Infidelity ; but the time may come, before you depart, in which it shall be the boast of the man in authority, that he gives not his countenance to superstition, that he encourages Infidelity, upon the definition, that *evidence* and not *faith* is the principle to be desired, is the honest man's guide, the good man's support, and the great man's companion.

You have nothing to fear, my Lord Duke. You have placed yourself beyond the reach of bigotry, on the pinnacle of political equality. Which of the sectarians shall complain that you have not enough of religion ; that you are not of the right faith ? There is now no state religion, consequently, no religion worthy of the minister's protection. Who shall hereafter complain, with any effect, at what you may do against religion ? The age of religion is gone. The saints are dead or dying. The Devil is in danger. And heaven and hell are no longer dwelling places for good or for bad men. We must reward and punish them upon earth.

RICHARD CARLILE.

MR. COBBETT'S LETTER TO LORD CHIEF JUSTICE TENTERDEN.

THIS letter is so excellent an exposure, by a condensation of facts, shewing, that to persecute is the property of human nature under the influence of religion, and not the particular property of the Roman Catholic or of any other sect, that it cannot be too widely circulated : I, therefore, as a public good, take the liberty to copy it. I confess I did not think of doing it, until my attention was called to it by Philanthropos of Clifton ; but I had previously read, admired, and recommended the letter. It contains a series of important truths, not coloured, but a few only of thousands that are on record, and require to be brought together in some such shape as this, to shew that the Church of England has been as morally odious as any other Church.—R. C.

“ TO THE RIGHT HON. LORD TENTERDEN, LORD CHIEF JUSTICE OF THE COURT OF KING'S BENCH.

“ ON HIS SPEECH RELATIVE TO THE CATHOLIC CLAIMS.

“ Barn-Elm Farm, 6th April, 1829. .

“ MY LORD,—I have read the report of your lordship's speech, made on the 4th instant, on the second reading of the Catholic Bill ; and there is one passage of it on which I think it my duty thus publicly to remark. The passage to which I allude relates to the *character* of the *Law-established Church* ; and also to the

probable fate that will in consequence of this Bill, attend her in Ireland.*

"Now, with very sincere respect for your Lordship, I do think it my duty to the people of this country, to show that the character which you have given to the Church of England as by *law* established, is *not correct*; to show that she is not, and never has been *tolerant in matters of religion*; and is not, and never has been *favourable to civil liberty*. In short, with most sincere respect for your Lordship, with greater respect for you than I have ever had for any public functionary in England, and with the greatest admiration of your conduct in your high and important office; with all these, I think it my duty *flatly to contradict* your Lordship with regard to the character of this Church, and especially in the two particulars mentioned by you. I do not charge you with insincerity; for why should you not be in error as to this matter, when I know, that *twenty or thirty years ago*, I myself should, in a similar case, have said just what you have now said on this subject? Nevertheless, it being error, and gross error too, and I *knowing it to be error*, I am bound, in duty to my readers, to expose the error; and I am the more strictly bound, because this error coming from you, is the more likely to be widely spread.

"First, then, my Lord, let us take your proposition, 'that there is *no Church so tolerant as this*.' I am sure your Lordship has never read her history! I am sure you have not: if you had, you never would have uttered these words. Not being content to deal in general terms, I will *not* say that she has been, and was from her outset, the most intolerant Church that the world ever saw; that she started at first, armed with halters, ripping-knives, axes, and racks; that her footsteps were marked with the blood, while her back bent under the plunder of her innumerable innocent victims; and that for refinement in cruelty, and extent of rapacity, she has never had an equal; whether corporate or sole. I will not thus speak of her in general terms; but will lay before your Lordship some historical *facts* to make good that *contradiction* which I have given to your words. I assert, that this LAW-CHURCH is the most INTOLERANT Church I ever read or heard of; and this assertion I now proceed to make good.

This Church began to *exist* in 1547, and in the reign of Edward VI. Until now the religion of the country had been for several years under the tyrant Henry VIII., a sort of mongrel; but now it became wholly Protestant by LAW. The Articles of Religion, and the Common Prayer Book, were now drawn up, and were established by Acts of Parliament. The Catholic altars were pulled down in all the churches; the priests, on pain of ouster and fine, were compelled to teach the new religion; that

* For want of room, I omit the extract from the speech of the Lord Chief Justice. It is not necessary to my purpose.—R. C.

is to say, to be apostates; and the people, who had been born and bred Catholics, were not only punished if they heard mass, but were punished if they did not go to hear the new parsons; that is to say, if they refused to become apostates. The people, smarting under this tyranny, rose in insurrection in several parts, and, indeed, all over the country. They complained that they had been robbed of their religion, and of the relief to the poor which the old Church gave; and they demanded that the mass and the monasteries should be restored, and that the priests should not be allowed to marry. And how were they answered! The bullet and bayonet at the hand of German troops, slaughtered a part, caused another part to be hanged, another part to be imprisoned and flogged, and the remainder to submit, outwardly at least, to the LAW-CHURCH; and (now mark this tolerant and merciful Church) many of the old monastics and priests, who had been expelled from their convents and livings, were compelled to beg their bread about the country, and they thus found subsistence amongst the pious Catholics. This was an eye-sore to the LAW-CHURCH, who deemed the very existence of these men, who had refused to apostatize, a libel on her. Therefore, in company, actually in company, with the law that founded the new Church, came forth a law to punish beggars, by burning in the face with a red hot iron, and by making them slaves for two years, with power in their masters to make them wear an iron collar! Your Lordship must have read this Act of Parliament, passed in the first year of the first Protestant reign, and coming forth in company with the Common Prayer Book. This was tolerant work, to be sure; and fine proof we have here of this Church being "favourable to civil and religious liberty." Not content with stripping these faithful Catholic priests of their livings; not content with turning them out upon the wide world, this tolerant Church must cause them to perish with hunger, or to be branded slaves.

"Such was the tolerant spirit of this Church when she was young. As to her burnings under Cranmer (who made the Prayer Book) they are hardly worthy of particular notice when we have before us the sweeping cruelties of this first Protestant reign, during which, short as it was, the people of England suffered so much that the suffering actually thinned their numbers: it was a people partly destroyed, and that too in the space of about six years; and this is acknowledged even in Acts of Parliament of that day. But this LAW-CHURCH was established in reality during the reign of Old Bess, which lasted forty-five years; that is, from 1558 to 1603; and though this Church has always kept up its character, even to the present day, its deeds during this long reign are the most remarkable.

"Bess (the shorter the name the better) established what she called a *court of high commission*, consisting chiefly of *bishops* of your Lordship's "most tolerant Church," in order to punish

all who did not conform to her religious creed, she being "the head of the Church." This commission were empowered to have control over the *opinions* of all men, to punish all men according to their *discretion, short of death*. They had power to extort evidence by the *prison* or by the *rack*. They had power to compel a man (*on oath*) to reveal his *thoughts*, and to *accuse himself, his friend, brother, parent, wife, or child*; and this, too, on *pain of death*. These monsters, in order to *discover priests*, and to crush the old religion, *fined, imprisoned, racked*, and did such things as would have made Nero shudder to think of. They sent hundreds to the *rack* in order to get from them confessions, *on which confessions many of them were put to death*.

"I have not room to make even an enumeration of the deeds of religious persecution of this long and bloody reign; but I will state a few of them.

"1. It was *death* to make a new Catholic priest within the kingdom.

"2. It was *death* for a Catholic priest to come into the kingdom from abroad.

"3. It was *death* to harbour a Catholic priest coming from abroad.

"4. It was *death* to confess to such priest.

"5. It was *death* for any priest to say mass.

"6. It was *death* for any one to hear mass.

"7. It was *death* to deny, or *not to swear*, if called on, that this woman was the head of the Church of Christ.

"8. It was an offence (punishable by heavy fine) *not to go to the Protestant Church*. This fine was 20*l.* a lunar month, or 250*l.* a-year, and of our present money 3,250*l.* a-year. Thousands upon thousands refused to go to the Law-Church; and thus the head of the Church sacked thousands upon thousands of estates! The poor conscientious Catholics, who refused to go to the "most tolerant" Church, and who had no money to pay fines, were crammed into the jails, until the counties petitioned to be relieved from the expense of keeping them. They were then discharged, being first publicly whipped and having their ears bored with a red-hot iron. But this very great "toleration" not answering the purpose, an Act was passed to banish for life all these non-goers to church, if they were not worth twenty pounds; and, in case of return, they were to be punished with death.

"I am, my Lord, not making *loose assertions* here; I am all along stating from Acts of Parliament, and the above form a small sample of the whole; and this your Lordship must know well. I am not declaiming, but relating undeniable facts; and with facts of the same character, with a *bare list*, made in the above manner, I could fill a considerable volume. The names of the persons put to death merely for *being Catholics*, during the

long and bloody reign. would, especially if we were to include Ireland, form a list ten times as long as that of our army and navy, both taken together. The usual mode of inflicting death was to hang the victim for a short time, just to benumb his or her faculties; then cut down and instantly rip open the belly, and *tear out the heart*, and hold it up; fling the bowels into a fire; then chop off the head, and cut the body into quarters; then *boil* the head and quarters; and then hang them up at the gates of cities, or other conspicuous places. This was done, including Ireland, to many hundreds of persons, merely for adhering to the Church in which they had been born and bred. There were **ONE HUNDRED AND EIGHTY-SEVEN** *ripped up and boiled* in England in the years from 1577 to 1603; that is to say, in the space of the last twenty-six years of Bess's reign; and these might all have been spared if they would have agreed to go to church and *hear* the Common Prayer! All, or nearly all of them were racked before they were put to death; and the cruelties in prison, and the manner of execution, were the most horrible that can be conceived. They were even flung into dungeons, and kept in their filth, and fed on bullock's liver, boiled but unwashed tripe, and such things as dogs are fed on. Edmund Genings, a priest, detected in saying *mass* in Holhorn, was after sentence of death offered his pardon if he would go to church; but, having refused to do this, and having at the place of execution, boldly said, that he would die a thousand deaths rather than acknowledge the Queen to be the spiritual *head* of the Church; Topcliffe, the Attorney-General ordered the rope to be cut the moment the victim was turned off, "so that, (says the historian,) the priest, being little or nothing stunned, stood on his feet, casting his eyes towards heaven, till the hangman tripped up his heels, and flung him on the block, where he was ripped up, and quartered. He was so much alive, even after the boweling, that he cried with a loud voice, 'Oh! it smarts!' And then he exclaimed, '*Sancta Gregoria, ora pro me*:' while the hangman having sworn a most wicked oath, 'Zounds! his heart is in my hand, and yet Gregory is in his mouth!'

"The tolerance of the Law-Church was shown towards women as well as towards men. There was a Mrs. Ward, who for assisting a priest to escape from prison (the crime of that priest being saying *mass*), was imprisoned, flogged, racked, and finally hanged, ripped up, and quartered. She was executed at Tyburn, on the 30th August, 1588. At her trial the judges asked if she had done the thing laid to her charge. She said 'yes!' and that she was happy to reflect, that she had been the means of 'delivering that innocent lamb from the hands of those bloody wolves.' They in vain endeavoured to terrify her into a confession relative to the place whither the priest was gone: and when they found threats unavailing, they

promised her pardon, if she would go to church ; but she answered, that she would lose many lives, if she had them, rather than acknowledge that heretical church. They, therefore, treated her very savagely, ripped her up while in her senses, and made a mockery of her naked quarters.

" There was a Mrs. Clithero pressed to death at York, in the year 1586. She was a lady of good family, and her crime was relieving and harbouring priests ! She refused to plead, that she might not tell a lie, nor expose others to danger. She was, therefore, pressed to death, in the following manner. She was laid on the floor on her back. Her hands and feet were bound down as close as possible. Then a great door was laid upon her ; and many hundred weights placed upon that door. Sharp stones were put under her back ; and the weights, pressing upon her body, first broke her ribs, and finally, though by no means quickly, extinguished life. Before she was laid on the floor, Fawcett, the sheriff, commanded her to be stripped naked, when she, with four women who accompanied her, requested him, on their knees, for the honour of womanhood, that this might be dispensed with : but he refused ! ' Her husband was forced to flee the country ; her little children, who wept for their dear and good mother, were taken up, and being questioned concerning their religious belief, and answering as they had been taught by her, were severely whipped, and the eldest, who was but twelve years old, was cast into prison.'

" Need I go on my Lord ? Twenty large volumes, allotting only one page to each case, would not, if we were to include Ireland, contain an account of those, who have fallen victims to their refusal to conform to this " most tolerant Church in the world." Nay, a hundred volumes, each volume being 500 pages, and one page allowed to each victim, would not suffice for the holding of this bloody record. Short of death by ripping up, there were, death by martial law : death in prison, and this in cases without number ; banishment and loss of estate. Doctor Bridgewater, in a table published by him at the end of the *Concertatio Ecclesiæ Catholicæ*, gives the names of about twelve hundred who had suffered in this way before the year 1588 ; that is to say, before the great heat of the " tolerance." In this list there are 21 bishops, 120 monastics, 13 deans, 14 archdeacons, 60 prebendaries, 530 priests, 49 doctors of divinity, 18 doctors of law, 15 masters of colleges, 8 earls, 10 barons, 26 knights, 326 gentlemen, 60 ladies and gentlewomen. Many of all those, and, indeed, the greater part of them died in prison, and several of them died while under sentence of death.

" There, my Lord, I do not think that you will question the truth of this statement ; and if you cannot, I hope you will allow, that no lover of truth and justice ought to be silent, while reports of speeches are circulating, calling this ' the most tele-

rant Church in the world. But, my Lord, why need I, in addressing myself to you on this subject, do more than refer you to the cruel, the savage, the bloody penal code. Leaving poor half-murdered Ireland out of the question; what have I to do, in answer to your praises of this Church, and your assertion as to its tolerance, but to request you to remember the enactments in the following Acts of old Bess, the head and the establisher of this Church? Stat. I. chap. 1 and 2; Stat. V. chap. 1; Stat. XII. chap. 2; Stat. XXIII. chap. 1; Stat. XXVII. chap. 2; Stat. XXIX. chap. 6; Stat. XXXV. chap. 1; Stat. XXXV. chap. 2. What have I to do, my Lord, but to request you to look at, or, rather, to call to mind those laws of plunder and of blood? *fine, fine, fine; banish, banish, banish; or death, death, death*, in every line! Your Lordship knows that this is true: you know that all these horrors, all this hellish tyranny; that the whole arose out of a desire to make this Protestant Church predominant. How, then, can this Protestant Church be called 'the most tolerant in the world?' I have here given a mere sample of the doings of this Law-Church. I have not taken your Lordship to Ireland, half-murdered Ireland; nor have I even hinted at many acts done in England during Bess's reign, each of which would have excited the indignation of every virtuous man on earth; but I must not omit to mention two traits of tolerance in this Church: FIRST, Edward VI. was advised to *bring his sister Mary to trial*, and, of course, to punishment for not conforming to the Law-Church, and she was saved only by the menaces of her cousin, the Emperor Charles V.! SECOND, when Mary, Queen of Scotland, had been condemned to die, she, though she earnestly sued for it, WAS NOT ALLOWED TO HAVE A PRIEST TO PERFORM THE RELIGIOUS OFFICES DEEMED SO NECESSARY IN SUCH CASES! They brought the Protestant Dean of Peterborough to pray by or with her; but she would not hear him. When her head fell from the block the Dean exclaimed:—'So let our Queen's enemies perish! And the Earl of Kent responded, 'Amen!' Baker, in his Chronicle, p. 273, says, that the death of this Queen was earnestly desired, because that 'if she lived, the religion received in England could not subsist.'

"This Church has been no *changeling*; she has been of the same character from the day of her establishment to the present hour; in Ireland her deeds have surpassed those of Mahomet; but it would take a large volume to put down a bare list of her intolerant deeds. She at last, however, seems to be nearly at the end of her tether: the nation has always been making sacrifices to her haughty predominance: *Boulogne* and *Calais* were the first sacrifices: *poor-rates*, and an *enormous debt*, and a *standing army*, and a *civil-list* have followed; all, yea all, to be ascribed to the predominance of this Church, and her haughty spirit of

ascendancy, But now the nation has made so many and such great sacrifices to her, that it *can make no more*. It cannot venture on *another civil war* (about the *twentieth*) in order to support the ascendancy of this Church; and be you assured, my Lord, that that hierarchy in Ireland, to uphold which you seem so very anxious, is not much longer to be upheld by any power on earth, seeing that all the miseries of Ireland, all of them, without a single exception, are to be traced directly to that hierarchy; and in these miseries *England sees terrific danger*.

"The case is very plain. The opponents of the Catholic Bill say, we dislike it because it exposes the Church, and especially *the Irish Church*, to imminent danger. The answer of the Duke is: I cannot prevent this danger, *without risking a civil war*; and the State *cannot afford that*. The Law-Church might reply; why, there have been many, many civil wars carried on for the purpose of upholding my ascendancy; but to that the Duke might rejoin; very true; but we have now a paper-money-system, (also made to uphold you), *which cannot live in civil war*, and the death of which, may produce that of the State itself; and, therefore, you must now be left to support your ascendancy by your talents, piety, zeal, charity, humility, and sound doctrine. This is the true state of the case, my Lord, and, therefore, unless the Church can support itself by these means, it is manifestly destined to fall.

"I am,

"Your Lordship's most humble and

"Most obedient Servant,

"WM. COBBETT."

SCHOOL OF FREE DISCUSSION.

ON Sunday evening last, the Rev. Robert Taylor read the third chapter of his *Diægesis*, on the "State of the Heathen World" at the introduction of Christianity; the substance of which was, that the Heathen, or Pagans, were in reality worshippers but of one God, even through the medium of subordinate agencies, such as the inferior deities were assumed to be; that Christianity did not present any thing useful or new to mankind; that they were previously *too religious*, and that they were not deficient in any of the virtues now or ever among Christians. Among the vulgar of the Heathen world, the spirit of the religion was the same as among the vulgar of the Christian world: and among the learned and the philosophical, it was Deistical or Atheistical, according to the taste, temperament, or tact of criticism. Jupiter, among the Pagan deities, held the same rank as Jehovah among the Christian deities; and the subordinate agencies or deities were similar in their characters or agencies in both religions.

So that, in reality, there was no other room for conversion among the multitude, than in the change of the names of their gods; and among the priesthoods of the two religions, the change consisted of a struggle for the temporal benefits which the Pagan religion had accumulated. The difference was no greater than the difference now visible between the Protestant and Roman Catholic religions. The substance of the proposition and the question for discussion was stated to be, as assumed on the Infidel side, "*that Christianity had introduced nothing useful and new among mankind: that the Pagans, or Heathen were as moral and religious, and that their only fault was the being too religious.*"

Our old opponent, whom we have so often complimented as a sincere Christian, startled, we presume, at the facts stated and inferences drawn in the chapters of the *DIGRESSIONS* read to the school, threw aside his sincerity, and bounced at once into all the hypocrisy of the "Freethinking" Christian School, by asserting for Christianity the whole range of antiquity, and by saying with them, that it is as old as the creation, older than any other religion, and that every thing good has been borrowed from it. This was the only point maintained by any Christian speaker through the evening. It was answered, that no respect was due to the hypocrisy of such a Christianity: that any attempt to carry Christianity beyond the period assigned to the birth of Jesus Christ was christianly vile, and socially mischievous; that in point of truth, a man ceased to be a Christian, and deserved not to be recognized as a Christian, the moment he made such an attempt and shuffle: and that, in such a state of hypocrisy, he was deservedly an outcast and a contemptible being both to Infidels and Christians. The power of this *DIGRESSION* is great. No honest Christian, who has had a little historical reading, can bear up against it: and the dishonest ones are driven to their natural hypocrisy. We had hoped a better change from our long standing Christian opponent, and, as he now stands, we must cease to compliment him for honesty.

A new and thorough-paced vulgar Christian, and ill-mannered and dirty fanatic, intruded himself among us, and much disturbed the proceedings of the school. Authority was appealed to and asked to silence or remove him; and as complaints have been made that such an authority or rule was not there existent, it may be well to recapitulate the principles on which this school has proceeded. Though there is nominally a schoolmaster and master of the room, no real authority has been felt or exercised; and we have as far as possible adopted the principle of proceeding in our two houses of parliament, that good manners should constitute the common law and authority of the school, and that any nominal authority should exist only as an appeal to a decision as to what constituted this order or good manners. We are, in

fact, all scholars or all masters, seeking to receive or to give instruction as may be found necessary. Among fifty scholars we found this principle to answer very well; and the confusion which has been introduced by the attendance of double that number, has arisen from new comers interfering before they give themselves time to learn what is the real character of the proceedings, and the company among which they place themselves.

The authority necessary to correct this evil, appears to be patience and a dignified explanation of the true character of the school which shall put bad manners to shame. In the aggregate, we presume, it may be truly said, that a higher degree of good manners was never found in any company, not even in parliament itself, than has been found in this school-room. A call has been made for rules and regulations; but this is a sort of complicated machinery, the application and explanation of which would often occupy the time set aside for discussion. We therefore desire to proceed without any other regulation than the effort to reduce the discussion to a more catechetical form, as the better means of mutual instruction. It is a very mistaken notion to suppose that long speeches are the true indications of talent in the speaker. It is the very reverse of truth, so to assume. Talent is that principle which can condense the merits of a case into the smallest possible compass, and make them strike conviction by their simplicity and conciseness. It is impossible to answer a long speech-maker. He confuses his subject, and every attempt to answer him. We shall therefore make an effort to proceed by the shortest periods of time to which the company will assent.

On Sunday evening next, the chapter of the *DIEGESIS* to be read and submitted to discussion, will be, "The State of the Jews," at the origin of the Christian religion, and the *Infidel* assumption will be, that the Christian religion did not originate among the Jews. The two last Sunday evenings readings of the *DIEGESIS* have received the most profound attention; and the Reverend Reader was most dignifiedly powerful, convincing, and concise, in his subsequent illustrations.

On Friday evening, Good Friday, the day of this publication, the Reverend Robert Taylor will first deliver a general oration on the *Infidel* rent purposes and the necessity of establishing such a fund, which he has prepared for delivery throughout the country. It is a fine specimen of his condensed talent, and admits of the exercise of his highest powers of oratory. It is in reality a *chef d'œuvre* among his orations. As this is Passion Week, and the play-going people have nothing to which they can attend for amusement, we invite them here to a fine specimen of the powers of oratory. The condition of admission is a subscription to the rent of one shilling. Periodical subscribers admitted free.

We are delighted to hear that Miss Frances Wright is producing wonders, even miraculous changes, among the Yankees, by her powers of oratory brought to bear against the superstition of that country. Her success at this moment exceeds ours; but we will try to rival her in this great point of utility. She has hired and filled all the best public places in New York, and at length has bought a fine chapel there.

INFIDEL RENT.

The very speedy success of the Catholic Association, after the establishment of a rent of this kind, is an example worthy of being followed. And the principle is the more important, in relation to the value of the principle to be advocated by that rent. As Infidelity is asserted to be the highest social principle that can at this moment beneficially occupy the attention of talent and philanthropy; as it is asserted to be, and by Infidels received as, the true basis of social peace and prosperity, and the only true medium of human mental improvement; as it stands as high above all religion, as truth can stand high above falsehood and error, and honesty above hypocrisy and dishonesty; as it comprises the true stamen of human dignity, and elevates man to that ascendancy to which no religion can elevate him, and from which every religion has withdrawn him; as there can be no sound legislation, no political principles that are not contemptible, without an Infidel foundation; as, in getting rid of the mischievous imaginary influence of the Gods, man deifies himself and heavenizes his locality; so, in proportion, is the principle and propagation of the principle of Infidelity worth so much the more rent, as that principle is superior to the mere political equality of the Roman Catholics with other religious sects, and as the amount of good to be done to mankind, or to the individual community in particular, by the Infidel rent, is so much the greater than the good done by the Roman Catholic rent and by Roman Catholic equality.

Now that the Roman Catholics have gained their political equality, it is but fair to tell them, that their religion is abominable and must be put down by free discussion. In this publication and in their oral discussions, the Infidels will exhibit the Roman Catholic religion in all its natural hideousness, and endeavour to make its adherents ashamed of it; and the Protestants of all denominations will find, that no arguments but those of the Infidel will weigh against the merits of the Roman Catholic religion. In discussion with other sects, the Roman Catholics will beat off all the arguments that can be advanced against them by

validate such a bequest on the application of any relative. . But if a bequest were made to any man that is to be relied on, without stating the purpose of that bequest, though a reason might be stated, as in the case of Mr. Morrison's fifty pound annuity to my family, such a bequest would meet its purpose and could not be invalidated.

I have just seen the letter of Philanthropos of Clifton, and his five guinea "TRIBUTE TO TRUTH," of which I am proud and at which I am delighted. I notice it to endeavour to remove his objection to the phrase, INFIDEL RENT. The gentleman, and I know him to be a gentleman, has not attended to the correct etymology or definition of the word *Infidel*. He has taken it up in the reproachful sense, in which our opponents use it. There was never a compounded word of foreign derivation more *apropos* in the expression, and more suited to the purpose in which it is in this case applied by one party and received by another. *Infidel*, or *Infidelity* has but one strict and literal meaning; it is that of *no faith*. In the sense in which it is used by Mahometan toward Christian, or *vice versa*, by any religious man toward any other religious man, or in relation to attachment or the absence of attachment among individuals in society, it is misused; because, in the first case, there is faith, though not the same faith, and in the second, faith is not the principle on which attachment should be formed—nor the absence of faith, a cause of reproach, or an expression of the discovery of deception, cheat, disappointment, neglect, loss of affection, or the transfer of affection to another. Strictly speaking, there can be no such a principle as conjugal fidelity or Infidelity. The term is misapplied, and does not express its purpose. It is correct only in a full sense, when applied to the *Infidel* toward all religion, and so I take it, and so I use it. It is a word of the most noble expression in that its literally strict sense. We are reproached by the religious world in having *no faith*. We approve the challenge, and justify ourselves in having no faith. We are Infidels, but we are justified in being Infidels. We see all that is noble and virtuous among mankind, and all that is to come noble and virtuous, linked to Infidelity. There is no *faithful* virtue; no *faithful* nobility. I therefore entirely agree with the term *Infidel Rent*; and I find no objection in the term *rent*, because the Catholics have used it, as it expresses nothing but *revenue* or *payment* on one side, and *income* on the other. It is at the same time the most simple and the most expressive epithet that could have been applied to our purpose, and that purpose is great, noble, virtuous—IT IS INFIDEL.

RICHARD CARLILE.

P.S. We will enter into any discussion on the subject of the *rent*, and receive any propositions and payments that may be offered on the Wednesday evenings, while we are in London.

SIXTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Sept. 3, 1826, being a continuation

On Moral Fortitude.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

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MEN and BRETHREN—The grand theorem in the science of morality, that “rational men cannot, and will not, long oppose themselves to the power of rational suasion”—on the ground of which theorem, this Society of Universal Benevolence builds its firm hope of still-increasing successes—receives repeated demonstrations on each returning Sunday, in the animated and deeply intellectual attention with which you have perpended addresses disclaiming all pretence to the dictation of authority, and appealing only to your most honoured conviction. Reference to the previous stages of argumentation through which you have travelled with me, is necessary only for the assistance of those, who, not having started with us from our outset, must be taken up by the way, as granting the premises, which, in *your* recollections, are founded in evidence, and established in the due arrangement of consecutive demonstrations.

Ye have seen the great science of morals, arising from the eternal and immutable laws of Nature. And in the first of virtues, *moral fortitude*, (which was our topic on Sunday last) ye have traced the distinctive line—where the physical constitution surrenders its honours to the triumph of the moral diathesis, and where strength of nerve, and temperament of fibre, (in the felicities of which, man is surpassed by so many of the animal creation), become subordinate and subsidiary to an acquirable strength of moral virtue; in the paramount dignity of which, he is constituted the superior, and lord of all. Nature makes us men. We must make ourselves *good* men. And this is what all would be, if they knew how. Here, then, the Moral Science unfurls her independent standard, and, disdaining all alliance with the black hordes of Superstition and Ignorance, which would steal the sanction of her sacred name to give them a counterfeit respectability, she appeals solely to the *understandings* of men, and would make them virtuous, only by making them *wise*. For virtue is but a highly cultivated reason. And 'tis as impossible that reason, being duly cultivated, should yield its consent to pravity of affection, or vice of conduct, as that a man being such, should not be such at the same time. The supposition involves a logical contradiction!

Why, then, do vice and crime so much abound, if the mere inculcation of morality, were sufficient to prevent them; if men's

knowing their duty would ensure their doing it? Hear, I pray ye, and never, never let slip from your recollection, the triumphant solution of this *first problem* in morals. 'Tis not, that men have so much wanted *teaching*, as that they have wanted *un-teaching*. The cause of Moral Inculcation, instead of being disparaged, or rendered hopeless, on account of the abounding of crimes and vices, notwithstanding all the means of correction that have hitherto been applied to them;—*on that very account*, lifts her triumphant head, asserts a higher degree of sufficiency, and pledges larger promises.

If moral inculcation hath ever seemed to fail; it hath only been because it has never been fairly tried; because it hath not been what it ought to have been, merely, *exclusively*, and *only* moral: but, bound in base alliance to Superstition, made to be the corollary of a creed, and to serve as hand-maid to contradictions which Reason blushes for, shall we wonder that Morality should resent, the indignity, and laugh to scorn the tricky policy of cheating men into virtue, of telling them falsehoods to inspire them with the love of Truth, and frightening them out of their wits, to make them exercise their reason.

All the religion that hath ever been in the world is founded upon ignorance, and hath respect only to what men do *not* know;—so that he that knoweth the least will always have the most religion. But all the morality in the world is founded upon knowledge—and he that hath the most knowledge, will ever be the most virtuous man. Morality, therefore, is properly a *SCIENCE*; it is to be taught, to be learned, and to be acquired. But only so, in total and eternal separation from all tie or connection with religion or superstition, under any guise whatever: which, when pretending to lend countenance to morality, is but as a taper to light the sun, a miserable conceit of scraping the golden cornices of Jupiter's boudoir, to gild the rafters of Vulcan's stithy. Morality and religion are, then, the antipodes of each other; and things in nature most incongruous, shall unite, ere Morality will recognise an affinity to it: that is, ere men can be made virtuous by having their understandings imposed on, or be brought to mend their lives by saying their prayers. Which nobody ever does, whose understanding has not been tolerably well imposed on.

To be virtuous, we must intend to be so. And this first of virtues, *moral fortitude*, (which was the subject on which I held your respected attention on Sunday last, and to which, from the impossibility of compressing the subject within the limits of a single Discourse, I must *now* recur), in its very name, involves not merely the idea of strength of mind, but strength of effort, and constancy and perseverance of culture;—whereby we may acquire such a strength of mind.

And nothing can be of more encouraging augury for the

eventual success of our endeavours to possess ourselves of fortitude, than the fact, which history attests in a thousand instances, and which our own observation must have confirmed—of the extraordinary fortitude often manifested by those whom our vanity (somewhat at the expence of our gallantry), has termed "*the weaker vessels*."

If they, who owe so little of this quality to their physical structure, can (as they often have done) exhibit a store of intellectual resources, which no stress of calamity could ever exhaust, a fortitude absolutely invincible, a strength of mind giving such *roots* to virtue, as the rippling current could never undermine, nor the mountain cataract overwhelm—shall we resist the noble demonstration, that virtue is a plant, not of indigenous, but of *cultivated* growth, that it is to be *acquired*; that not being of a frame by nature formed for fortitude, we may, by the precepts of the wise, and the example of the fair, produce such impressions on our own admiration, as, like the shield and helmet of Achilles, shall awaken the latent hero, and call up our manhood to make good the challenges of our vanity.

The necessity of *moral fortitude*, to our condition of humanity, nay, to our capacity of being happy: and the more general moral and physical means of acquiring and strengthening this principle in advanced life, were urged on your profound attention on Sunday last.

The necessity of the inculcation of fortitude, in the earliest stages of education, and with more especial reference to those to whom the first inculcation of all principles is entrusted, seemed to demand this *extended* consideration.

The most noble examples of fortitude and magnanimity that adorn the annals of Greece and Rome, were originated solely in the inspiring genius and rewarding approbation of the Greek and Roman matrons. Their men were brave and wise; but, 'twas their women made them so. The mother, who sending her son to the defence of his country, committed the shield of honour to his hand, with the charge, "*Either bring this back again, or be brought back upon it*," in their laconic style, "*τοῦτο ἢ ἐκὶ τούτου*—" *this! or upon this*: was in reality the guardian genius of her native land. 'Twas she who lighted up patriotism in the young warrior's mind, nerved his arm with strength, his heart with fortitude; and was as immediately the parent of his virtue, as of the frame his virtue animated.

Of how essential moment, then, must it be, in the calculations of that universal benevolence which propounds the improvement of the human species, to engage in the business of promoting that improvement, those adorable sources not only of the species itself, but of all the virtues and excellencies that ever did, or ever can adorn it.

The inculcation of the virtue of moral fortitude, with all that

could be urged in its commendation, had not been complete; had we failed of commending it with most especial reference to the case of those who need it most, who are called to heavier trials, and who notwithstanding our sex's cool arrogance of superior strength of mind, are every day sustaining with upright front, with looks of cheerfulness and smiles of beauty, calamities, cares, and sorrows, the tenth part of which, would have subdued the strength of *masculine* fortitude, and sent our whiskered virtue, to its prayer-book, or its razor.

Every day records in its passing legends, the trials and difficulties of *men*: and records too, to their dishonour, how soon and how entirely their fortitude has sunk under those trials; sunk, perchance, under the apprehension only of difficulties, which thousands cast by nature in her most delicate moulds, have endured with silent dignity, unnoticed, unapplauded, and full oft, unpitied.

Let us not blame unjustly: our censure should be far in the rear of our judgment as well as of our sympathy, in the cases of those, who sinking with the sinking of the mind itself, seek their last refuge in the act of self-destruction. We can have no right to condemn, in cases where we can have no proofs of guilt. It may be, that the act so frightful to our contemplation, may have been not merely innocent of all evil intention, but directed by a physical necessity of nature, impelling to seek relief from an intensity of mental anguish, as spontaneously, as the hand must be withdrawn from the touch of fire, without waiting for the direction of the judgment.

But the real evil, the moral iniquity of suicide, consists entirely in the previous meditation of it, as a *dernier resort*. Which dwelling of the mind upon it, more than any possible contingency of actual calamity; debilitates the understanding, unnerves the power of resistance to misfortunes, and full oft becomes the cause of them; by rendering us less heedful, less provident, and less prudent, than it was our duty to have been.

Avoid such meditations, (and by the application of your minds to diligence in your respective avocations, and a fair share of intellectual recreation, which, above all things, the mind's health requires; you easily may avoid them.)

Spurn the unworthy thought, as ye would spurn the name of coward, or of traitor. For what else, in principle and sentiment, than a coward is he, whose meanness of soul would play the game of life, upon a calculation, that if he wins not his last throw, he can run away with his stake, or, (as I like to quote scripture on a Sunday), like the love-sick girl in the tragedy, where she says,

“If all else fail—myself have power to die.”

The principle of fortitude, therefore, is the first, perhaps it is the last also, that should be impressed by continual inculcation

on the minds of youth, and recalled by frequent recollections, to our own. It is that, which constitutes all true dignity of character, presents a security against the commission of mean and unworthy actions; and thus prevents, perhaps more than all other causes put together, our falling into circumstances in which mean and unworthy actions, or self-destruction, the meanest and most unworthy of all, can seem to be our last resource.

To those, therefore, who are entrusted with the earliest formation of the human character, the principle of *fortitude*, the first and last of moral excellencies, to be impressed on their own minds; and by their all-powerful inculcation upon the minds of the rising generation becomes of highest consequence; and deepest interest to the wishes and hopes, of all who can wish and hope for the general improvement of mankind.

Oh, then, may it be allowed! ye our sisters, mothers, that are, or shall be, most august and sacred originators of the human race! fair springs, and only fountain-heads of life itself, and of all that is in life desirable! May I by such periphrases address you, for whom the ill courtesy even of our language, hath not found as yet, a single delicate epithet.*

May philosophy and reason, and that affection which philosophy and reason cannot but inspire towards you, be permitted to lay at your feet the bright armour of mental fortitude in which ye have more need than our sex, to be invested, which ye wear with better grace, and wield to the achievement of happier triumphs.

Philosophy addresses you, not in the affected cadences of an unmeaning gallantry, nor modulates her manly utterance to the simpering insolence, which, like the adder's sting, coiled in the silk worm's thread, hiding its poison in its softness; would degrade you into a consent to your own inferiority, and address you as children and idiots, that it may treat you at last as the subjugated vassals of a coward's conquest. *Philosophy* would exalt you in the scale of rational existence; she would restore your rights of equality and independence, of which barbarism and religion have divested you. She would see the manifold virtues of your dispositions, evolved, and fortified in the strength of your well-cultivated understandings. She would see you, *good*, as you are; but good, upon the everlasting security of *knowing how* to be so. Your intelligence should be your virtue's shield. And the bright excellencies of your amiable qualities, should be set in the deep embossment of your moral fortitude.

Will, ye then, as the first effort of that fortitude, forgive to *philosophy* the earnestness, of her cautioning you against the most

*The term "*females*," is fitter for a menagerie than a drawing-room;—*womb-men* is little better;—*LADIES* is a mere compliment;—*girls* no compliment. Language must come, *after* reason. The proper epithet will be found, *after* mankind shall be *civilised*.

dangerous, because, perhaps latent and unsuspected, destroyers of your fortitude?

Will ye, forgive her deep and just resentment of the indignity put upon you, in all the modes of public inculcation that have hitherto been obtruded, on your meek endurance?

That there is still that degree of moral excellence in the sex, which we witness in them, is the sex's triumph, not gained by means of any religious instruction, but won and conquered to themselves, in spite of the perverting, destructive, and demoralizing tendency of all the religious instruction in the world.

All systems of divinity, (and God knows there is not a fig to chuse between any one of them and any other of them,) are founded upon the dishonour, and propound the subjugation and debasement of women: of those whose honour, after all, is *our* honour: and whose most indefeasible sanctity of character, should have been guarded by us, with the seven-fold shield of our manhood's chivalry.

But *divinity* begins her mischief with putting the most intolerable insult upon women; and ends, (so far, indeed, with some consistency) by damning men, as they almost deserved to be, for putting up with it. 'Twas *you* (they say) who were first in the transgression—'twas *your* fair hands plucked the forbidden fruit—*you* stole those damnation apples.

To be told that ye are sinners, that ye were the first causes and introducers of sin into the world! O eternal God! is there an insult beyond this! Is there a depth of degradation, or in this depth, a deeper still, to which any one can fall, who hath fallen so low as this?

What capacity of moral fortitude, what place of ambition to be virtuous, can be left in the mind that hath been thus robbed of the precious jewel of its own conscious innocence, and subjugated to the hopeless slavery of pardon-begging, and grace-seeking, of a tyrannical God-a'-mighty, who quarrelled with his work, when he had nobody to please but himself, and plays hell with us, for his own glory. Most opposed to, and most subversive of all possible acquisition of moral fortitude, and of all the virtues which fortitude leads in its train, is the apprehension of guilt. Against this apprehension, therefore in the conclusion of this subject, I would enter my most earnest protest; and submit to your discretion the best remedial considerations by which it may be entirely repelled from the mind.

When once the apprehension of guilt, or what is called in the spiritual vocabulary, *a sense of sinfulness*, hath taken possession of the imagination—foolish and false beyond all names of folly and of falsehood, as such an apprehension is: in proportion as the mind is the more delicate and susceptible, the more extensive are its ravages, and the wilder is the mental desolation which it induces. The victim of supernatural apprehensions, renounces

all resources of human fortitude. The wound is given, which never can be healed. The very capacity of being happy, the noblest branch on nature's tree, is cut off, never to grow again, and all its blossomed honours ; scatter their fruitless sweetness to the winds.

Philosophy might have forgiven the craft, had men only been its victims, (who, according to the laws of inexorable justice, for their criminal willingness to be deceived, deserved to be so). But that the *fair*, the parents of the human race, in whose exquisite compagination, the bright eternal goddesses have thrown in all their distinctive excellencies to make up one piece of absolute perfection, and challenged the Father of gods and men, to match it ; that *they* should be charged with guilt and sin ; and taught to believe, and quail, and pray ; to bend their fair forms in supplication ; dim their bright eyes with penitential tears, and change the roses of Hebe's blooming health, for Hecate's haggard paleness ! O 'tis villanous. Had there been justice in heaven, so foul a game, had not been played so long.

Look ye, I beseech you, at the models of ancient feminine beauty, which have yet survived the wreck of time—to bear their testimony to the evident deterioration which the human countenance has undergone, and the destruction of its native beauty, which ideas of spiritual guilt and the *infinite bliss* (I suppose) of imagining themselves to be sinners, hath induced upon our still fair and beautiful, but most palpably *inferior* beauties.

Where is the eye of Hebe, yet, but faintly emulated on the artist's canvass ; that eye that rolled in a heaven of perfect calmness and yet out-flashed the shaft of Jupiter's lightning ? Where the awful forehead of the adorable Diana, on which virtue sat in the pediment of pride ? Where are those perfect divinities, (immortality only wanting) in whom

“ The form, each beauty of the mind express'd,
The mind was virtue, by the Graces' drest :
The noble fire of an exalted mind,
With gentlest female tenderness combined.”

Shall we go to church or chapel, and expect to find them among “ *miserable sinners* ! ” Broken-spirited from the very cradle, crest-fallen, pride-abashed, humiliated, insulted victims of a wicked—

I'll say no more about any thing that's wicked. But this I know, that devotion is fatal to beauty ; and if the handsomest woman that ever breathed, would but do herself the justice to say her prayers with a looking-glass in her hand ; she'd be likely to give God-a'-mighty but very little trouble. The Graces and the Loves that wait on the Venuses of nature ; will never serve in the train of the Proserpines of the Gospel.

Shall we wonder that to be reconciled to the idea of sin, should lead to the commission of it ; and that a life that is to be borne up and down under an apprehension of spiritual guilt, should on the

least addition of temporal inconvenience, be found a life too heavy to be borne.

O could we but awaken the apprehension of some who have acquired the reputation of good men, to the mischiefs their systems of instruction have done; the picture would arrest even their avarice of guilty gain. Even *they* would be sorry for it.—Barbarism itself would weep at it. There is no flesh in man's heart that would not smart at it. What is it, then, that can alone poison all the springs of life, at the blest fountain's head, and turn Nature's sweetest milk to deadliest aconite? What is that, which can produce an intensity of malice between the nearest of kindred, which no time can soften, no entreaties move, no virtues mitigate? What is that enemy before whose horrid march, all principles of civilization fall backward—earth's blooming paradise, "joy-giving, love-inspiring, sacred bowers," shed all their roses; and the conscious innocence which slept in them, awakes under wounds of deadlier venom than the speckled adder's bite—which no pharmacy can cure, no palliatives assuage? It is superstition.

Beware of superstition! in that one word, all evils are comprehended! for this alone can effectually subdue your fortitude and that consciousness of perfect innocence, which is the solid foundation of fortitude; which God hath no cause, and man hath no right to impugn; which is our shield impregnable "amidst the war of elements, the wreck of nature, and the crush of worlds."

Men and Brethren, as it has been my great happiness to have established in your convictions the essential connection of the physical and moral character—you will perceive, I trust, and practically remember, how extensively, (perhaps I might say *entirely*) the mind's strength and vigour, which is the origination of its capacity of fortitude, depends upon the well-balanced and corresponding reciprocity of the affections of the heart. All turbulent and violent emotions *there*, all angry and resentful feelings, strain, and consequently weaken, the animal machine: while the calm philosophy of universal benevolence—the generous love of the whole human race, the disposition that hath place for sorrow, compassion, and pity for their faults, but giveth no ground to anger, and knoweth no meditations of resentment, no wish, no thought of any victory, but that which reason promises to persevering gentleness and goodness—*this* is the disposition which will ensure your mind's serenity, will guarantee to you a fortitude which no affections that can ever befall such a mind, will ever be able to defeat.—Allow, I pray you, the sacred name of our Society to be frequently present to your recollection. The sense, the sentiment of *universal benevolence*, will not fail to supply you with everlasting resources of mental tranquillity. There is a natural justice even in the hardest hearted men in the world. They cannot hurt us when they shall be assured that we would not hurt them. They will lose

even the disposition to do so, when they shall see how much stronger our gentleness is than their vindictiveness.

In this full adoption, steady maintenance, and consistent exhibition of our principles, we shall be happy in our own mastery of the great secret of *deserving to be happy*; and in the consciousness that we were the early members of the Society of Universal Benevolence, (which shall become at last, I trust, the proper name of the society of the whole human race); we shall feel a juster source of pride than any laurels of conquest ever gave; a pleasing remembrance of our good deeds done, and good feelings cultivated towards all mankind, triumphant over all the unavoidable difficulties of our station—"lasting as our life, and sparkling even in the dying eye."

· DELENDA EST CARTHAGO!

N.B. *The former Discourse on Moral Fortitude, in which, perhaps, the subject had been fairly exhausted; gave such extraordinary delight and pleasure to a crowded auditory, that the author yielded to entreaties, rather than to his own inclination, in attempting this comparatively effete continuation of that admired oration. The subject was exhausted long before the interest and entertainment with which it was heard.*

THE JESUITS.

(From a Correspondent.)

THE Jesuits have been so much a subject of discourse and discussion, that after having engaged the attention of Europe for a period of two hundred years, they, at last, begin to weary and disgust it, whether they write themselves, or whether any one else write for or against that singular society in which it must be confessed there have been found, and are to be found still, individuals of very extraordinary merit.

They have been reproached, in the six thousand volumes that have been written against, them with their lax morality, which has not, however, been more lax than that of priests in general; and with their doctrine relating to the safety of kings, a doctrine which, after all, is not to be compared with the knife of the Puritans (*worthy* followers of Calvin!); nor with the prepared host, the sprinkled wafer, which so well answered the purpose of de Montepulciano, and which poisoned the Emperor Henry VIII.

It is not versatile grace which has been their ruin, nor the fraudulent bankruptcy of the reverend father La Valette, prefect of the apostolic missions. A whole order has not been expelled from France and Spain, and the Two Sicilies, because that order

contained a single bankrupt. Nor was it effected by the odious deviations of the Jesuit Gregory-Desfontaines, or the Jesuit Fieron, or the reverend father Marsy, so injurious, in the latter instance, to the youthful and high-born victim. The public refused to attend these Greek and Latin imitations of Anacreon and Horace.

What is it then that was their ruin?—Pride. What! it may be asked by some—were the Jesuits prouder than other priests? Yes, and so much, that they procured a *lettre-de-cachet* against aneclesiastic for calling them monks.

It is perfectly incredible with what contempt they considered every university where they had not been educated, every book which they had not written, every ecclesiastic who was not a *man of quality*. Whence did this hateful pride originate? From father Guigard's having been hanged!—which is literally true. For, after the execution of that Jesuit under Henry IV., and after the banishment from France, they were recalled, only on the indispensable condition that one Jesuit should always reside at court, who should be responsible for the rest. Colon was the person who thus became a hostage at the court of Henry IV.; and that monarch, who was not without his little stratagems of policy, thought to conciliate the Pope by making a hostage of his confessor. From that moment every brother of the order seemed to feel as if he had been raised to be king's confessor. This place of first spiritual physician, became a department of the administration under Louis XIII., and more so still under Louis XIV. Vadble, valet-de-chambre of father La Chaise, granted his protection to the bishops of France, and father Le Tellier ruled with a sceptre of iron those who were very well disposed to be so ruled. It was impossible that the greater part of the priests should not be puffed up by the consequence and power to which these two members of their society had been raised. There have been among them, certainly, men of knowledge, eloquence, and genius; these possessed some modesty; but those who had only mediocrity of talent or acquirement, were tainted with that pride which generally attaches to mediocrity.

From the time of father Garasse almost all their polemical works have been pervaded with an indecent and scornful arrogance. This arrogance frequently sunk into the most pitiful uneasiness; so that they discovered the extraordinary secret of being at once objects of envy and contempt. Observe, for example, how they expressed themselves of the celebrated Pasquier:—

“Pasquier is a mere porter, a Parisian valet, a second-rate showman and jester, a journeyman retailer of ballads and old stories, a contemptible hireling, only fit to be a lacquey's valet, a scrub, a disgusting ragamuffin, strongly suspected of heresy,

and called heretical or much worse, a libidinous and filthy satyr, a master-fool by nature, in sharp, in flat, and throughout the whole journey, a three-shod fool, a fool double-dyed, a fool in grain, a fool in every sort of folly."

They afterwards polished their style, but *pride*, by becoming less gross, only became the more revolting. Every thing is pardoned except pride; and this accounts for the fact, that all the Parliaments in France, the members of which had the greater part of them been disciples of the jesuits, seized the first opportunity of effecting their annihilation; and the whole land rejoiced in their downfall. They have made an attempt lately to regain a share of influence by a return through the portal of humility. Happily their past history alarms even DESPOTISM itself.

So deeply was the spirit of pride rooted in them, that it manifested itself with the most indecent rage, even while they were held down to the earth by the hand of justice, and their final sentence yet remained to be pronounced; and even in the very ashes to which France has now reduced them, they have retained this pride. From the bottom of those ashes the serpent, scotched as it has been, has again raised its hostile head.

One of the things on which they most prided themselves, was introducing themselves into the houses of the great in their last illness, as ambassadors of God, to open to them the gates of heaven, without their previously passing through purgatory. Under Louis XIV. it was considered as having a bad aspect, it was unfashionable and discreditable to die without having passed through the hands of a Jesuit; and the wretch immediately after the fatal scene had closed, would go and boast to his devotees, that he had just been converting a duke and peer, who, without his protection, would have been inevitably damned.

The dying man might say, "By what right, you college excrement, do you intrude yourself on me in my dying moments? Was I ever seen to go to your cells, when any of you had the fistula or gangrene, and were wont to return your gross and unwieldy bodies to the earth? Do I require a preceptor at the age of seventy? Do you carry the keys of paradise at your girdle? You dare to call yourself an ambassador of God; show me your patent, and if you have none, let me die in peace. Philosophers do not come to disturb my dying moments; they have no wish to erect a trophy to their pride upon the bed of our last agony; they remain peacefully in their closets; do you rest quietly in your cells; there can be nothing in common between you and me."

A comic circumstance occurred on a truly mournful occasion, when an English Jesuit, of the name of Routh, eagerly strove to possess himself of the last hour of the great Montesquieu. "He came, (he said,) to bring back that virtuous soul to religion;" as if it had been possible that Montesquieu should think like a

Routh ! He was driven out of the chamber, and went all over Paris, exclaiming, "I have converted that celebrated man; I prevailed upon him to throw his Persian Letters and the Spirit of the Laws into the fire." Care was taken to print the narrative of the conversion of President Montesquieu by the Reverend Father Routh, in the libel entitled the "Anti-Philosophic Dictionary."

Another subject of pride and ambition with the Jesuits was making missions to various cities, just as if they had been among Indians or Japanese. They would oblige the whole magistracy to attend them in the street; a cross was borne before them and planted in the principal public places: they dispossessed the resident clergy; they became complete masters of the city. A Jesuit of the name of Aubert, performed one of these missions to Colmar, and compelled the advocate-general of the sovereign council to burn at his feet his copy of "Bayle," which had cost him no less than fifty crowns. For my own part, I acknowledge that I would rather have burned brother Aubert himself. How the pride of this Aubert must have swelled with this sacrifice as he boasted of it to his comrades at night, and as he exultingly wrote the account of it to his general.

O PRIESTS, PRIESTS! BE MODEST, BE MODERATE, IF YOU WISH TO AVOID THE CALAMITIES IMPENDING OVER YOU.

TRIBUTE TO TRUTH.

To the Reverend Robert Taylor.

DEAR SIR,—Allow me to congratulate you, on your liberation from the Inquisition. The shield of the great MORAL LIBERATOR was sufficient to cover your exit from prison, without any further sacrifice on your part; it would have appeared invidious, as if you had wished to rob him of the honour of covering his army of martyrs with his universal ægis. The noble manner he has supported you, by keeping your unjust suffering constantly in the eye of the public, merits your grateful praise, and the everlasting thanks of every lover of truth and justice. He it was, who instituted the real freedom of the PRESS, during his confinement in Dorchester Goal: its value was not previously known. By the continued exertions of the LION, you have been enabled to create a sympathy in the hearts of thousands, who will unite with you in your efforts, to free the human mind from all superstitious influence. Though your person is now free, yet they wish

to paralyze your efforts by holding over you the rod of their intolerance. Therefore, as you are still under the lash of the law, it will be well for you, to point out the absurdity of that law to the legislature. They may attend to you now, for the march of intellect has forced them to pass a law of toleration, founded on the broad principle of JUSTICE, viz. equal rights to all His Majesty's subjects. Free discussion will still urge them further, we may therefore hope, that England may yet take the lead in free legislation. As an anatomist, and a physiologist, you know, that the dry nurses of the human mind, (viz., bishops, priests, and instructors of every denomination) wish to swaddle the heads of children, as the nurses formerly used to swaddle their bodies. Thus shutting out every avenue of information, the particular priest of the sect makes his opening into the *camera obscura* of the infant's mind, and takes care that the peculiar dogmas of the sect shall be repeated by the parrot-like repetition of the nurse, line upon line, precept upon precept, until the fair fabric of reason is destroyed, and the tales of the sectarian nursery are indelibly graven upon the tender mind of the individual. Should reason by any chance be restored, and the individual have dared to receive the light of truth, if he lives to a second childhood, the tales of the nursery revert to his imagination, the bigots of his sect crowd around him, and they trumpet forth the miraculous conversion of a sinner, who had strayed from the path of truth. If our legislators were as they ought to be, philosophers, and studied the structure both of the human body and mind, our statute-book would not have been disgraced by legends and fables of witchcraft, and many other crafts with which it is now disgraced. Accept my thanks for the pleasure and profit I have received from your weekly lucubrations. I congratulate you on your reassuming your orations, and I trust your *suasive* powers will be sufficient to induce all lovers of *truth* and *justice*, to unite in procuring for you a splendid temple, whence the rays of the light of REASON, may dissipate the fog of superstition, and man be restored to the free exercise of the moral and physical powers originally given to him by his organic formation, but rendered nugatory by the ignorance or design, or perhaps both, of his instructors. In the character of a free discussor, allow me to say, I do not like your term of Infidel Rent, a rose may smell as sweet by any other name, but it would be long before the agreeable associations, we have already attached to it, would be transferred to the new name: thus it is with the term Infidel, it shocks the prejudices of men who have not dared to think for themselves, and as they are ninety out of every hundred, why offend them *in limine*; besides, it is contrary to your own system of moral *suasion*. Again, is it not bad taste, to take up with the offals of the poor ignorant Irish Catholics. There are many terms for institutions

supported by voluntary contributions, such as Hospitals, Infirmaries, Eye and Ear Institutions, &c. &c. why not call this THE INSTITUTION for the Cure of religious Insanity, on the Principle of *Free Discussion*—by which means the insane, by endeavouring to propagate their own insanity, acquire strength of reason sufficient to assist in the performing their own cure.

Look at Cobbett's letter to Lord Tenterden (April 6th, 1829.) you will there see the effects of religious intolerance. The man who has a guinea to spare, and would not give it to cure his fellow-creatures of such a disease as this, may have the shape of a man, but his head and his heart must be corrupted to the very core. You have had your degree from Cambridge to cure souls, and you have had your diploma from the College of Surgeons, to cure bodies, you are therefore fully authorized to take upon yourself the charge of this hospital for curables. When we reflect upon the millions of money annually given for the mutilation of human mind, let us not despair, but by making it apparent that so much good may be done, that ample funds for carrying the plan into effect, and rewarding the professors liberally for their attention, may be found.

I must further object to the term of *Infidel rent*, as a misnomer, you are not an Infidel, you believe in the truth of those moral maxims, which are found in the bottom of the crucible after FREE DISCUSSION. Would it not be better to term the voluntary contributions to your fund "**TRIBUTES to TRUTH**", to keep up the furnace of free discussion, and that you, and Mr. Carlile, be appointed the **ASSAY MASTERS** of this moral merit. The maxims of moral truth, which you find after repeatedly having fused them through the crucible of free discussion, give them to the world, adorned with all your *suasive* eloquence; and let Mr. Carlile diffuse them to the public through the sheets of the LION.

As the process of refining their moral truths cannot be produced without physical means, I send you my *tribute*, of five pieces of sterling gold, which if you should not like their appearance, throw them into the furnace, and the ingot will be worth five pounds five shillings, on any exchange in Europe.

It is not the standard of Infidelity you are to unfurl, it is the standard of TRUTH—*delenda est superstitio*. Wishing you success in the warfare, I am truly your's,

PHILANTHROPOS.

Clifton, April 12th, 1829.

ANSWER TO PHILANTHROPOS OF CLIFTON, AND OTHER INQUIRERS.

THERE are about five hundred copies left of the third edition of my Speech on Dissection, (price one penny). I wonder how I have had a third edition, or to speak more truly, *tirages* (two of one thousand each, besides that in "The Lion") having been left to my single exertions for the distribution of them. *Very few* booksellers have *condescended* to accept one dozen *on sale or return*, and the most part of those few have thrown it aside as soon as they have perceived *what was the matter*; one among others, having even abused me in returning me the said speech. I have sent some men to sell it about the streets, and the sale, abundant at first, has been stopped suddenly by the interference of some persons following the venders and describing to the crowd such speech as the worst and *vilest composition*, &c. My first penny tract in this country, has shown to me that it is not very easy to promulgate anti-superstitious principles, and that the ignorance and the prejudice of the mass is as yet but too powerful in the British Empire.

I am however very far from being beaten, and will soon show that a little individual with a *very small head* may possess *very great mental energies*. My first penny tract may be called my bookselling *apprenticeship*, and now, knowing that my great crime is to have condensed some useful hints in a few pages, I am preparing a succession of most curious tracts, which not only will never exceed *one penny*, but which will most likely be sold (and I know, now, how to sell them, or at least how to circulate them most usefully) for one half penny, and one farthing each. Yes, I shall soon offer to the public occasionally for one farthing, tracts of *two very close pages*, containing more useful propositions and important truths than were ever published in this country in shilling books; making an exception only in favour of "The Lion," in which I shall be happy to introduce my articles, two or three days before their separate publication.

Philanthropos, of Clifton, and every other Philanthropist may therefore probably find in "The Lion," all my compositions or proposals respecting the contemplated *philosophical university*, or any other institution for the improvement of the happiness of the whole human species, which will be my sole and constant aim.

REFORMING OPTIMIST.

STANZAS ON SHELLEY.

GENIUS never dies—it lives beyond
 Its owner in his monuments of thought,
 More lasting than the broad-based pyramid.
 And wilt not *thou* be heard in after-time,
 Who poured the strength of mighty intellect
 In the full tide of sweet and solemn sound ?
 Yes, Shelley, yes—while genius is admired,
 And feeling loved—while Freedom still retains
 An Ararat whereon to rest her foot,
 Thy spirit still will be reared on earth.

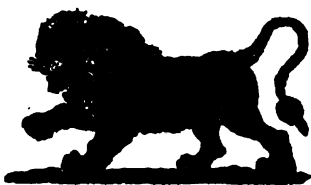
ANON.

He died in his prime—
 In his green spring-time—
 Ere life's May flowers were faded ;
 Ere youth's bright rainbow
 Had yet ceased to glow,
 By the weakness of age undegraded :
 Old Time will consecrate his fame,
 Oblivion's self will spare his name.

The light of his fame
 Will blazon his name,
 Enkindled by his pages ;
 His harp's bold note
 Will swell and float
 O'er the stream of endless ages :
 His harp—its strings—their strains will last
 Till earth, and time, and all have past.

London.

E. R.



The Lion.

No. 17. VOL. 3.] LONDON, Friday, April 24, 1829. [PRICE 6d.

TO THE RIGHT HON. ROBERT PEEL, SECRETARY
OF STATE FOR THE HOME DEPARTMENT.

ON THE CASE OF JONATHAN MARTIN.

SIR,—I have seen two great changes forced upon your observance, within the seven years that you have been in your present office. The first is *toleration to the Infidel publishers*; the second is *political equality to the Roman Catholics*. And having seen these changes, I do not know, but that your apparently or pretendedly stern, unfeeling, and unconciliating primness may be reduced to a recognition of the superiority and ascendancy of Infidelity. But remember, that, in the sight of others, it does not argue much in the favour of the goodness of your heart or of the judgment of your head, to be hearing you, to the last moment declare, that change is impossible with you, and then, without a reason as to the past or future, to change. You tried four years of imprisonment and torture on me, in addition to two years tried by Lord Sidmouth, to make me bend to your purposes, and failed at last, while I and others have made you, a Minister of State, bend to our purposes, and have thrown back on you alike the disgrace and the punishment which you so long strove to heap and preserve on us. Do you want any further proof that you have not begun well your political career? Do you want any further proof, that you did not first adopt, or that you are not educated in, the best political principles? Do you want any further proof, that, with a free press, and a free speech, truth and honesty will triumph over all opposition, even the opposition of the King and his Ministers? Do you want any further proof, that I have been right and that you have been wrong; that you have been obliged to change, and that I have not changed from the course which I first took? Do you want any further proof, that you, to remain a Minister, must keep

changing, until you come to the political ground on which I stand? Will you take the advice of one, who neither loves nor forgives his enemies, that you had better not again talk about supporting principles, until you come to the ground on which you will find principles that may be, and that are worthy of, being supported? Make but one change more, I pray you, for the sake of humanity, and then, consult me, as to the extent of that change. Take my counsel, and I will leave you no ground on which a change may be required.

I have now to deal with you on the case of Jonathan Martin.—This man is doomed to be immured for life, in consequence of his having done a religious act, and for the doing of which, he had the best of *religious* reasons. Every particular that I see published, of visits made to, and conversations held with, this Jonathan Martin, assures me, that his insanity does not extend beyond the subject of religion, and I plead for him, that he has the same right to be insane there, as you or any other religious man. For instance, Jonathan Martin set fire to the York Minster, because he thought that his god was not there properly worshipped. Robert Peel kept me in Dorchester Gaol, because he thought I did not pay proper respect to his god. Jonathan Martin says, that his god has directed him to do, and still supports him in having done that which he did. What better argument can Robert Peel find for his conduct toward the Infidels and the Catholics? I grant that Jonathan Martin is in error and that he is insane; but I must, to be honest, insist that he is no more insane, no more mischievous to the community in which he lives, than Robert Peel or any other influential religious man. The error or insanity rests on the question of Deity, and the assumptions of Jonathan Martin on that head, with his revelations and divine communications, are as good as the assumptions of Robert Peel. Not an argument can Robert Peel advance for his god, divine revelations, and communications, but that will as well avail Jonathan Martin in his purpose, and in his shewings.—Richard Carlile says, that you are both alike wrong, and alike insane; that Robert Peel has done the greater mischief to the community, in which he has lived, and that he as much deserves, as Jonathan Martin, to be immured for life. Indeed, Robert Peel the more deserves the immurement, as he has encouraged the insanity of Jonathan Martin, and has committed outrages on persons who desired and sought to cure, by removing the cause of all such insanity. All the error lies in the god-making, and if Robert Peel have a legal right to make, set up, and support a god, or to support one that has been set up by others, he has no higher right or title to do so, than the law allows to Jonathan Martin, in the right of dissent from the law-established god. I tell you one great political secret, Robert Peel; that neither the law nor the people will be in a healthy state, until the law is

purged of this its god, and until it ceases to afford nurture to such minds as we have found in Robert Peel and Jonathan Martin. You dream not, you see not waking, the great importance of applying the whole science of physics to the healing of the political and moral errors of mankind. If you did, you would know how to reason rightly, as I do reason, on such a case as that of Jonathan Martin's. You must be brought to this. This is the great and final change which you have to undergo. For this, prepare, and take counsel by time, that you may not again be exposed to the imputation of sudden, hypocritical, and place-holding conversion. There is nothing so hateful in a man, or to be felt by a man, as such an imputation. I would prefer suicide to such a painful and degrading predicament.

The principle of religious insanity is in the mental formation of a god, an imagination for which there is no other type in existence than humanity itself. As there is no real type of Deity, on which the mind can rest, or with which the least glimmering of reason can be satisfied, it follows, that all dwelling on such an imagination must be an aberration from the path of reason and physical knowledge, and the various aberrations constitute the various grades of insanity among men on the subject of religion. There is no greater truism in the mathematical science, than that *every grade of religion is a grade of bodily disease*. Let this principle be applied to the case of Jonathan Martin, and it will be found, that to confine him is not to cure him; and if the proper cure be administered, to give him his liberty will not be to endanger the peace and welfare of the community. If revenge be due to Jonathan Martin, it is equally due to all those persons in power who countenance and encourage, who teach, who preach, and who legislate on the subject of religion.

I look on the case of Jonathan Martin to be, what the physician would call a desperate case; but still, I think it due to the purposes of humanity, that an effort should be made to cure him. If a cure can be made by Infidelity upon such an individual as Jonathan Martin, no fair doubt can remain that religion is a bodily disease. I therefore, offer my services, at my own expense, to endeavour to work this cure on Jonathan Martin. I offer it to you, the Secretary of State for the Home Department, who are in reality Martin's keeper or gaoler. You alone can authorize my interference, and I know no better way of gaining your attention to the circumstance, than by thus publicly calling upon it.

The putting forth of this doctrine, that religion is an insanity and a state of bodily disease, is not a momentary impertinence of mine; but a long settled conviction, founded upon many years of serious thought and observation. I am willing to put that conviction to every test that can be devised: and I did not fail to make it bear well upon a young religious buck of an Evangelical

preacher, who was introduced to me by Mr. Meux, apparently as a picked man, about a week ago. Notwithstanding his very high degree of religious impudence, and his great display of religious feeling, he was completely routed in every attempt at argument, and if not put to shame, for there is no brass in the face so hard as the brass of religion, he was thrown into great confusion, and his highly formed intellect and arrogance put most run-a-wayly and not-come-againly to the route. The Reverend Robert Taylor joined me before he left, and we tried him every way to bring him to a public discussion and to submit his opposed arguments to other hearing; but no, the Reverend Evangelical found his excuse, where I calculate you will still find yours, that he would not minister to our *notoriety*.

This is now the general method by which Infidelity is opposed, *not to minister to its notoriety*. This forms an excuse, why we are not prosecuted, the excuse why we are not met in discussion, the excuse why we are not allowed to speak in religious public meetings, the excuse in Nottingham why the ladies were not to be admitted to hear the discussions. It is a most lame and impotent excuse, and can never be made to cover the defects of religion. Are we in error, make it notorious. The notoriety will then suit your purpose. And do you not see, that your expression of fear, as to our notoriety, is an admission that we are powerful, that we have something on our side that will gain by notoriety, that we court examination and publicity, and that you dread our being known. This scheme will not long preserve you. We will force our notoriety upon you.

Whatever you or others may dread as to our notoriety, I can assure you, that we mean to be very notorious; and the names of Daniel O'Connell and Richard Sheil shall not have made more noise and excitement in Ireland or elsewhere, than that of the Rev. Robert Taylor and Richard Carlile shall make in England and elsewhere. We really mean to tumble down, not your churches as buildings of stone and mortar—but your churches as consisting of religious congregations, and produce such a confusion about you, as shall make you gape and stare with surprise, and say, "*what, the devil! are the fellows doing!*" That notoriety of ours which you and others dread, is that strength, that goodness of our cause, that truth, that rock of talent on which we rest. The notoriety of Jonathan Martin is not dreaded. The notoriety of a fool or a fanatic is not dreaded. And what was ever mentally and morally dreaded, before Infidelity made its appearance among mankind?

I have for several years marked this prevention of notoriety, as the great final effort among the Christians against the Infidels. It was begun with me in Dorchester Gaol; but it broke down in that neighbourhood, and my notoriety spreading there, was one of the chief causes of my liberation. If there be a physical and

an historical defect in the Christian religion, nothing can save it from the notoriety of Infidelity. In vain will you cry *hush!* We know the secret, and out we will pour it. All that you have to attend to, for your ease and comfort is, to yield a little more easily and a little more early, than you yielded on the subject of Catholic Emancipation. Do not risk again the imputation of apostacy at a critical moment; but stand out at once as the opponent of superstition and the supporter of the free discussion that is necessary to the eliciting of truth. Express your doubts and put Christianity fairly upon its trial. You cannot do this better than in putting Jonathau Martin into my hands, that I may try whether, on my ground, a cure be practicable. I have cured many maniacs of this kind, and nothing but Infidelity will cure or prevent the *religio-mania*.

You have swallowed a bitter pill in the affair of the Roman Catholics; but I am in hope that it is not the last you have yet to swallow. Changes have been hitherto produced by the sword, by insurrections, rebellions, and revolts. You may dismiss your standing army. It can no longer avail you. There is now no fear of insurrection, rebellion, or revolt in this country. We are working against tyranny and accumulated evils and corruptions with a new power. We are undermining that religion by a moral power, for the support of which an army has for a century been kept standing, and you cannot save it. It is not the Roman Catholic, but the Infidel whom you have to fear. The one would only make a little addition to your faith; the other strips it from you and makes you ashamed of it. Superstition must be destroyed. All religion, without exception, is superstition. Every idea of a god is a superstitious idea. And man must be taught, that it is not proper in him to form ideas of phantoms; but that he should confine himself, in his ideas, to surrounding things, of which he can have a positive knowledge.

The newspapers have adopted the same trick of not increasing our notoriety. "The Times" newspaper refuses insertion to my advertisements, though it will advertise my publications in the name of another publisher. If a something can be twisted to an Infidel disadvantage, the newspapers gulp it down quickly; but not one favourable word, not the least candour or fair play can an Infidel find in a newspaper. There are many editors whom we know to be Infidels; but even they have their unreasoning and unreasonable Christian readers to please. In the newspaper press, there will be no medium or progression, it must remain religious until the moment arrive, that it can afford to be entirely Infidel. Let the newspaper people see me making a fortune with an Infidel newspaper, and then good bye to their religious advocacy. I shall soon be found doing this. The steady progress of the Infidel Rent will enable me to do this. This rent is a beginning that has been long wanted. The subscriptions of Infidels

hitherto have been almost wholly confined to cases of persecution. They have not, like other bodies, thrown their subscriptions together to build public places, and to pay for the carrying on of their moral warfare with other sects.

Perhaps the time had not arrived. The competent persons to perform the service required might not have presented themselves, but the time is now come, and you, Mr. Peel, will do well, to be giving us your aid. A state without a church is much easier to be managed than a state with a church. We seek to remove a trouble from you; and in removing that great trouble, to remove a hundred others that arise from that great one. Politics, without the ingredient *Infidelity*, have become contemptible, and can never again be any thing but contemptible. All reform, in the state, must take its rise from an Infidel spirit, and the reason that no political reformers have yet succeeded has been in the absence of the sufficiency of that Infidel spirit. We seek *in toto* the abolition of religion as connected with state legislation. The word should never be heard, in any public assembly met for political purposes. And having abolished religion, we come at once to the simplicity of politics, in government and legislation, as founded upon fair election and representation, without any offensive exclusion. The alphabet is not more simple to my understanding than is the whole frame and system of a necessary and sufficient government.

In concluding this letter, I beg you to believe, that I am serious on the subject of Jonathan Martin. His disorder is a case in point to prove most distinctly my great position, that *a man may be sane on every other subject, and still insane on the subject of religion*, from which I draw the inference, that *all religion is insanity*. I am not trifling with you, I really do desire the opportunity asked, and to a certain degree put this forth as my petition to that end. Things and circumstances apparently strange to our previous understandings daily develop themselves: and that religion will hereafter be recorded as human insanity, and as the insanity of the dark, ignorant, and early ages of mankind, I have not a doubt. I see the circumstance, with all its causes and effects, as clear as I see my task for to-morrow. It is an erroneous assumption, to suppose, that man has fallen from a high estate; he has not fallen, unless we can suppose a time in which he was highly intellectual and without religion. He is rising, inasmuch as he is rising from religion. His fall has been in his religion. His perfection is in his Infidelity. In the business of life, I feel that I am approaching that perfection. I have learnt what life is, and what is death. I fear no natural circumstances, and I am as happy as a poor man struggling to make himself, rich can possibly be. My great passion is to communicate to others, that knowledge which I have acquired for myself: and I feel, that, in that knowledge, I have a remedy for all

the disorders, political, moral, and religious, with which man is now afflicted, so that if I could be made the despot or the demon of the human world, I would not allow to live in it one unhappy being.

I really know not an act of yours, nor an indication of a disposition, on which I can pay you a compliment. Though not given to flattery I have a sense of justice, or of what is due to a public man. Where a little respect is due, we are all very apt to yield too much to public men, who have power and profitable influence; but I have not that little for you. While in prison, I found you my unfeeling tyrant and gaoler. I have seen in you the same disposition toward the Rev. Robert Taylor. You could cut off the half of a sentence for Eneas Macdonnell, who had really done violence to the personal feeling and character of an individual; but for the critic on a principle of religion, which cannot be fairly counted as any man's wrong, your bosom was like that of the bitter hag of envy and hatred, and your nerves steeled against all justice, all sympathy, all righteousness. These reproaches are your due, and you must expect to hear more of them, to have them the more often and loud, as they can be brought home to your wringing feelings and your future shame.

RICHARD CARLILE.

INFIDEL HOME MISSIONARY TOUR.

THE Rev. Robert Taylor and Mr. Carlile will be prepared to leave London on this provincial tour, about the eleventh of May, and they are desirous of being informed, in what towns convenient places for orations and public discussions can be found for them, unconnected with the houses of licensed victuallers, in which they will not appear for any other purpose than for that of refreshment, as travellers, for which only such houses are proper establishments.

The Reverend and Infidel tourists are undetermined, as to in what particular town they shall first appear, in challenge of the merits of the Christian religion; but, in general, they will take this course:—They will present their cards and circular to all the preachers of the gospel, in any town in which they may stay, and, after communicating with such friends and others, as may come around them, and finding no convenience for oration, and no acceptance of the challenge for discussion, they will pass on.

A communication may be kept up with them, after they leave London, through the medium of Mr. Carlile's establishment, 62, Fleet-street, where the Infidel Rent will be received.

CO-OPERATION.

I HAVE received a long paper from Birmingham, in answer to a paper signed "A Mechanic," which lately appeared in THE LION; but the subject is so completely a controversy in words, for which

glory of God, surpassing perhaps, in atrocity, any that ever were committed by any sect of religionists in existence, and they will serve as an illustration of the persecuting spirit of the Jews.

The egregious crimes with which the history of Mahometanism teems, will tend to show that those who differed in their worship from the prophet of God, were not likely to meet with much mercy, and the frantic zeal with which the advocates of Omar, and the followers of Ali, murdered each other, respecting a disagreement in the form of observance of some of the ceremonies enjoined in the Koran, will be sufficient to prove that in the honourable impulses to persecution, which are the characteristic attributes of all religions, the Turks do not remain in the back ground. Indeed, they have been eminently distinguished for their ruthless cruelty. The Ghebers, whose worship of all other worships that ever were revered by the nations of this earth, a worship which had in itself, notwithstanding its evil influence as a superstition, something majestically grand, and beautifully sublime. The Ghebers, or fire-worshippers, whose adoration was paid to the great luminary, which is the centre of our system, under the impression that in it they beheld a beneficent, an all-powerful Deity, were driven from their homes, hunted like wild beasts, persecuted with the most relentless fury by the followers of Mahomet. The fleetness of their coursers could not carry them beyond the reach of the infuriated Mussulmans.* Compelled to take refuge within the fastnesses of the mountains, it was only in the darkness of the night that they could venture to escape, and then too often the blood-stained blade of their oppressors put an end to their sufferings with their life.

What says humanity at the contemplation of the savage brutality of the Druids, inclosing their enemies in large wicker-baskets, and burning them with all the pomp and ceremony of which their worship admitted, in some grave sacred to the mysteries of their religion? Surely these are instances of persecution, which (bad as it may be) will compete with any that Christians could ever have devised, and will justify my position, that the followers of Jesus did not stand alone in the commission of crimes, when religion, that worst of all fevers that ever infected man, has laid hold of the mind, withered up those cords in the heart which should ever be responsive of benevolence and charity, and dried up the sources of natural affection.

But in my preliminary observations, I have been wandering from the immediate subject of the present communication, which was to prove that "*Religion is destructive of the moral obligations of nature.*" And if any one could doubt the truth of this

* I do not know how far I am correct in making use of the word. It has been adopted into our language, how, I cannot tell, and is, in all probability, a corruption of the word "Moslem", made English by the addition of "*Mans*."

proposition, I would say to him, go see what I have seen ; and if he should come back still a sceptic, I am sure his senses would be closed against conviction.

You know that for a few years of my life I was resident in India, a country whose history is pregnant with facts tending most positively to show that religion is the greatest curse that ever befel the human race. I think it impossible that idolatry could be carried beyond the length to which the Hindoos have carried it, not that I find so much fault with the mere fact of their idolatry, as with the frightful tortures which they inflict upon themselves for the honour of a senseless, mis-shapen block of wood, or a disgustingly hideous semblance of a monster, such as (if we did not know that it was so) could scarcely be supposed to come within the conception of the human mind.

Among the least frightful of their modes of adoration, in which self-inflicted suffering appears to be a primary and important consideration, is that which is displayed at the festival of the "Churruck Poojah." It is conducted in this wise:—An open spot of ground (often the public road) is chosen, upon which is erected a long piece of timber, perpendicularly, having at its top a transverse beam moving on a pivot, to one end of which is attached a string whereby it may be elevated or depressed at pleasure ; to the other end hangs a small chain, to which are fastened two iron hooks, of about one inch in circumference, which are forced into the back (between the shoulders) of the person who wishes to glorify Bramah by the mortification of his flesh. A large band is tied round him to prevent his falling, in case the hooks should tear away the flesh, and the Hindoo is then elevated amidst the shouts of the surrounding multitude. The victim carries up with him a quantity of flowers, which he occasionally throws down, and which are picked up by those underneath, and preserved with reverential care, during which time, the persons who hold the cord at the other end of the beam are whirling him round with great velocity. Their devotion is measured by the length of time during which they remain in the air, and one individual whom I watched, was suspended for upwards of half an hour. When they are let down, the Bramins apply some healing herb to the wounds, after which the individuals are carried home on litters, faint with the loss of blood, amidst the rejoicings of all their relations.

This, however, is only a test of the firmness and sincerity of their faith ; but there are penances far surpassing any that the pilgrims to the holy sepulchre, or the tomb of Mohammed, could possibly have suffered.

During one of my morning walks, I had the curiosity to look into a pagoda. The natives were assembled at their devotions, prostrated with holy awe before a hideous, white-washed, mud-built effigy of Chrishnoo, some daubing their faces with red and

yellow powders, and some fanning off the flies from the august visage of the god. In the midst of the congregation stood a man in the dress of a "Faker,"* with his right arm elevated in a perpendicular position, and thus held by an iron chain suspended from the roof of the building. It was lean, lanky, and shrivelled, having more the appearance of dried leather than the member of a human body. The juices had entirely left it, and the blood had flown back to other parts of the frame. In fact, it was completely withered. It had been in that position, I was told, for more than two years, during which time his food had been administered to him by such as had chosen to bestow their charity upon him.

The blood runs cold at the thoughts of the self-murder of these victims to superstition, when the mind dwells upon the contemplation of such a spectacle of barbarity as is exhibited during the "*Rutt Zattra*," when, at the temple of Juggernaut, thousands annually throw themselves under the wheels of the ponderous car, which is dragged over the bodies of these pitiable maniacs, by the mothers, fathers, sisters, and brothers of the martyrs, and turns with disgust from the atrocious profligacy of the expounders of the Braminical law, revelling in voluptuous prostitution with the female relatives who go to witness the dying groans of their murdered kindred.

Nature revolts at the horrid practice of mothers immolating their children, as votive offerings to the supposed deity of the Ganges, in satisfaction of previous promises, made under the idea that he would bless them with fruitfulness. I have seen boats crowded with these unnatural monsters, dropping down the river to a point of land which commands a view of the bay of Bengal, the women sending forth their dissonant shrieks in unison with the sounds of the cymbal and the "*fum fum*,"† so loudly as to drown the cries of the babes which were hanging at their breasts, and after the observance of some disgusting ceremony, throwing those babes into the sea, and watching the laceration of their limbs by some hungry shark or famished alligator.

Nor are the Bramins without their artifices, their unprincipled disregard of duty, of justice and humanity, for the exercise of which they have found their sacred character an admirable cloak. It is a practice among the Hindoos, that an individual afflicted

* "*Faker*." These people are a set of licensed beggars, who, having devoted their lives to an unrelaxing infliction of personal tortures, are obliged to depend for subsistence on the liberality of their countrymen. Their dress is peculiar, consisting of a turban, and a tunic of coarse red-coloured muslin, which fits tight to the body from the head downwards to the waist, and then hangs loosely down to the heels. Their faces are covered with a crimson powder, approaching somewhat in colour to that of the dress, and they carry in hand a long staff, after the manner of the pilgrims of old. Secluding themselves from all society, they are not remarkable for honesty, and are not very punctilious about the appropriation of their neighbour's property.

† The "*fum fum*" is an instrument something resembling a drum, but much smaller.

with a disease which the doctors have pronounced incurable, shall be carried down to the banks of the river Ganges, at low water, and there left during the rise of the tide, his mouth stuffed up with clay, and the head placed nearest to the water's edge. If he should survive after the tide has ebbed and flowed, which is next to impossible, seeing that the principal vent for respiration is stopped up, and that the hands are pinioned by the sides, it is considered that the deity of the waters is willing to prolong his life, and he is carried home again;* if not, a funeral pile is prepared with all expedition, for the defunct, to which the Brahmins lead the wives, senseless with opium and fermented liquor, which are previously administered in large quantities. I need not describe to you the manner in which this ceremony is conducted, nor tell you (for doubtless you already know it) that the woman is bound down to the pile, to prevent the possibility of her rising, when the flames shall have reached the body—and dispelling by the pain which they create, the stupefaction consequent on previous inebriety, forced her in agony to collect all her strength, in the vain attempt to burst asunder the bonds which hold her down, during the increasing anguish of tortures, though most dreadfully repugnant to humanity. In vain does nature cry aloud during the consummation of this frightful ordeal. The sound of surrounding instruments deafens the shrieks of the wretched victim—and to complete this horrid picture of coercive martyrdom, the brothers, with uncouth gestures, dance round the pile which their own hands have lighted, heaping fresh fuel on the burning embers, amidst which lay the mortal relics of a sister.

I leave you to judge how dreadfully the laws of nature are violated by these miserable enthusiasts. Men formed in some of nature's moulds,† seem anxious only to caricature her handy-work, to turn her fairest works from perfection to the most unseemly ugliness, to make themselves the abortion, as it were, of creation, rather than preserve the symmetrical arrangement of their physical organisation; calling the mutilation of their own bodies and the murder of their fellow-creatures, acts of the most exalted piety, and pursuing with undivided aim such a course of

* You may easily conceive the probability of such a ceremony being prolific, not only of serious abuse, but pregnant with much crime. A rich native falls ill, his relations wanting his money, bribe the doctor and the Bramin, the first of whom pronounces the malady incurable, whilst the other hastens to get him down to the water's edge, where he is suffocated with due pomp and ceremony, in the manner above described.

“Quad non mortalia pectora cogis
Auri sacra fames?”

† The Indians are generally well made, probably because their clothing sets more easily on their bodies, and does not force it into the distorted shapes which it often ultimately assumes in European countries. During the warmer months of the year a light muslin tunic is all their covering, to which they add, in the cold weather, a cashemire shawl, thrown round the body after the manner of the Roman toga.

infatuated prostitution, as that the mind becomes as deformed as the body, its energies impotent, its independence slavery.

But the mischief does not stop here, for the social laws by which men are held together, and the due observance of which, is the only criterion of morality, are consequently well nigh annihilated. To what purposes of moral good can he be useful, who thinks it incumbent on him to undergo tortures and death for the creed which he professes, rather than apply himself to promote, as far as he can, the well-doing and happiness of his fellow-men. Too truly does the Indian confirm the correctness of the saying that "*he that exalteth himself shall be abased.*" In the vain attempt to honour that deity which is the offspring of his own disordered intellect, he forgets the degradation to which he dooms himself, his faculties are weakened, his judgment is destroyed, his mind contracted by the pursuit of idle and destructive speculations, has not the power to dwell on his own despicable condition, and the slavery of his senses to which he cheerfully submits, has led, as it naturally would lead, to that physical slavery under which he has lived for ages unrepining, suffering himself with passive obedience, to be trampled upon by foreign despots, and putting the climax to his humiliation by a voluntary relinquishment of his existence.

The pure flame of patriotism was never kindled in his breast, he never dreamt of ridding his countrymen of a yoke which they have taken upon themselves, and by exciting in them a contempt for that government of opinion to which alone they are subject; proved to them that they possess in themselves the power of destroying it, and the ability to make themselves a nation to be feared, admired, and respected. His mind dwells not for a moment on the conception of works of art and literature, and is content to divide its narrowed comprehension between a disgusting subserviency to idols, and the vile endeavour to accumulate riches which may serve to procure him the indulgence of sensualism and effeminate inactivity.

But in the course of ages, perhaps Asia may yet be freed from the bondage of tyranny and superstition. Nature may work a beneficial change in the constitution of this part of her creation, and may teach the Hindoos by examples, fraught with the most convincing eloquence, that with the wish to be free, they have every means of acquiring moral and physical independence. Let us hope, for the honour of humanity, that it will be so.

JUVENIS.

SCHOOL OF FREE DISCUSSION. .

ON Sunday evening last, the reading of THE DIEGESIS, on the "State of the Jews," at the origin of Christianity, illustrated the great

position, on which challenges have been long made, that *the Jews are historically unknown, as a people, beyond the colonization at Jerusalem from the Babylonian captivity*. Where are the historians and the literati, so ready to criticise every other point of history, every other personal or popular consideration, in relation to the past, however minute, however trifling, where are they, or why do they not turn their attentions to this, the most important historical consideration in relation to the present religious state of European and American society? Our most able opponents on the moral and historical merits of the Christian religion, were on Sunday evening last, cowed into submission, and a begging of time for reference, on this Christian pivot, the history of the Jews. The case is, that the Bible, *historically*, has no better foundation than the book of Jack the Giant Killer, or any similar book. It has no corroborative authority, no authority beyond its own narrative, while, as in all relation to physical and historical impossibilities and improbabilities, it may be as safely detected and rejected, as any other fable however gross. It is false in physics, which is ever a proof of historical falsehood; but it is also historically proved to be false, without relation to physics. In relation to the tale of Jack the Giant Killer, we know there is such a place as Cornwall, we know there have been great men and little men, who have done marvellous things; but because the scene is laid in a known place, and because, in fact, there are not in this child's story any physical impossibilities, as there are in the Bible, we are not to receive it, and do not receive it as true. Put the Jewish tales to the same test, and you will be right. The Jews, instead of having been a chosen people, instead of having been selected as an exemplary people, as a medium of instruction to mankind, are historically known only as the vagabonds of the earth, grossly ignorant, grossly superstitious, and grossly immoral. Their books have no known antiquity beyond the foundation of the Alexandrian library: and certainly, in them, is found nothing original as a matter of knowledge or instruction; but much that is despicable, and much that is horrible in its description of cruelties, and much that is deplorably mischievous to the morals of its readers.

On Sunday evening next, Mr. Carlile will commence the reading of the chapter of THE DIEGESIS, ON THE STATE OF PHILOSOPHY, at the origin of Christianity, precisely at seven o'clock, and hold a discussion on it, until eight, when the Rev. Robt. Taylor, at the request of many who could not be present on the Good Friday evening, will repeat the GENERAL ORATION which he then first delivered. This oration will not yet be printed for general sale, but printed and sold only where it has been delivered.

ON ECCENTRICITY.

WHAT right has a man to be what is in common parlance called *eccentric*? As this question shall be answered, will some of the readers of the "Lion" feel disposed to continue or to discontinue those vagaries of behaviour and manners, which confer on them the never to be envied distinction of being "*a little eccentric*." Be it most especially observed, that the challenge does not impeach any *involuntary* eccentricity, any undesigned, unstudied, or unaffected variation from the habitudes and manners of those by whom we are surrounded.

A man may have an awkward gait, a stammering utterance, an absence of thought, or a *figitiness* of motion, from the diseases called Catalepsy, or Chorea-Sancti-Viti, which very few people are entirely free from; and these affections may cause him to do a variety of actions, of which he is himself unconscious of; he may appear at a breakfast-table in his night-cap; he may step out of doors with a boot on one leg, and a slipper on the other. He may, like a Sir Isaac Newton, absorbed in intense application of mind, be unable to recollect whether he had dined; or, as Apollo himself does not always keep his bow on the stretch, he may, even with effort and intention of the thing, be seeking to unbend and relieve his mind, by an indulgence in trifles and nonsenses which mediocre minds would unaffectedly despise.

But this, and every thing of this sort, is what a well-balanced mind would rather seek to conceal and avoid, than to obtrude on public observance. And it is exactly the difference between the good sense which would arrange these aberrations in their proper places, and avert observance from them; and the foolish vanity that would protrude them on an indecent notoriety—that makes the difference between a clever man, and an eccentric one.

A sensible man, never yet made such war on the modes and manners of the society of which he formed a part, as to wear a beard, where beards are *not* worn, or to shave his head, where heads are *not* shaven: variations from the usages and established decencies of the circle in which men move, when carried to this extent, constitute *eccentricity*, in the most offensive sense of the word. They are a diaphanous folly, and characterise only the *transparent fool*, whom you at once see *through and through*; and in so seeing, see not the superior, and certainly not the equal of the community in which he moves; one, not above, and certainly not better than any of the level to which nature would assign him; but rather one, who incapable of rising into eminence on the claims of real merit, with reckless vanity affronts the proprieties of life, and avenges the disappointment of his pride, in not being the *great man* of his hemisphere, by being the *great fool* of it. So God forgive me! and mend the wicked!

NOT MINE.

SEVENTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Sept. 10, 1826,

On Justice.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—Advancing step by step, and achieving your successive convictions, only upon the solid ground of convictions previously established; we have (in the prosecution of the great science of morality), proceeded with scarcely less than mathematical precision, to the point at which I am now again entrusted with the meed of your most honoured attention.

From having established in your conviction a clear and unclouded understanding of the nature and importance of the principle of *moral fortitude*, which you have seen investing man with capacities of action and of endurance, wholly distinct from any capacities derived from his physical organization, and thus demonstrating that there is an acquirable moral perfection which is the fruit of the culture, and not of the soil; we come now to the tractation of an idea, the first and noblest scion of that moral culture, **JUSTICE!**

Justice, the queen, the goddess, the mother of all virtues! So naturally does our rhetoric betray our reason, and the imperfection of language, drive us upon a necessity of personifying even our abstract ideas. We can hardly get them to exist in our reflections, till the imagination has invested them with a corporeal form. That of *justice* has been universally depicted as a stately matron, bearing the balance in one hand, and the sword in the other, with the additional absurdity of being hood-winked, as if it were possible even for Justice herself to be partial.

It becomes us, however, to inhibit the excursions of fancy, upon entering this sacred areopagus of philosophy and truth.

Our definition of justice may be allowed to rest in the terms which have been consecrated in the application of them, by the greatest, wisest, and best moral teacher, that ever appeared in the world: I mean Marcus Tullius Cicero, whose suggestions have indeed formed the ground-work of all which subsequent moralists have laid down concerning the public and private duties of mankind. "*Justitia est habitus animi, suum cuique tribuens.*"—"Justice is a habit of the mind, rendering to every one his due."

That association of ideas, which we derive from the mischief of an education intended only to accomplish us for the practical *injustice* of seizing every advantage we can of each other, leads us generally to connect the *notion*, as well as the *name* of justice, with ideas of penalty and punishment, with which, in

reality, all ideas of justice are necessarily and eternally incongruous. And as it is an axiom in morals as well as in geometry—" *Uno absurdo dato mille sequuntur.*"—"One absurdity granted, a thousand will follow:" the concatenation from this first mistake, drags on the still more monstrous conceit of a connection between ideas of justice and the administration of laws; by which the ends of justice never were, and never could have been propounded.

This great prevalent error, added to the frightful apprehension of what has been called "*divine justice*," which differs only from the administration of *law*; in that, it is, if possible, more unblushingly absurd, and more flagitiously wicked;—accounts well enough, oh! far, far too well! for the present state of morals and of moral feeling in this law-governed and gospel-enlightened country.

How can men be better than they have been taught to be? And where is the proof that they have ever been taught to be better than they are?

He who draws his notions of justice, solely from what he learns of it, in the justice of the laws of his country, cannot learn more than is set down in his lesson, cannot be more just than those laws require him to be.

He who takes up his idea of justice from the attribute under that name, ascribed to his imagined God; cannot be better than he imagines that God to be. Nay, for the honour of human nature it is! He cannot be quite so bad,—e'en an he tried at it.

He again, who derives his rules of justice from a theological system, giving a primordial dignity to relations which have no existence but in his own imagination, and who subordinates all the duties of social life to the contemptible mummeries of religion;—must necessarily, have no adequate and clear notions of justice. He knows not what it means, he perceives not what it is; but by the fatal error of his disordered mind, he follows an *ignis fatuus*, which leads him to adopt some one line of conduct, just as it might lead him to adopt any other line of conduct, equally innocent of a reason for adopting it, and equally impervious to feelings of satisfaction or regret, whether the effect of that conduct, be beneficial or mischievous to mankind.

Thus, I pray ye, observe, those who are called the irreligious part of mankind, who are generally considered as not pretending to be very moral characters, (and God knows they are immoral enough) have no possible *means* of instruction, and are never taught in any way, by what *other* considerations than those of a terror of the laws, they should abstain from unjust actions, or by what other motives than the policy of an unprincipled selfishness, they should be just, faithful, and honourable.

The other part of mankind, are the enemies of morality, *pra-*

fessed—and even blush not to acknowledge that their navigation on the voyage of life is *governed* by wholly different tactics.—Their *creeds* are pitted in direct hostility against the cause of moral virtue. The pure and purifying streams of rational inculcation, want an infusion of the *spirit*, to temper them to the relish of their fever-excited-palate. The *spirit* ! paugh ! “Moral righteousness, (say they), is very well in its place ;” (and moral righteousness is I suppose much obliged to them, for being allowed to have any place) but that place is subordinate, and secondary.

The fruit is only good, that hath grown in *tytheable* enclosures. The coin, which does for the conveniency of circulation in these lower countries, is to supply no consciousness of wealth, and ensure no right of purchase, in the *other* market. “All our righteousness (say they), in the sight of God, will be but as filthy rags,” so that we must suppose, he will look on Justice herself but as a rag-merchant.

Are we then to wonder, that the state of public morals, is what we find it to be ? Or are we to take up an unfavourable sentiment of human nature in general, and to suppose that it is the nature itself that is in fault ; that there is such a frightful prevalence of general selfishness, fraud, and speculation among men ; in the teeth of this apparent demonstration of the CAUSE of all of it ?—*The want of moral instruction !*

While all the gods and goddesses of pagan Rome, all the idols that superstition ever honoured, the crudest conceits that madness ever formed, or folly feared, from the grim-demon of the Ganges, to the twice-living vampire of the Jordan ; have had their orators, their advocates, their hierophants, to dole out in stunted and guarded economy, such moral precepts only, as might seem to originate in their respective systems, and might be observed as mere corollaries of those systems. —

The great cause of the everlasting law of righteousness, hath had *no* advocate.

The eternal obligations of morality ; originating in the *fitness of things* ; the necessity of being just, demonstrable to the reason of every creature possessed of reason, and binding upon God himself, as of more solid foundation than the pillars of his throne, of brighter effulgence than the coruscations of his glory, *that law of reason*, by which his being is controuled, his power directed, his actions ordered ; which as it is *that* by which himself is governed, so it is *that* which he hath marked out, and prescribed to the observance of all intelligent creatures ; which, when they observe, they are rational, and therefore happy ; *which*, when they neglect, they are what God himself would be, if he neglected it, *irrational*, and therefore miserable : this great everlasting law, which to be universally obeyed, needed but to be set

before the mind's observance ; hath had none to plead its claims, none, so to set it before the mind.

For suppose ye, that *moral* justice having such higher sanctions, being of such infinitely clearer demonstration than the existence of the Deity himself, and binding alike on the consciences of all men, whether their metaphysical speculations comprehend no Deity at all, or ten thousand ; should be left to be inculcated only as the moral of a *fable* ; or be appended to a something else, which may as probably be false as true ; and impressed on only so much of the reasoning faculty, as men shall have left, after religion has done its worst on them ! (which God knows, and the devil knows too, never left any man any reason to spare.)

Shall we teach men to be just, after teaching them to *believe* something ; that is, to be wise, after having first been foolish ; to be rational, after having first renounced their reason ? Or, is it problematical, that after all the teaching in the world, in recommendation of moral justice as prescribed by religion, men should not exactly think of being *very just* : when they see that *imposing on the understanding of others*, is but playing out the very cards that their religion itself had dealt to them.

Will greater proof be called for, of the low ebb of general morals and of the little notion of the obligations of moral justice, to be found among men ; than the dolorous and heart-rending accounts which every journal presents, of the actual state of thousands of our fellow-countrymen, at this day. That this our native land, unaffected with any natural dearth or barrenness, should starve its own inhabitants ; that it should be possible that any one part of society should be in security, in ease or in *indifference*—while others, by no means of their labour, their virtue, or their skill, should be able to procure the means of life itself. This could never, never have happened, had *moral* inculcation and *moral* preaching been left free and independent, to the accomplishment of its irresistible impression on all rational minds ; or had men's sense of justice been derived from higher and better principles than those of *laws* than which to have had *no laws at all*, would have been better, and of a religion, than which no religion that ever was in the world, could have been worse.

The view however is not discouraging. The prospect brightens upon us at every step. The animating promise of the final triumph of the principles of moral justice, and of the great cause of *moral inculcation* (to be emancipated from the dishonourable subserviency of undershoring the crazy systems of our Goth and Vandal ancestors), receives additional guarantees in the daily growth of thousands of the rising generation, who having escaped the *catechising* cunning, that would have forestalled their dawning reason, shall arrive at a strength of intellect, before which, the attempt to inculcate any thing which is *not* reasonable, shall not be tried again. Let us not make fools of the young ones, and

the old fools will very soon let virtue have horse-room and cart-room ; and the devil thank 'em for't !

The world has yet to see the man who would be capable of a dishonest act, had no dishonesty ever been practised upon himself. There is to every unwarped mind, as natural a perception of the beauty and grace of moral rectitude, and as immediate a desire that its own actions were, or could be conformed to that rectitude—as there is to the eye, a perception of beauty, and to the ear an acquiescence in harmony. It is but for the moral teacher to call up and awaken those inborn perceptions of the soul, to set the glorious object in its own clear light, and *in no other light*, and man's good and grateful nature will fly to embrace it.

Every body will be good and honest, that is but kindly and *honestly* instructed. This conviction justified the extraordinary exclamation of Plato—*δινους αν παρυσιν ιρωτας*—"that if the form of moral justice could be personified to the eye, it would excite the most intense sentiment of affection." But where is the man who ever imbibed moral instruction from an unpolluted source ; or drank of virtue's stream, ere it had washed the sewers of hypocrisy ?

The common proverbs that, *there is honour among thieves !* and that *honesty is the best policy* ; (expressive, as proverbs generally are, of truths which universal experience has confirmed,) may teach us, that there is a much *greater* sense of justice in the minds of the worst of men, and a much *less* sense of it, in the minds of some who are not considered as the worst, than we should at the first glance have been inclined to admit.

No society could exist, no confederacy could be held together, without either a stipulated or tacit obligation of respecting the rights and properties of the members : and in proportion as that obligation is of a nature not to admit of being *enforced*—the mind perceives a sense of pleasure in the observance of it—and thus acquires the sentiment of *honour*. A sentiment somewhere said to be, "the noble mind's distinguishing perfection—that aids and strengthens virtue where it is—and imitates its actions where it is not."

But the degree of honesty, adopted or professed, merely as a policy ; though it be, as such honesty unquestionably is, the very best policy, and the likeliest means for attaining all the advantages which fraud and villainy could covet, without running the desperate hazards that fraud and villainy must ever run ; will never constitute the character of a *just man* : nor entitle the man whose honesty goes no further than such a policy, to rank himself even in his own esteem, above the grade of the most degraded.

The miserable falling off from the stay and support of *their own consciousness*, is the natural punishment which followe

the award of that court, in which no jury sitteth, and no judge passeth sentence, but whose inflictions are seen in the uneasiness and dissatisfaction—the attempts to lower the general standard of morals to that of their own conduct; and that final flying for refuge from themselves, into drunkenness or devotion, which so commonly terminates the career of those, who being honest enough to *pass for honest*, have not been honest enough to be so.

“The perfectly just man (teacheth our illustrious Cicero, whose more excellent system of morals, and more nobly suggested motives to morality, have no honour in their challenge of infinite superiority, to any morals that were ever attached to the *credenda* of a sanctuary)—the perfectly just man (teacheth he) is he, whose mind acteth under a persuasion, that though no consequences could possibly follow, though there were no man to suspect it, and *no God* to know it, yet from reverence of himself, and respect to his own dignity alone, would abhor a mean, immodest, unworthy, or dishonourable action.”

This most just sentiment of our heathen moralist, is but versified, as it could not be improved in its adoption into the performance of our divine service.

“Virtue would see to do, what virtue would.

Though sun and moon were in the flat sea sunk.”*

The application of the rules of moral justice to the various relations of life; must necessarily lie beyond the limits of this *initiatory* Discourse, whose sufficient end will be answered, if it produce in your minds a love and admiration of the principles of moral righteousness, a determination to adopt it as the ruling principle of life, and a conviction of its independence and infinite disdain of all alliance or connection with any dogmas or doctrines of religion whatever, (of which the very best that ever hath been, or been pretended, hath been more opposed to moral righteousness, and done more to make men incurably unrighteous and desperately immoral, than all other causes put together.)

Vice in all its other forms, and in its full extent of mischief, could only make men *cease to be virtuous*—Religion only! Superstition only, could make them *cease to love virtue*, and bar the door for ever against their return to virtue's sweet influences.

All other bad and wicked men may be reclaimed, because they are never else so bad and wicked, as to think ill of morality itself; nor so *desperately* absurd, as to dream of making their peace either with God or man, on any other score than that of morality. But the superstitionist alone, can fortify himself in vice, and make his God the co-partner of his villainy. The superstitionist alone, has the hardihood to avow his *dislike* of morality. Reason addresses his convictions, but in vain. Remonstrance

* Liturgy on the Principles of Pure Deism, page 11.

startles his conscience, but in vain! Under the intoxicating fumes of the *Cup of Salvation*, more drunk than the priests of Bacchus, more spell-bound than Circe's swine—the superstitionist quarrels with the little remains of reason which his superstition has left him, is frightened at its suggestions, dare not trust himself to hear a sound that is not the echo of his own delirium; makes it a matter of conscience to be stupid, and becomes a scoundrel upon principle.

The notions of moral justice which men so influenced can bring into application, in the transactions of social and commercial life, must necessarily be such, and none other, than they have derived from the impressions which their superstition has made on them.

And here have we the real solution, the clue and secret of that utter bankruptcy of moral feeling, and that *beggary* of just and noble sentiments, which prevails so fatally throughout the commercial world—which hath reconciled men to the meanness of admitting that trade itself cannot be carried on without the practice of dissimulation, nor any gain come into the hand of man, untarnished with dishonour.

Hence arises that infirmity of character, that vacillating, chicaning, quibbling cowardice, that indecision of purpose, and inconsistency of conduct, that eternally seeing what is right and yet not doing it, knowing what is wrong and yet making peace with the doing it—which hath almost made the sentiment of justice, an alien and stranger to the mind.

All arises from that but-too-successful war against the reasoning faculties of men, which hath been carried on in all ages, by the crafty and wicked *few*, for the subjugation of insulted millions. The perception of the obligations of moral justice, the unconquerable love of it, (which never did, and never can fail to attend on the perception of its obligations,) and the no less inevitable directing and ordering of our conduct, by the influence of that love of it, can result only from the clear, unclouded, and unconstrained actings of our own reason.

Any preceding coercion there, any enforced discipline or preternatural restraint upon the mind itself, under whatever names consecrated, cannot but outrage and destroy the moral sensibility. The reason, which hath by any means been hindered from acting; must, in proportion, have lost so much of its power of acting. The physical mischief instantly originates the moral one, and from having imposed upon himself, a man necessarily loses all sense of the guilt and turpitude of imposing upon others.

If there be so much as one single apprehension, whether it be in itself right or wrong, imposed upon the mind against the mind's consent; its native nobleness, its freedom, its virtue, is no more.

If there be something which must be taken for right, beyond

the measure in which it can be *shewn* to be so; if it must be virtue, to yield a conviction which reason hath not subscribed, or to maintain a profession which the heart would fain deny, but dare not—Farewell all makings of an honest man for ever! The *captain*-villainy hath got possession of the keys of our citadel, and will let in all the scoundrel gang of mean and sordid vices, at his call.

Would ye learn then to be just, faithful, honourable, and true. The way is, to begin by being just, faithful, honourable, and true to yourselves. The practice of justice can only be founded in the love of justice; and the love of justice will never be truly felt by the man who buttons a suspicious character in his own waist-coat. The love of justice, though it be the most generous and benevolent of all principles, hath no hostility to persons, and no sentiment of vindictiveness; yet necessarily includes an abhorrence of dissimulation, by whomsoever practised; and an impossibility of compromise with any thing by which mankind are, or may be, imposed on. It involveth, not only a most strong and unconquerable abhorrence to every thing which is in itself at once *seen* and *known* to be unjust: but a most quick and sensitive resentment of every thing, or of any thing, which *being* so, would cloak its deformity under a pretext of *expediency*, or subdue the mind's resistance, by an assumption of authority. It alloweth not to the Deity himself a license of doing wrong; nor a right to govern even his own creation by any other, than the principles of strict, inexorable, immutable, and eternal justice: and therefore, shrinketh, as from the greatest impiety, and most apparent indignity that can be offered to him, from the ascribing to him, or believing of him, any modes of action, of which the mind can entertain a doubt—whether they were strictly just or not. Now, let there be but one single dogma in the whole round of all the theology, true or false, that ever blest or curst mankind, which the mind can receive without entertaining such a doubt of it; and you shall see all that can be set over against this clear and certain demonstration, (of which the mind can entertain no doubt at all) that justice is one thing! and that religion—and make the best on't, is a very different thing, bearing no affinity thereto, conferring no authority thereon; they are as opposite to each other as the antipodes; as incongruous as day and night.

And therefore 'tis the first business of a *moral teacher*, the advocate of the everlasting rule of righteousness, to begin his work by *underworking* the immoral, mischievous, and wicked impressions, which having unhappily got *first* possession of the mind, must be eradicated and swept away, ere the bright excellencies of moral virtue can be duly appreciated, and the noble *passion* of a love of justice (if I may so call it,) be brought to fill and possess the mind.

Men and Brethren—Thus far only have I, in this Discourse, proceeded to establish or confirm in your conviction, (as I hope I have done) a very high idea of the virtue of *moral justice*; raising it from the low estimate of being a mere *policy* of conduct for the better securing of profit or reputation with those who have no more of it than ourselves; raising it above the common apprehension of its being a something that can be coerced or restrained, that standeth in dependence on fears of punishment, or hopes of reward, that can have its proprieties determined by enactments of law, or dictated by dogmas of superstition: to shew you that it is itself the essential life and character of the free-born soul, constituting the perfection of all that is noble and Godlike in the highest idea we can form of God himself, (who is supreme only as he is *supremely just*) the noblest object of your ambition to attain; the richest source of delightful feelings to your own hearts, in proportion as you shall attain it.

In those actions only can we know ourselves to have been strictly *just*, in which, it was our honour only that bound us. When we act only as *law* and *custom* would regulate our actions, we are but the poor creatures of those *laws* and customs; we come off indeed without being hanged; and perhaps without being blamed; and, thank God, for better luck than *Turpin's*. When we act only as *religion* would prescribe our actions, it may indeed be all very right; but! an' make the best on't!—our conduct can be no better than that of the desperate gamester, who throws his die upon the faith of a *God knows what the upshot of it may be*.

But 'tis only in following the dictates of moral justice, and ordering all our actions by the clear and *arithmetical* perception of the independent fitness and propriety of those actions, that we become strictly just; and may by still advancing grades in moral excellence, acquire the character of *perfectly wise and good men*, than which, beneath the throne of the Almighty, there is no better, and through all the range of infinite existence, there is no happier.

To be a *wise and good man*, is the effect that can result only from the deliberate and heedful study of the eternal obligation and mathematical fitness of the principle of JUSTICE, and the *squaring* of all sentiments of our minds, and actions of our lives, by that rule, that never-failing, never-erring rule. A *wise and good man*! the highest style of man! attainable by the humblest, not to be surpassed by the greatest of the human race!

DELENDA EST CARTHAGO.

THE CONTRAST.

QUESTION.

What is an Infidel?

ANSWER.

An Infidel thinks, examines, and weighs evidence before he adopts an opinion.

The Infidel hates all illiberal opinions, he invents no heaven for his friends, nor any hell for his enemies.

An Infidel is no sectarian, he considers all men entitled to equal protection, he gives no preference but to the virtuous and free enquirers after truth.

The Infidel makes no God, and knows that he has no authority either to make or propose gods for others to worship. He has no sybils, no allegories, no mysteries, no book of miraculous debaucheries, nor of devils drowning people's pigs.

The Infidel views with astonishment, the vicious principles which the Christians attribute to their God, in doing, and repenting, and cursing that which he has made, and destroying it, and in the same breath talk of his benevolence and perfection.

The Infidel is despised by the crafty and interested priest, because he reasons and exposes the fraud of priestcraft, by analyzing the casket of inspiration

QUESTION.

What is a Christian?

ANSWER.

A Christian is nurtured in superstition, and taught that it is safer to pay a priest to think, than to think for himself.

The Christian creed is "he that believeth not shall be damned," and the finale, "depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The Christians are divided into innumerable sects, they persecute each other about the meaning of a book replete with contradiction, tyranny, and obscenity.

The Christians say, God made man in their own image, and then repented he had made him. He planted a garden with delicious fruit, surveyed his work and declared it very good; after which, he forbade the eating of the fruit of one tree, then permitted a serpent to tempt woman to eat it, and, when the mischief was done, set a guard to the tree.

The Christian's God is said to curse his own work, the man, the serpent, and the very ground. He then repented a second time, and drowned the whole, (with a trifling exception) by an incomprehensible flood.

The Christian is so inoculated with his early prejudices, that he will assent to the speaking of Balaam's ass or Jonah's living 72 hours in a whale's

with which they hold the easy, ignorant, and unwary, spell-bound.

The Infidel considers that prevention is better than cure, and that if a cure was requisite, it was absurd in an all-wise Deity, to postpone some thousand of years the remedy for a disease man had contracted by eating an apple which the Deity had placed in his way, and which could not be a remedy for each generation.

The Infidel is fully convinced, that if there was a God who gave a religion to mankind, he would not commit the knowledge of it to a set of priests, to enable them to luxuriate on the labour of the multitude, taking a tenth of their profits of their labour, and a seventh part of their time to expatiate and dispute in their tubs, and on a subject that "the wayfaring man, though a fool, cannot err in."

The Infidel spends his time and exerts his talents to improve mankind in such useful knowledge as may be beneficial to them in *this* world, and with a view to preserve them from subtle craft and lessen the evils of human life, in this only known world.

belly, or that Samson slew three thousand men with the jaw-bone of another ass, provided he can find it in his Bible.

The Christian, by referring to his book of inspiration, can discover, that, with the Lord, "one thousand years are as one day." He may further conclude that a considerable time was required before a Deity could make up his mind to crucify his innocent son between two thieves, for the crimes of the guilty.

The Christian believes that his "scriptures are able to make men wise unto salvation," that it is "wipe and milk, without money and without price," that the "wayfaring man, though a fool, cannot err therein," and while thus professing to believe, he pays ten millions per annum to a set of priests to explain this "tale in a tub," and by explaining produce above a hundred jarring opinions, and as many sects.

The Christian is constantly dreaming (like Bunyan) of a life to come, which he knows just as much about as he does of the inhabitants of the moon. And which the only *known* use of is, to enrich the pockets, and increase the authority and dominion, of a luxurious priesthood.

It is truly marvellous to account for the thousands of sectarians periodically moving to their various conventicles of worship on a sabbath-day, to hear a tale a thousand times told—paying their money and wasting their time for what? If there be any truth in Christianity, they have it at home in their Bibles, then why *pay* for a second-hand article, when they have it at first-hand at home.? If they read it at home and judged for themselves, they would discover its fraud.

The majority of Christians are too indolent to analyze their own book ; they find it easier to pay the priest to give them just what, and as much of it as he thinks proper ; they delight in the "happy delusion," and are elated with its mysticism and romance. Their passions, frames, and feelings, get the better of their understandings, and by avoiding the labour of study and reason, they yield a ready assent to the opinions of those whose interest it is to deceive them and their hearers.

If you attempt to undeceive a Christian, he is astonished at your temerity, he will ask why undermine a system which (if it be a delusion) has proved a happy delusion and a dying comfort to thousands ? It is with difficulty that you are allowed to reply, that those comforts would be augmented without Christianity ; inasmuch as a sound mind is preferable to a mind in a state of delirium ; that religion is purely imaginary, it cannot be demonstrated to be otherwise, and that its present, and only real comforts, are confined to the minority, to those priests and others who profit by it ; and that its preponderating evils render it the greatest curse that ever afflicted the human race.

1st—It is compulsively expensive, by absorbing a tythe of the profit of every man's labour.

2nd—A great proportion of the many millions appropriated to its use, is bestowed on the worthless and profligate.

3rd—It promotes and keeps up public discord, animosity, and revenge, (vide, the Catholic Question, and the innumerable sects).

4th—It disturbs domestic harmony, as described in Luke xiv. 26, by its author (so called) who is also made to say, "he that believeth not shall be damned." It has been the cause of bloody wars, cruel persecutions and tortures, and the "parent of bigotry."

5th—Its precepts are in direct opposition.—In the one case proclaiming it the harbinger of "peace on earth, good will to man ;" in another, "I came not to send peace on earth, but a sword." The latter has been proved by facts, the former never.

6th—Salvation to some, implies damnation to others ; a principle devoid of benevolence, and all good feeling in man to his fellow-man.

7th—The making salvation or reprobation to depend on an act of faith, or belief of any doctrine or Deity, is a most impudent assumption, an insult to common sense ; and the man or men who assume authority to make such declarations do indirectly make gods of themselves, by assuming a knowledge which it is impossible for any man to have.

E. K. D.

PHRENOLOGICAL EXHIBITION OF THE REFORMING OPTIMIST.

First Article, Tuesday, April 21, 1829.

Showing how cautious every rational being should be in the investigation of any truth, and how prudent in the formation of a definitive judgment.

HAVING long ago resolved to devote the fullest extent of all my powers to promote the establishment of a system of education, in this country, founded exclusively upon the knowledge of physical, or material and tangible truths, I felt bound to ascertain first of all, how far the mother or guide of all sciences (phrenology) was founded on *truth*, and how far it was impregnated with those superstitions, which constantly introduce themselves more or less during the acquisition of every kind of knowledge, and stamp themselves on the human brain, as firmly as the most incontrovertible truths! Accustomed in all my inquiries, to sift a subject to the bottom, and considering, that I could not find a skull, upon which to pass a more competent judgment than upon my own, I shaved my head completely, and with the help of Richard Carile, junior, I took a cast of my said skull, and brought it last Sunday morning, very cunningly, to a celebrated phrenologist, that he might make an elaborate report of its protuberances or propensities.

Yesterday morning I went to take back my cast and found the following report:—

REPORT.

This is the cast of an individual very low in the scale of society, both in intellect and the moral sentiments.

Not knowing whether male or female, presents some difficulty in drawing the character, confining it to a few general observations.

Attachment would be manifested, but confined to very few.—Those partaking of low actions, cunning, with indifference to the wants of others, would be selected as the companions; but the attachment would last no longer than to suit some particular objects.

It is an organization unfit to be a parent, or to be entrusted with the care of children; callous to their wants or comforts, and if offended, vindictive and cruel in the treatment; scarcely developing a benevolent or kind feeling towards them.

Covetousness and selfishness forms a prominent point in the character, acting with duplicity, cunning, very seldom uttering

the truth, not readily forgiving what the individual considered an injury. If this combination of feelings, (which are the largest in the whole combination) are brought into action, they would act vindictively, summarily, and cruel.

Indifferent to religion or its institutions, with as little moral sentiment as I have ever met with.

Cunning, and pretending to knowledge, finding a great quantity of words, but uttering very little sense or reason.

To sum up, it is an individual that would have very few acquaintances, developing scarcely a noble feeling, or a generous action, being one of the lowest I have met with in 1,600 casts I have from nature.

The cast of the late unfortunate Esther Hibner, hanged for the cruel treatment of the parish children, must be like this, as much as two can resemble each other.

April 20, 1829.

The gentleman was so confident that it was the cast of the late Hibner, that I need not say how much astonished and confounded he remained, when taking off my hat and my wig, I declared that I was the very person of which he had drawn such a horrible picture!!

However, I soon rescued the gentleman from this awkward situation, by shaking affectionately his hand, and assuring him, that, even if every word of his report were perfectly correct, I should give to it the greatest publicity, being now thoroughly a Necessarian, and having greatly at heart the discovery of naked truths; but I observed that the very steps I was just taking, and the universal benevolence, which, for a long period, had pervaded all my actions, must lead every unprejudiced mind to the conclusion, that either phrenology must be founded in error, or the cast he had examined must be exceedingly faulty!

While uttering this last sentence, the gentleman, at the sight of my shaved head, had already exclaimed, "*This is not your cast! there is so much brain wanting here and there! and such circumstance from a beautiful character in all persons is sufficient to give to such incorrect cast, the most wretched and deplorable appearance!*" In fact, I was convinced, that the cast must be defective, by the *piece-meal* manner in which I acknowledged I had taken it, allowing each part to cool and bend separately.

Thinking this explanation was a subterfuge to conceal the ill foundation of phrenology, or that they were intended as a bene-

volent *gilding of the bitter pill*, I went, at full speed, to show the same cast to some other phrenologist of great repute, before the anecdote could reach their ears; and to the credit of the science, I must say, that, excepting some variances in the details, their judgments were unanimous as to the general character of the cast, and that they all declared it to be defective, as soon as I had played them the trick to take off my wig.

To complete my *phrenological trio*, I went last night to the meeting of the London Phrenological Society, (Buckingham-st.) where I had a few hours previously sent my cast, and where, after hearing the grave deliberations of the most learned members of that Society, (coinciding almost *in toto* with the above report) I was engaged by the chairman, to give an account of the said report, and after that lecture, I addressed the company by observing, how degraded and unworthy of credit would be a science *necessitated to hide truth*, or to compromise with it, under any pretence whatever, and I expressed my undaunted resolution to promote it with all my might, even if I was to be disgraced by it! I declared, as a proof of my sincerity, that I had not the least hesitation, nor felt the least shame, in declaring publicly that the cast so completely *stigmatized* by them, was my own cast, (taking suddenly off my wig.) !!!

I never beheld a more magic effect produced upon an assembly! Here again, nobody would acknowledge the cast to be a faithful representation of my skull! but I gave strong proofs, that I would have acted precisely the same if the cast had been faithful, and I evinced, during a familiar conversation of full half an hour, such a strong desire to promote the knowledge of TRUTH, in order to spread the love of JUSTICE, that several gentlemen favoured me with their cards and expressed a desire to make a more particular acquaintance with me.

I presented to every person in the room a copy of my "*Speech on Dissection*," and having been assured, that the society would feel grateful to receive a perfect copy of my full cast, I promised to offer, besides the cast, an outline of the principal actions of my life, (as soon as circumstances will allow) in order to facilitate their scientific researches.

I said also, that I should feel bound in duty to throw my wig aside in a few weeks, and never allow my hair to grow more than one-eighth of an inch, in order that my dispositions and character might be known, before hand, by all those who adopt phrenology as the foundation of their actions; especially in the selection of their friends!

A very genteel young man, who had expressed *to myself* his utmost horror for the character of the stigmatized cast, (and whispered in my ears that *he was confident that it was the cast of HIBNER*) was so much struck in discovering the mistake, that he did not know where to hide himself, till I made him laugh at

the episode ; and we most friendly went arm-in-arm towards our way home.

This morning, a perfect mould of my whole head has been carefully taken, by the author of the "*report*," who, of course, will accompany this perfect cast with another report. I expect, therefore, from the comparison of the two casts with my head, and of the two reports with the casts, with each other, and with my own report or history, to arrive at some rational conclusion on the subject of phrenology, of which, in the mean-time, I shall study the elements. Till then, I leave my judgment in suspension.

REFORMING OPTIMIST.

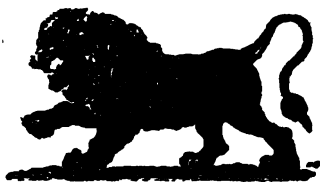
To Mr. Carlile.

SIR—The inclosed subscription of some of Mr. Taylor's friends in this neighbourhood, as a token of their esteem for him, you will have the goodness to acknowledge in the "*Lion*," and you will much oblige,

Hyde,
April 19th, 1829.

Yours, truly,
SAM. MERCER.

	s.	d.		s.	d.
W. Marsh	2	6	M. Mottram	0	6
T. Shawcross	2	6	H. Richardson	0	6
D. Taylor	1	0	A Friend to Taylor.....	0	6
R. Greason	2	6	W. Williams	0	6
D. Prime	1	0	A Friend to Truth	0	3
J. Tetlau	1	0	A Unitarian, who does not		
J. Leddon	1	0	believe that Jesus Christ		
W. Tetlau	1	0	went into Heaven with a		
J. M'Coline	1	0	part of a fish, and part of		
A Friend	0	6	a honey-comb in his belly	5	6
S. Chadwick	0	6	A Friend	2	6
J. Wilde	1	0	J. O.	1	1
E. Welsh	1	0	J. Shepley.....	1	1
R. Bradbury	1	0	S. Mercer	8	1
J. Graham	0	6			
J. Oldham.....	1	0	Total	2	0
J. Chatterton.....	0	6			



The Lion.

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CITY OF LONDON AUXILIARY BIBLE SOCIETY MEETING.

WHAT can be more miserable, as a public exhibition, than a Bible Society or other religious meeting? How spiritless, how dull, how cold and stupifying are such proceedings? If they do not find the weak mind disordered, they must leave it so. More criminal degrees of robbery or pocket-picking do not exist, than those which are in practice with the managers and actors in such societies and assemblies. It is altogether a performance, a trick. There is neither sentiment nor honesty in it. Though at present surrounded by every thing but truth, talent, and honesty; these are wanting to make such societies respectable. Once to have seen a Bible Society or other religious meeting is to have seen them all. The same roguery, almost the same rogues, and the same tricky performances attend them all. There is neither talent, nor conflict with talent. There is not even a show of honesty; for each speaker speaks as if the Devil of Infidelity were at his elbow, touching him and saying—*thou knowest that thou art lying! thou knowest, that men are at hand who can prove thy lies! and thou hast used thy art and power to keep them without or speechless within the circle of thy audience! Thou dardest not to meet the bold, honest, and talented men of the day in discussion!*

These religious anniversary-meetings are so completely a matter of arranged performance, every speaker and every speaker's subject being allotted and announced, that no opportunity offers to an opponent to rise and make an objection. As an individual, I hate mere loquacity, and cannot speak without a proper stimulant and a proper opportunity. I am every where ready to make opposition to

the Bible and to the Christian religion ; but I feel that the dignity of Infidelity requires a dignified carriage and arrangement, and that it should not pour itself into the common sewers of religious society, where it can gain nothing pleasant, and leave nothing useful by the contact. It is something, if not enough, that we look on with open and challenge-giving front. It is enough that our looks say—*you know that we know that you are in error ; will you hear us ?* We shall look them down ; if we do not speak down such societies.

Another difficulty which we find to the introduction of opposition at a Bible Society meeting is, that it meets to extend the circulation of the Bible, an extension, which we ardently desire, and to which we cannot raise an objection. All we can object is, that false pretensions and unmerited eulogiums, instead of proper criticisms, are sent forth with it. To the practical principle of the Bible Society, we have no objections. We delight in it. We know that the Christian religion was not founded on Bible reading. We know that it has not flourished with Bible reading. We know that Bible reading has made all the Infidels that now exist in Christendom. And hence, we infer, that the Bible is, in reality, an Infidel-producing book. We agree with the Bishop, who predicted, that the Bible Society would destroy all veneration for the Bible. At this City of London Auxiliary Society meeting, there was nothing of the City's substance and respectability present, excepting the officiousness which attended the Lord Mayor as chairman, and its being held in the Egyptian Hall. All the rest was made up of the religious tricksters and a few deluded women, who show themselves here as they show themselves at any other exhibition. The subscription was meagre, and the wretchedness of the speeches, the want of honesty and talent, really talked out the company, as one would like to bow out disagreeable visitors, or to leave unpleasant company. The company really left some of the last speakers speaking to empty benches. I did not subscribe money, but I subscribed something in kind. I subscribed, or put into the plate, some extracts from and references to the Bible, at which modesty, and honesty, and even sagacity must blush. So strong is my conviction, that the Bible is an Infidel-producing book, that, if it stood now, as it stood in the fourteenth century, unknown amidst its worshippers, I should certainly bring it forth and print it. As that is now sufficiently done, I must be content with publishing extracts from, and an index to it. I shall be very religious and very generous, in scattering my halfpenny extracts and index, at the general parent society's meeting on the 6th of May, at the Freemasons' Tavern, in Great Queen-street. And I purpose to make myself a subscriber and to challenge a hearing at that meeting, in answer to any improper representations that may arise, if they do arise, as to the character of the Bible in its history and moral inculcations.

The Rev. Robert Taylor is anxious to show the attendants on Bible Society meetings, how much he profits by attending them. He will, if they will come to hear him, show them, that he is in himself capable of holding a Bible Society meeting, capable of speaking all that each speaker has spoken, and so far capable of imitating the style, voice, and character of each speaker, that an audience should not, if the speakers were concealed, distinguish the one from the other. We think of holding Bible society meetings, as a religious entertainment, throughout the country, and as a set-off to the talent, animation, and utility of Infidel orations and discussions. In his imitations, he hits the Rev. Dr. Steinkopff to the life. Neither Mathews nor Yates could excel him, where the spirit moves, and the subject is religion.

We were at too great a distance to hear distinctly all that was said on the platform; but I could see that the Lord Mayor did not feel his observations, and from a word or two that I caught, I observed to Mr. Taylor—"The Lord Mayor is playing the hypocrite; he is, you may see by the look of him, saying that which he does not believe nor mean." On reading a report of what he said, in the *Morning Herald*, I find that it corresponded with my observation. His language was paltry, false, and self-contradictory. The *Morning Herald* reports him to have said:—"The object of the Bible Society was to instil into the mind religious principles and correct vice; but, unfortunately, notwithstanding their exertions, they lived in times when crime was on the increase."

Here is an admission, that the Bible fails to do that which the Society intended it should do. Here is the naked admission, that crime increases as the Bible spreads. No other reason is shown for the increase of crime, and I require no other, than the bad education which this Bible causes, for the increase of crime. Every family in this island may be said to have its Bible; and yet what is the progress of moral character? Bad! decidedly bad! Is not this a proof that the Bible is inefficient as a moral instructor, and is not conducive to the moral welfare of the people, when we find the Lord Mayor contradicting himself by saying, they were better without it, but still more require it? If the number circulated have not corrected vice; how can the Lord Mayor show, that a greater number may do it? He says the state of crime would have been worse, if there had been no Bibles; but where or what is his proof of such an assumption? And what does he find to be the other cause or causes of crime? He challenges denial of his assumption. I deny it. I proclaim that the Bible education is a bad education, that it is lying and dishonest, and that they who teach and circulate the Bible, set an example of falshood, hypocrisy, deceit, cheat, and theft, in addition to the horrid examples pictured or set forth as lessons in that book. The very God of the Bible is the black picture of

a villain, a skulking, tricking, cheating, peevish, cruel, revengeful, and remorseless God, who often finds cause for repentance! but never repents until he has done all the planned mischief. No, no, my Lord, it is not the duty of every one who wishes well to his country, to promote such institutions as this Bible Society, and you looked like a fool, or as a mixture of the fool and the rogue, when you so spoke. As a citizen of London, I am interested in every thing its chief magistrate does in public. I was ashamed of the Lord Mayor presiding at a Bible Society meeting. It was unworthy of his office. In my eyes, it made him contemptible, as we find his words to be contemptible, as they stand reported to the world.

Let me ask his Lordship, what is the Bible. Has the Lord Mayor read the Bible? For particulars, I refer him to a half-penny printed paper of extracts and references, which I will send to him; but which I cannot here print, nor expose to common sale; I will also sketch the character of each book, and see what the total will make.

Genesis is a book of alleged antiquity and assumes a beginning of the earth and its contents, which geology, always the best book of facts and dates, contradicts and totally disproves. There is not a word of plain and literal truth in what is there said about the deluge. The earth itself gives the lie to it. The remainder is a history of families, which, if true, would be of no more value to the world, than the daily reports of the proceedings of the Lord Mayor's justice-room. The alleged appearance of God as an animal is a gross fiction, too gross even for a saint of the present day to receive. And as allegory, it can only be made a personification of the writer's notion of reasonable power. There is no other plausible key to the Deity of the Bible, than to make it a personification of human passions.

Exodus presents us with an account, which is evidently an invention of the origin of a fictitious nation, and has no better support in history, than the fabulous origin of any other people. We have no traces in authenticated history, that the Jews have been a nation. We cannot even find them a country in which they could have existed as a nation. As a nation, they are unconnected with the history of mankind, in any other than a tributary state with the Grecians and the Romans. Their name has been acquired by their dispersion, by their sectarianism among mankind, and not as a congregated or a powerful people, presenting an example to the world worthy of being followed.

Leviticus, Numbers, and Deuteronomy present us with a code of laws made for and by a very barbarous and superstitious people, and though we cannot now account for the precise growth or formation of that code of laws, we can account for the character of the people to which it was suited. Were it efficient, it should now be adopted; but barbarous and superstitious as is the

present state of English society, it is not bad enough to receive that which is called the Mosaic dispensation, whether it came from God or devil.

The book of Joshua gives locality to the Jews as a nation, but it is a locality which clashes with all other history, connected with the same spot of the earth. The histories of Scythia, Persia, Syria, Phenicia, Egypt, Greece, Carthage, and Rome, leave that of the Jews a blank. There was clearly no room for them in that part of the world which they have chosen for their ancient dwelling-place. They were not recognized by nations which have been of undoubted existence, and which have been universally recognized. Since the alleged nation of the Jews concerned not the great nations mentioned, their alleged contemporaries, why should we be concerned about them and their fictions?

The book of Judges is a specimen of the danger of too much invention. It represents the Jews as without laws or form of government, and presents them as a people totally unlike the people which we might have expected from such a government, and such a code of laws as Moses had formed, and such conquests as Joshua had wrought for them. Nor in the subsequent Bible account of the Jews, do we find such a people as the law of Moses would have produced, had they existed. The incongruity of the narratives of the connected books is of itself a proof that they are not founded upon facts and real occurrences, but are inventions.

The book of Ruth is an episode, and might, as a farce, be called "the way to get married," or "the way for a lady to get a husband," which, by the bye, as succeeded in by Ruth, would be taken advantage of, and not prove quite so successful in the present days of fashionable gallantry and female oppression.

The books of Samuel still present the *Jews*, I use the term in preference to *Israelites*, as connecting them with what we now see of them, as without government and laws. One argument against this locality of the Jews as a nation before the Babylonish captivity is, that we read of the Philistines, as a neighbouring nation not recognized in history beyond the Jew books, and though now extinct, that extinction is not historically accounted for, either in the Jew books or elsewhere. After the reign of Solomon, we read no more of the Philistines; nor do we read of their being extinguished by David or Solomon. They are the prominent features of the books of Judges and Samuel; but after the death of Saul, where they are victorious, and might have been expected to overrun Judea, they vanish like disembodied spirits. This point is a proof of ill-contrived fable and historical defect.

The introduction of prophets, wizards, and seers, into the history of the Jews is entirely at variance with the Mosaic law, and could not have succeeded the promulgation and adoption of that

law. In their pretended character as a nation, we find no observance of the Mosaic law among the Jews; but as we find such an observance in their dispersed state, the plain inference is, that we have none but a fabulous account of their national existence.

In the pretended record of Jewish prophets, we do not find them recommending to the Jews the law of Moses, nor reproaching them for a neglect of that law. All their denunciations and recommendations relate to other circumstances.

With the exception of the prophetic dispensations, the books of Kings and Chronicles contain nothing more than common-place events, displaying all the bad and none of the good passions of mankind, and are totally unfit to be used as books of instruction, or to be received as any thing valuable and worthy of being preserved.

The book of Esther is an episode which presents the Jews in a captivity distinct from the Babylonian, and goes far to remove the idea of their national independence. In the book of Esther, they are read of as a religious sect in an oriental country. There is nothing said about captivity or restoration, and had restoration been desired or expected, Esther must have had influence enough to accomplish it. They are represented as a sect spread throughout Asia, and are very likely to have been a sect that seceded from or corrupted the oriental Buddhism, or best of all religions, and were finally colonized at Jerusalem, as a punishment. Without some such a conclusion, there is no getting over the difficulties of their history. Had they ever previously possessed national independence, they certainly might have regained it, if the story of Esther be true, and it is so purely natural, that I find no fault in it as may be found in their other fables.

The book of Job is an episode, or drama, that has no connection with the Jewish tales, other than as an auxiliary to strip them of their pretension to national independence. The book of Job was known as a drama among the Persians, and the very adoption of it by the Jews is an argument against the pretensions which are now made for their general books. What has it to do with the books which stand before it in the Old Testament, or with the books that follow it? Why call such idle tales the word of God? Can God talk about nothing but battles, and rapes, and incests, and whoredoms, about outrages, and violences, and murders, and cheats, and plunder? There is scarcely a sentence in the narrative part of the Bible that is worthy of being called the word of man, to say nothing of its being the word of something superior to man. There is not a character presented that is worthy of being imitated. Neither the Jews nor the God of the Jews are worthy, as to their origin and progress, as to their character and pretensions, of respectful notice. Well might Mr. Paine exclaim, "*If God has spoken, why is not the world convinced?*"

If he has spoken, to what purpose? On what subject? Why, if he has spoken, by and through the Jews, has he left the science of morals to come from the Pagans, the best science of government from Thomas Paine, and the science of mechanics from gradual progression in the present day? If God have spoken to the Jews, what have the Jews spoken to mankind? What have they taught us but trick in traffic and human debasement? What science have they? Of what use have they been to mankind? What is there in their books, worthy of being compared with books written in the present day? There is more useful knowledge in some numbers of the LION, than in all the books of the Jews that have been written from Genesis to the present day. I have never yet found a Jew that was a philosopher, or that valued the science of morals as superior to superstition. If God has spoken, he has spoken through me. I have never uttered a word that would disgrace a God. And I offer to mankind something that is worthy both of man and God. All that God can say to man is, that man can know nothing of God, either through revelation or observation, either through dreaming or waking, either through prophet, priest, or gipsy, either through writing or speaking; and that all are impostors who pretend to communicate any thing contrary to this.

The book of Psalms is a collection of poetry that belongs to no nation in particular, nor is it indicative of time, character, or of locality. To me it appears, that Zion was to the Jews, what Zion is now to the Christians, a phantasmal paradise, a locality of the imagination only. This book affords many proofs, that the Jews were rather a sect among nations, than a nation among sects.

The book of Proverbs is also a compilation and has no other distinctive character than that of not being Jewish. Wisdom or morals were never known to be the study of the Jews, and make no part of their character to this day.

The book of Solomon's Songs is another argument against the nationality and locality of the Jews. I am not disposed to deny them the passion of love. Their women seem to have it in perfection. But this book is not national, not Jewish; but a highly wrought scene of the passion and power of love. It has nothing to do with Christ, as the Christians pretend it has; for Christ being reason, and Christ's church literally translated, a school of reasoners, has nothing to do with love, other than by allowance of the right and propriety of man and woman's occasional suspension of the intellectual to enjoy the animal power. It is reasonable to follow nature; but not reasonable to pervert it. It is reasonable to love, but not reasonable to be mad to excess on the one hand, nor opposed to the nature of love on the other. This Jewish word of God is a strange mixture of love and war, cruelty and moral precept, Buddhism, Paganism, and Deism.

The book of Ecclesiastes is a book of Buddhism or physitheism.

Life is laid down as the totality of human as well as of other animal existence, and the common-place pleasures of life as passing vanities. This book is a great stimulant to great deeds, treating as nothing the common characteristics of mankind. It supports nothing that is Jewish or characteristically belonging to the Jews. It recognizes them not as a nation. It gives them no locality. It bears no marks of Judaism. If it be the word of God, it is like mine, in the physitheistical sense, proclaiming that animal life is the all of man as well as of every other animal. It is a wild conceit, that lumps the books of the Bible into a single word of God, and a connected chain of narrative or precept. Scarcely two books in it have a similarity of pretension.

Of the books of the prophets, I may speak in the gross, and pronounce them alike. They were the bards of a barbarous people. Such as we find recorded among other barbarous people. Prophecy appears to have been the first grade in human civilization. The man of God has been everywhere a conjuror. The Esquimaux have him; but higher degrees of civilization detect the imposture, and begin to dismiss the character. Prophets flourish only where intellect is below par; and God has an existence only where realities are treated as phantoms. The progress of intellect or civilization, will correct the vision of mankind, and nothing be seen but that which concerns animal life.

The prophets do not fix the nationality of the Jews, and they supersede Moses and his law, instead of forming the assumed connection of Moses and the prophets. Moses denounced the prophets; and the prophets have no where recognized the authority of Moses. The sacred scriptures, the written lies of the Jews, have, for near two thousand years, suspended the intellectual improvement of one half of mankind. Men of all nations! It is time that we shook off this stupor and returned to the point of progressing civilization, at which the Jews found our ancestors, and at which generation after generation has too successfully left us. If you must have a word of God, take it from me, and acknowledge that nothing is to be learned or gained by it.

I have sketched the mistitled Old Testament, and have found and shown that it hath bequeathed us nothing useful to be received or known. Let us see if that which is as improperly called the New Testament, a piece of patch-work made to mend the Bible, is any better, has higher pretension and higher claims for respect. It is a question if the Israelites ever existed as a nation. It is a greater question if the Jews descended from them. But it is the greatest question whether the Christian religion emanated from the Old Testament or from among the Jews, or whether it is a Pagan invention, and a Christ-killing fraud imposed upon the Jews. We grant the Jews locality and existence in Judea from the Babylonian colonization to their uprooting under the

Romans ; but though God and his conjurors might have so planned the tragedy, we cannot find that they were the authors of the Christian religion. They never made any pretensions to have a Christ among them. Theirs was a Mars, a fighting god, and not a Jupiter or virgin-loving God, such as the Christians have introduced in imitation of the Pagans. However, the DIEGESIS settles this point. As surely as we can say that Mahometanism began in Arabia, so surely we can now say, that Christianity began in the Grecian province of Egypt, in and about Alexandria. The Jews had nothing to do with it.

The encouragement which the Ptolemies gave to science, literature, and philosophy, concentrated every thing of the kind then in existence in the neighbourhood of Alexandria, amalgamated the superstitions of mankind, and educed the one which has contained the essence of the mischief and bad passions of all the others. The vulgar and villainous God of the Jews was made to procreate in Pagan form, and the birth has been the monster—CHRISTIANITY. It is still a monster, and the happiness as well as the improvement of mankind demands its destruction. It is a hydra deserving of the club of Hercules, so let us rouse and lay on. Infidelity is to be the moral sun, the future Hercules of human intellect, the parent of gigantic energies in future mind, and the moral power that is to subdue the earth and its elements, and to make of them a paradise. It is a mistake to suppose that the earth began as a paradise. It is enough, that we can so cultivate ourselves and it, as to make it end, or to become and continue to be a paradise. Be this our task ; and, without figure, let us exclaim, and let us strike while we exclaim—*Christianity and every other superstition must be destroyed.* GIVE US RENT, OR IN THE SAME DEGREE AS YOU GIVE US RENT, IT SHALL BE DESTROYED.

The gospels of the New Testament are evidently a deduction from some common gospel or DIEGESIS, or declaration of system. They recognise a church already formed, and could not have been the foundation of that church. They recognize not each other, though borrowed from a common source. They are later written documents than the epistles of the New Testament ; but they recognize not, nor are they countenanced, by those epistles. They are denounced by those epistles in common with all other prior attempts to "wrest the scriptures," and to corrupt the original gospel or DIEGESIS. They are sectarian, and not orthodox or original documents. The admissions which they contain as to the formation of a church destroy the idea or assumption that the authors of those gospels were the persons who founded the church or originated Christianity, or that they were witnesses of the personal life, death, and resurrection of the figment, Jesus Christ. The books, both of the Jews and Christians, which are declared apocryphal, are histori-

cally less apocryphal or doubtful than the books canonically received.

The writers of the epistles deserve the credit of being the most active disseminators of the Christian religion, more particularly in Europe. The Saint Paul, whoever he was, or at whatever particular time he existed, has the merit of having successfully set up a Christianity and a gospel of his own, and of having been the author or chief actor in the production of European Christianity. The original Christianity does not appear to have survived a third century, if it were ever known beyond its birth-place. We know not now, what it was, or precisely in what shape it first appeared; but the personification of the Logos was clearly a part of it, if not its pivot. The Krishna of the Hindoos was united to the Prometheus and Logos of the Greeks, and these to the Jesus or Messiah of the Jews, and out of the union sprang the Christ, the Jesus Christ, the Logos, the Son or Word of God, the triune principle of reason, and each promulgator fabled the divine birth, as the Pagans have variously fabled their divine births. The signification of Christians began, we are told, at Antioch, and it requires no stretch of the imagination to suppose, that the Antiocheans derided the conceit about Jesus Christ, and, in derision, nick-named the missionary Therapeuts of Alexandria, and their converts as Christians, as something beneath the worshippers of the immortal gods, and as far as we have recorded any means of comparison, beneath them, and inferior, most certainly they were: nor have eighteen centuries improved the blighted character, to acquire for Christianity, its temples, its superstition, and Christian men or women, a chance of respect in comparison with Paganism, its temples, its superstition, and its Pagan men and women. The health, the energies, physical and mental, and the morals of mankind, are a thousand degrees lower at this moment than Christianity found them. This cursed and cursing superstition has blasted and corrupted whatever and whoever has partaken of it. There is no cure, no salvation, no restoration for Jew, Christian, or Gentile, but in the entire destruction of the Christian and every other superstition.

The book of the Acts of the Apostles begins as a Therapeutan narrative; but ends in asserting the predominancy or ascendancy of Saint Paul's Christianity. It is not difficult to perceive, that this book should be divided at the point where the name of *Saul* is changed to *Paul*, and that it contains an improper junction of two narratives, each having its author and purpose.

The book of Revelations, inasmuch as it recognizes several Asiatic churches, has certainly no pretension to the origination of any Christian system. Its mad allegories are fit symbols for the higher degrees of religious madness to unravel. It suits the madness that is incurable, and gives occupation to many disordered and restless minds that would be otherwise mischievously employed.

But what do we find in all these books put together, that deserves to be called the word of God? God is a physical power, and speaks through physical means. It speaks through the sun, through the elements of the earth, through the united chemical and mechanical properties of matter, about which the falsely pretended word of God has taught us nothing. The true word of God is *Infidelity*. It is the evidence of things seen and known, and not faith, not imagination about things not seen and not known. My words are worthy of being called the word of God; they are founded upon facts, upon realities, upon such principles, as, without which God is nothing.

I have made this sketch of the Bible upon the strength of my former reading of that book, and without at present looking at it, I have it most completely in my mind's grasp. I have it there critically; and I challenge criticism upon this sketch. Had the Lord Mayor known as much of it, he would have been as much ashamed to say what he did say of it, as I am of what he did say of it. I wish the circulation of the Bible. I wish it to be read and known; but I wish it to be critically read and known: to be known for what it is, and not for what it is not: as the lying word of man, and not the lying word of God.

RICHARD CARLILE.

SPEECH IN CHARACTER AND MANNER OF DR. STEINKOPFF,

Reported by the Rev. Robert Taylor.

MI LORT, ANT LADIES ANT GENTLEMEN,
I ROISE unter peculiar emotion at tis time, since I was haf to honour of peing one of te Secretary of te Preetish ant Foreign Piple Society. In tis respectable assemple wat you, my Lort, honer wit takkin te chair, and wat te ladies wat is here present, honer wit tair company, I feel te emotion ove cratitude to tem, and to you, my Lort, put most specially to Cot, wat has tone me to'nor to mac me one of te Secretaree since I haf been in Englant saven ant twenty year.

In wat timete Preetish and Foreign Piple Society haf circulate mor tan tane million copie of Piple and Testament, ant haf translate de same in wone untret and fitee defferent language of te clob; so tat we may look, unter Cot's plessing, and you contription, and you prayer, te tee wen te angel fly in te mid of haven havin te averlastink Cotspel to preech to al te inhapitant ofe te eart, accordink to te Apocalyptic veesion; and wane te eart was pe feeled wid te clory ofe Cot, ass te watere cofere te cee.

Me Lort, since I was wone ofe te Secretaree to te Preetish ant Foreign Piple Society, I wars lif to see sum of teme, wart sete

out wid me in tis wark of fait, and lapour ofe luf, wha has feeshed tare course, ant hafe receivet tare crown.

Neet I mention me late reveret friend, te revare ent Meester Owen, wat wars so distinguish in tis cars; and wars feele sacrifice to his lapper and zale in te wark ofe te Preetish and Foreign Piple Society.

Put to te raport wat haf been ret of tis axilliary, ees nut wart eet wars; and wars fell so low in de larst yeere, dat dere wars onty two untreet and twante-two pount resave; wane as wars de first meetin ofe te auxiliarie in dis place; tare was twalve tousand pount, and too te numper of te subscriber ees now cum town to onty wone untreet and fortee—so tat in te last yeare leetle ass been aple to pee tun, yeet dere ees no cars to despair—a large tore and eefectual has been open, ant te porink fort ofe te Speeret from ont i, haf refreesh te nation of te clob.

Te Scripture haf been translate into te language ofe de nation wat has been seetink in tarkness, and wart nafer hurt te wort ofe Cot.

I vele nut trays pars on your time, me Lort, and te time of tees company, more tan to show tum of des copies ofe des Screepture, te Piple and de Testament wat hafe been translate, under Cot, py de lapper of te Preetish and Foreign Piple Society.

Hare ees, te four Cospale translate in tee Creek, wat hafe tee moderne Creek, preent pi de side ofe de ancien Creek, and wart make de peöple of modern Creese, wat nut untand de ancient Creek, to reet te wart of Cot, in te modern Creek.

Hare ees, in lik manner a notere, weech ees ane Apee-seen-ian Piple, wat hafe been translate py te Preetish and Foreign Piple Society, in te language of tee peoples ofe Apee-seen-ia; and wat mak dat people luf dare Saffour, and feel te power of Cot's crase upon dare hart.

Hare is a notere Testament, which hafe been translate by tat late reveer-et ant lamentet man of Cot, tee rayverent Henry Martyn, who wars so distinguish a scholar ofe de Uneversetee ofe Cambridge, in te Persic language; warepoy de nation of te Persian Empire "cum to reet, effery man in hees own tunc, te wonterefall work ofe Cot."

Woy too I mention any oter, wane, we hafe also te New Testament in tee Hindostanee tunc, wat hafe been translate unter te auspice of tee Preetish ant Foreign Piple Society, into te language ofe Hindoostan, tat crate empire wat teewine Profitence haf sup-jacked to te Preetish tominion.

I vele onty say in conclusion, to you my Chreestian frient, af-tere te eloquaint speech wat you hafe hurt to tay, from my ray-verent frent on my right hant, and on my left; dat ars te cars ofe Cots wort, ees te cars ofe Cot heemself; and ars tat wort has promise, tat he tat watereth shall pe wateret himself; so I pray Cot, he veel put it in all your harte wat ees here present to tay,

to pore out of te treasure wat Cot kive you, te means to water te tree wat Cot haf plantet. Dat do now te tree pe in winter, de sap pee corn town, ant te leaf pee fallet off; yet veel cum te spring and tee summere, wane it veel pare fruit more apuntantly, and veel pecomb a crate tree, so dat de fowl of de air may lodge unter its pranches, and its leaves be for de healing of de nation.

Ant to, te prospect now pee cloomy, yet te sun ofe righteousness shall shine, ant te tew ofe haven shall descende, ant te weldernesse shall rechoise ant plossom like de rose. Dene late ns nut, moi Chreestian prathren, pe wary in veel tooing, far in too time ve shall rape ive we sent nut. We must, like te womant in te Cospel, *too wat we can*. He dat hafe leetle, must kif ofe dat leetle, and he tat hafe mush, must kif accortine as Cot haf ples-set him—dene shall de cars of te Preetish and Foreign Pible Society, run and prosper; and Cot, esen our own Cot, shall kiff it hees plessing.

“ From my soul I loathe all affectation.”—COWPER.

This man has been twenty-seven years an inhabitant of England, and could not possibly speak the language so vilely, but by a laborious and studied affectation.

DECLINE AND FALL OF THE GODS.

THERE is scarcely aught but the gods of the spiritual world remaining. Fairies, elves, satyrs, witches, ghosts, and hobgoblins have retired. The devil is deprived of his angels: and is every where losing his personality, in spite of the divine and satanic drama of the book of Job. The angels of heaven are dismissed, two persons of the trinity have been knocked in the head, and another blow or two will settle the affair of the celestial Cerberus. **GOD IS IN DANGER!** Hurrah! my boys! the Gods are overthrown!

COURT OF KING'S BENCH, April 29.

Hobson and others v. Cochrane.

THIS was an action by the plaintiff against Lord Cochrane, for the price of a carriage sent to him to Chili. The son of one of the plaintiffs had gone out as an agent to Lord Cochrane. While in Valparaiso, he had occasion to erect a tombstone, and had inscribed on it the following lines, or something similar:—

“ Let fools and bigots on a God rely,
The wise and brave can such a God defy.”

The Solicitor-General (Tindal) made this a matter of complaint against him as a witness in the court, though no attempt

was made to impugn his veracity. No defence was set up to the action, that the carriage was not ordered, and was not received, the only defence was, that it was not the sort of carriage ordered, and that the order was not executed within a proper time. The Solicitor-General was base enough, was religious enough, to call upon a jury for a verdict for the defendant, because a son of one of the plaintiffs had written an Atheistical couplet. This is the honesty of your religion. In the name of God, you encourage cheat of every kind, Even when the defendant is an Atheist, his counsel, in a court professing religion, calls upon a jury to allow him to be dishonest in the name of God and for the honour of God. And the Judge, himself an Atheist, sits, for the honour of religion, to give such a recommendation his countenance. I have had good private information, that neither Lord Cochrane nor Lord Tenterden have any private regard for religion or the Gods of the Christian religion. I cannot speak of Tindal, the Solicitor-General, for I know nothing of him beyond his public acts; but I must estimate his love of truth at a very low rate, where I find him seeking to make it depend on hypocrisy and villainy. It is notorious, that Lord Cochrane is a dishonourable man. There is not an honourable man who knows him, who will stand up in defence of his honour and honesty; and yet to screen him from a debt, the Solicitor-General can find no better objection than that one of his Lordship's agents who was a witness against him was an Atheist! Almost every individual who went to Chili in Lord Cochrane's suite and connection was an Atheist. I know no exception. His Lordship has advocated the necessity of letting the vulgar be deceived; but that proves nothing but a dishonest mind. I always set him down as a villain, who entertains a sentiment of that kind. My quarrel is with that part of the defence, which evades a debt because a man is not religious, which, while it implies religion to be a necessary duty, makes it authorize every kind of wickedness.

The couplet, as I have printed it, contains a noble sentiment. The wise and brave do not defy the physical elements; but they defy the moral elements, the God of the fool and bigot, which has no existence beyond the brain of the fool and the bigot, I, a notorious Atheist, have been lately summoned and appointed to be a juror in the Court of Common Pleas. No objection was made on any side. It is therefore now too much to impugn the veracity, the otherwise undoubted veracity, of a witness, on such a ground. It is religious villainy so to act. It disgraces the court and all the parties concerned; and had I been on the jury, I should have deemed such a defence, the best proof that Lord Cochrane had designedly and wantonly robbed the party of the value of the carriage; and I was sorry to see the jury return a different verdict.

RICHARD CARLILE.

EIGHTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Sept. 17, 1826,

On the Duties which a Man owes to himself.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—On Sunday last, I seemed to succeed in establishing your convictions, of the nature and importance of the great principle of *Justice*. Within the compass of that introductory Discourse, it was competent only to treat of the principle itself, abstractly; to demonstrate (as we did) the paramount and independent *reasons for being just*, and to vindicate those reasons from the common, but mischievous error, that would derive them from enactments of *law*, or subordinate them to the authority of *religion*. I now, assume ye, Sirs, to understand, what then I proved: that the *everlasting rule of righteousness*, is founded on principles of eternal science; by no power to be enforced, by no authority to be prescribed; yet imperative over the actions of every creature capable of action, demonstrable to the reason of every creature possessed of reason, and binding upon God himself, as being that immutable standard of *what is right*, and *what is fit*, by which his omnipotence is directed; and from which, his wisdom cannot swerve; which as it is *that* by which himself is governed—so it is *that*, which he hath marked out and prescribed to the observance of all intelligent creatures—to be perceived by them as clearly, and as certainly as the accuracy or error of an arithmetical calculation—which, “when men conform their actions thereto, they are right, and, therefore, happy; and when they neglect it, they are, what God himself would be if he neglected it—wrong, and, therefore, miserable.”

Ye perceive morality, therefore, to be most strictly and properly a *science*; the highest, best, and most beneficial of all sciences; as leading to an *art* (just as all sciences are the foundation of correlative arts): the *art of being happy*—of living, so as to bring into our term of existence the greatest possible abundance of delightful and pleasurable perceptions. For what is *wisdom*? but to make ourselves happy. What is *virtue*? but to make other people so; till, by the mighty power of his art, the wise and virtuous man transforms the haggard wilderness of nature into a garden of felicities,

“Earth shines around with boundless beauty blest,
And Heaven beholds its image in his breast.”

We are now to follow the principles of our moral science into their application—and to lay down the various *lines* of conduct,

called DUTIES. The duties of men, in whatever situations or circumstances they may find themselves, being determined, not by arbitrary choice, nor constituted by prescribing authority; but arising from the immutable and eternal proprieties of *justice*, *judgment*, and *truth*; as relative to those situations, and deducible to the exactitude of a geometrical equation. For, I pray ye observe, there is no situation in which you can conceive a man to be placed, no possible crisis of his fate or fortune, at which he can have arrived, even in the extremest supposeable case of his having antecedently plunged into labyrinths of error, or waded through seas of crime; but that in that situation, and at that crisis, there is always one particular line of conduct for him to adopt—*which is right*; and laid by the side of which, he may take the measure and demonstration, that no other line of conduct than that, *would be right*. That line of conduct, therefore, in that situation, becomes what is called his DUTY. Not his *duty*, as our English word might seem to signify, from its being *due* to another, required of him, either by God or man—or bound upon him by any other considerations than those of his own interest. But, as our Pagan Cicero would have termed it, his *officium*, his *office*, or *thing for him to do*.

In their expressive language, it was the *tuum est*, and *meum est*. It is *thine*, and it is *mine*; the *tuarum partium*, vel *me-arum partium*; that which it is of *thy* part, or which it is of *my part* to do; but for no other reason, and upon no other authority, than its being perceived by the understanding to be so; and which the understanding, upon its clear perception, hath no more power to withstand, or *not* to adopt, than it hath power to persuade itself that the three angles of a triangle are not equal to two right angles, after having once understood the position which demonstrates that they are so.

And as demonstrable as *that* proposition, is, the certainty that all other means of moral inculcation than such as appeal to the independent and uncontrollable convictions of men's understandings, must necessarily and for ever issue, (just as we see them issue,) in finding their unfortunate denizens up to the ears in vice, and mending the matter only by plunging them over head in it.

If a man's line of duty be not clearly seen, it can never be clearly followed; and clearly seen it never can be, when spun out of the gossamer threads of a creed, or pendent from the unswept cornices of a temple. The rule must be plain—the instruction intelligible—the understanding wide awake and fully alive to the perception of it—and humanity will no longer deserve the reproach of having a capacity to know what is right, without a disposition to do it.

Our first consideration of human duties, in the order of the most simple and obvious arrangement of them, introduces us to

that which all moralists have agreed in designating as the first law of nature—*self-preservation*; which includes all the duties which a man may be said to *owe to himself*: that is, the proprieties and fitnesses of his conducting himself as an individual—so far independent as any individual person can be—with a view to the securing to his own perceptions the highest attainable enjoyment of happiness.

These duties are categorically enunciated in the formulary of instruction, which you have heard read, as a part of the system of moral education to be adopted in the Sunday school of this our Society of Universal Benevolence, so soon as its increasing prosperity shall enable it to embrace so important an accessory to its means of moral usefulness.*

To the question. What duties do you owe to yourself? The prescribed reply is—"I owe to myself the constant and steady observation of the first law of self-preservation, to keep my body in temperance, soberness, and chastity; and my mind in tranquillity, energy, and purity: to keep my heart, as much as possible, free from the excessive excitement of all angry and turbulent feelings, and of all foolish and unreasonable passions. To yield to no indulgences, but such as are conducive to honour, innocence, and health; and shrink from no exertions that may enlarge my capacities of mind, or capabilities of usefulness. To maintain my own rights—to have the highest respect for my own character—to despise life itself when it cannot be held with honour—and to support my honour by a life of undeviating rectitude, integrity, and truth."

These duties a man *owes to himself*—not because any body else will be much obliged by his observance of them; not because God has commanded them (which he has not; neither would they be any the more obliging if he had). For God himself cannot *make* duties; because he cannot alter the eternal fitnesses and proprieties of moral relations; in which alone the *meum est*, and the *tuum est*—the *MINE to do*, and the *THINE to do*, which constitute the only scientific idea of duty originates. Still less are these duties, or any other proprieties of actions, made to be so, on account of any hopes of reward, or fears of punishment, by which the craft and cunning of interested tyrants have sought to subdue the free-born virtue of the mind to the yoke of observances; the reason of which could not be perceived, and the effects of which could not possibly be other than to make men wicked; because it makes them (what all wicked people are) infinitely religious, and desperately stupid.

All the obliquities of men's moral conduct originate solely in a perversion of their powers of understanding; and all the diffi-

* The Catechism of the Society, as published in the Holy Liturgy, on the principles of pure Deism, page 20.

too well known, too stale, too late, too true. Go it then, if thou likest pain, and grief, and death. But if thou lovest life and health;—thou needest not God's grace, nor man's instruction to be temperate.

3. That a man should keep his heart as much as possible free from the excessive excitement of all angry and turbulent feelings, and of all foolish and unreasonable passions; is in like manner a lesson which he should learn from his physician, better than from his priest, were not our physicians—shame on them for it!—too often themselves the worst of priests; sacrificing the physical health, as the others do, the intellectual health of thousands, to their own sordid avarice of mean, dishonest, and dishonourable gain. The physician should demonstrate to his patient, that, whatever may come of another world, (which he may be sure none of his patients are in a hurry for,) the secret of staying as long as possible in this, is to keep that little muscle called the *heart*, as quiet as possible; because, if it beat the faster, it cannot but have done beating the sooner. And that's a truth a man might guess at, without having read Bichat or Majendie.

If the instrument be delicate of structure, it must be delicately played on; its tone will then be preserved, and its harmony continue sweet and perfect to the last. It will endure rapidity of touch, and skill of execution; its elasticity is increased and heightened, by the frequent quickening of its legitimate and *natural* pulsations; but there must be no crash nor clangor on it, no dashing of the rough emotions of violent anger, nor dead-weights of meditated vindictiveness, or permanent resentment.

There is nothing indeed worthy of the permanent resentment of a wise man, and he will entertain no malicious feelings in his heart; because malicious feelings are really very troublesome guests, and after all, never pay for their entertainment. There is a sufficient *physical* reason for a man's never desiring to hurt even his enemy, without giving his enemy any reason to thank him for it, and that reason is, *his own health*. Its a bad bargain, its a losing card, the enemy has the advantage of it.

The feverish heat that is excited by such emotions of anger and desires of revenge, like the poisoned shirt of Hercules—wither the hero's strength, dries up the vital juices, and brings down manhood's pride to drivelling childhood's impotence.

By the philosophical avoidance of all angry and turbulent feelings, we every day see, that human life may be prolonged, and that longevity is not the exclusive prerogative of muscular strength and fibre. One man of mind will bury twenty giants. The vessel that outrides the storm, owes not the triumph of doing so to the original strength of its timbers, but to the skilful navigation of its crew.

And thus, while as *poesies* would, the best thing that you can

do with respect to your enemy is to kill him. *Reason* would, that the best thing that you can do with respect to yourself, is to take care that your enemy does not kill you.

It would not be a bad bargain with our angry, revengeful, and resentful feelings, if one could make over all the smart and the mischief, and the wear and tear of them upon the pipes and pulleys of our vital machine, to the cost of those who have provoked or wronged us; and so give 'em a good curse, and a' done with it. And if it could be so, the best man I know would not go to bed without saying his prayers;—But the devil on't is, a man must pay for being spiteful, must write another wrinkle in his forehead for every time that he hath been angry, and dock off so much of his term of life, for so much—*oh Lord!* So then we must forgive our enemies, (for the only good reason I ever heard of for forgiving any body,) even for the dear hope of living long enough to be revenged on them. And there are physical ways and means to ensure even this good moral. When we *cannot* immediately medicate the mind, we *can* immediately medicate the body.—When we cannot at once get rid of the grief, we can at once get rid of that which caused the grief, which is more than half the healing of it.

The philosophic mind we are told,

"Finds tongues in trees, books in the running stream,
Sermons in stones, and good in every thing."

And there's a sermon in the key of the kitchen-door: which had Socrates been philosopher enough to have read, Xantippe would never have spoiled his rest.

No beggar yet was ever so poor but it was his own fault, if he caught cold from the lining of his waistcoat. In a word, of all duties that a man owes to himself; the first, the last, the all-comprehensive, all-conclusive duty is, *the providing for the eternal guarantee of PEACE AT HOME.*

Peace at home even though it involve war with all the world. That peace is to be contended for *a toute outrance*, to be bought at any sacrifice, to be achieved at all hazards, to be conquered at all perils, to be insured at any rate.

But dear as life is—that a man should hold his honour dearer than his life; and maintain his honour by the sacrifice of all other considerations, to it: is but a corollary of the great theorem of living itself.

For surely *to live*, is not merely to carry up and down a discontented spirit, or to cling, like the sponge animal, upon the rock on which it grew, enduring, rather than enjoying, an existence; of which no better history can be told at last than, that of the melancholy fool:—

"'Tis thus from hour to hour, we ripe and ripe,
And then from hour to hour, we rot and rot."

As if the saucy gods had made us, to be the boobies of their tyranny.

But to *live*—is to live as a man should do; and, then not to do that, it were better to die.

For to die is a natural event, and will come, when it will come, but to be dishonoured is unnatural, and therefore, should never come at all. Who but admires the deaths of Julian and of Rousseau, and gives them back a better life of endless fame, for the exact fitness, propriety, and dignity of the dying as they died.

I die, said the glorious emperor—who deserved to be one. “I die without remorse, for I have lived without guilt!” “And I,” said the dying philosopher, “eternal fountain of my being! do give it thee back again, as pure as I received it from thee.”

Life, therefore, is to be supported as long as it can be, with rectitude, integrity and truth, and no longer—and the strict observance of these, a man owes to himself, and to nobody else, as a part and parcel of the first law of self-preservation. Because, if he at all neglects these, he so far neglects his own preservation, neglects the preservation of the very core of his existence, the kernel of his life’s sweetness, his own heart’s approval of itself, which being forfeited or lost, he hath but the shell and husk of human nature, and sinks into the poor thing whose highest praise is but to be the machinery which *should have been* a man.

The only apparent objection that might for a moment seem to stand against the urging of these principles of rectitude, integrity, and truth, as duties which a man owes to himself, is, that we have put them all upon the score of pride; and indicated no other motives than those of the most absolute and exclusive considerations of self-interest himself and selfishness. But, be it so, the science of morality is founded in the observance of what human nature is, and not what it is not. Morality puts not one stop on any ground, which is not *terra-firma*. And no problem in the mathematics, is more certain, than that, you will never make a man a bad man, by showing him that it is his interest, and his happiness, and his gain, and his profit to be a good one; and when our art shall have set on the noble architecture of practical virtue, the superstructure shall hardly be censured for the scaffolding by which we raised it!

If an ill name must still be given to that which in itself is good and useful, and a man’s being temperate, prudent, just, and honourable, because it is his interest to be so, must be denominated selfishness: why—all the pity is, that men are not so selfish as they ought to be, and that, their disinterestedness and self-denial, doth lead them often into vices and follies, which a wisely consulted selfishness, and a prudent regard to their own interest merely, would have supplied them with sufficient motives wholly

to have avoided. But, the truth on't is, that this and all other objections to the natural and obvious motives to morality, and to moral conduct, may be traced to their origination in the crafty and mischievous policy, which ever lies in wait to bring its own apparatus into play: the mystical, supernatural, and unintelligible motives, which would lead men to act and suffer, without the view, or beyond the view of a reason for their acting and suffering——till in the place of the good, substantial qualities of justice, integrity, and truth: which always pay their way as they go, in the satisfaction which they give to a man's own heart, and in the evidence of their fitness and propriety which they present to his understanding, with the demonstration of a plain, *here it is*, and *here you have it*.——society is houghed off—misled with the useless supervacaneous and superlunary virtues of mortification and self-denial, psalm-psalming, and bible-bibling; of which when a man hath imbibed and drank in all the *skiey* influences, he is but the fitter for that world than this; a perfect model it may be, of the good men and true in *New Jerusalem*; but fitter for Botany Bay, than for a metropolis where falshoods are not truths—even though they be ascribed to Jupiter.

And as the physician who honestly prosecutes his noble art, will never cease to warn his patient against the remote-exciting causes of his disease; and prognosticates the restoration of physical health and vigour, only on the condition of the entire removal of those exciting causes. So the moral teacher is bound to watch with continual jealousy against the great enemy of moral health, which is both in the front, and in the rear, and in the centre, and in every part of every thing that is wicked,—*religio-superstition*! which whether it be compromising away all honourable feeling, with its vile offers of anticipated pardons for stipulated guilt, or selling our pride to the acceptance of an imaginary *going to Heaven*, upon terms, than which damnation would be better—is still the deadliest foe of man; and the greatest impediment to human happiness and virtue.

Avoid but that! O avoid it. Avoid all possible approximations to it! and ye cannot be wicked. Reason may suspend her shining for a moment; and dim the glories of her Apollo-kindled-ray, but never, never can be quite extinguished and put out—till, till, we say our prayers and go to bed.

Men and Brethren—I have shown you in this Discourse, what are the duties or offices which a man owes to himself. Hereafter it will be my place to treat of his relative and social duties. These, which are but speculatively distinct, must still be apprehended as coalescing and making up the general character of a wise and good man.

All duties naturally harmonizing and blending with each other, as our excellent Middleton has predicated of all truths:

whose nature is the same ! between which, there never was nor can be any opposition of one to another, but like the drops of rain which fall distinctively into the waters, they unite at once with the stream; and swell the general current.

DELENDA EST CARTHAGO.

NON-COMPETITIVE CO-OPERATION.

I WILL change from the last week's resolution not to insert the paper I have received from Birmingham, as the writer has some ground to claim a right to answer; but though I dearly love free discussion, I as dearly love that it be carried on upon some principle of immediate utility. I do not like the idea of being charged with partiality or prejudice, but there are some subjects on which an editor should be a little despotical, or he may soon cease to be an editor—among these I count CO-OPERATION or MENTAL FLIGHT, as it has been presented by Mr. Owen, or any other person, propounding a new structure in the commercial regulations of society : MECHANICAL FLYING, or BODILY FLIGHT, which will not bear discussion or even proposition, which will ever be a *mental fight*, until it be put *bodily* into practice; and PERPETUAL MOTION, which will be practicable, when material identities change not. These, with others, not now to be mentioned, will be, for the present, at least, avoided by

THE EDITOR OF "THE LION."

CO-OPERATION.

A REPLY to the Letter of "A Mechanic" (see LION, page 441), addressed to the Author of an Address delivered at the opening of the BIRMINGHAM CO-OPERATIVE SOCIETY.

SIR,—I feel proud to enter into the field of controversy with one, who declares his end and aim to be to discover truth, and to unite the jarring interests of society in one eternal bond of peace and happiness, and who, moreover, behaves in so courteous a manner to his opponent (if opponent I may be called), as I am bound to acknowledge you have done to me. I must acknowledge that I do not understand you when you say there is another party endeavouring to promote the same end as the advocates of Co-operation, though by very different means—perhaps you will explain.

I take for granted (by your not having remarked upon it) that you agree with me, that "production" is limited by "demand," and I shall, therefore, not stay to enforce this point; the only position you controvert is, that "competition" limits "demand." Near the close of your letter you say—"Far be it from me to contend that there is no particle of evil mixed up with competition. I am no special pleader, endeavouring to make out a plausible case without regarding whether *the weight of evidence incline to one side or the other.*" To this, I respond and say, that I am far from contending that there is no particle of good mixed up with competition, when acting in some peculiar circumstances; and you must recollect that all I pretend to show in the Address in question is, that, *as society at present exists*, competition limits production; and I will now proceed to show that *the weight of evidence inclines to the side I espouse.* You seem to attach great importance to the proof that supernumerary labourers are produced by competition; for you say that, until I have shown this, my charge against competition remains unproved. I shall, therefore, proceed to explain this.

Labour, it will be admitted, follows the general law of all other commodities, and is dear or cheap in proportion to the quantity in the market, and owing to the introduction of a vast mechanical power into this country within the last sixty or seventy years, the value of *manual labour* has been severely depressed. We will suppose that a machine is invented and worked, which is equal to the labour of 1,000 men, say in the cotton or woollen trades: now this machine must, under our present absurd arrangements, have one or other of these effects—either it must throw 1,000 men out of employment (this is supposing the consumption to be the same as before the machine was invented); or, if the consumption be increased, it will be on account of the article being rendered cheaper; if this take place, it is evident that the trade will be monopolized by the individual holding the machine; unless the masters in the same branch reduce their prices also; and, mark! they have no other way of doing this but by *reducing the wages of labour* to the standard, or nearly so, of the machinery. The demand for a time (perhaps for a series of years) may possibly be so great as to employ the machines and the labourers; but to this excessive demand there will be a limit, for the expenditure of the wages of labour is the only steady market for the commodities of the manufacturer, and the extent of this market is always in proportion to the amount of wages paid to the labourers. Markets are simply the natural demand of the population for food, clothing, lodging, and the articles of convenience and luxury; and it must be seen that, if the wages of labour are decreased, so in proportion will there be a re-action on the markets. I suspect that you have read and heard enough of late years to know that wages

are depressed in an extraordinary degree, in consequence of the great redundancy of labour in the market. The real value of human labour is simply the amount it can produce, and this is greatly augmented by every improvement in the arts and sciences. Yet, instead of augmenting the *wages* of labour in proportion as these discoveries are made, *competition* reduces them; and *distress and actual starvation* in the midst of *abundance* is the natural consequence.

In the letter to which I am replying, you say, "while we allow that if a labourer were to demand more than usual for his work, he would be thrown out of employ altogether by another offering to do it for the present price; we must also allow that, if an employer were to require his labourers to work for less than the present remuneration, he would be deprived of his labourers by another individual offering to employ them at the price now given." Now, although I maintain that the former is true, I deny that the latter is, and I think facts will bear me out. It is notorious that there is a great redundancy of labour in the market, and that wages have been reduced in almost every branch of trade; *there never has been any permanent rise in wages on account of competition between capitalists and masters for labourers*; on the contrary, there has been a considerable reduction on the aggregate of wages owing to the competition between machinery and labourers, between the labourers themselves, and of capital against labour.

I will endeavour to explain why this takes place. In a competition between labourers and capitalists, or masters, the race is (if I may so express myself) between *empty bellies* and *full bellies*. The labourers may be enabled to hold out for a time against their employers, but eventually they must give up the contest. Why? Because they are dependant on labour for their *daily bread*. Of 1,000 portions of the matter of wealth the first 100, suppose are necessary to repel hunger and thirst, and support life. The use of this first portion (which is that of the labourers) is as *life to death*: the value is the greatest of all human values. What is the effect on the same individual of the application of a second mass, say of a second hundred of these portions of wealth? Nothing ecstatic, no change as from life to death; simply, the addition of some of the most obvious *comforts* of life demanded by real convenience. The effect of this second hundred in intensity of enjoyment is so infinitely beneath that produced by the first hundred, as to be incapable of any comparison. We proceed, however, and to this second we add a third hundred, and ask what is the effect of this third equal supply? Does it produce an equal portion of happiness with either of the two former? With the first it admits no comparison; with the second of very little: the first was existence, *life or death*—the second *real comforts*; this third what? *imaginary comforts*, such as the opinions and customs around us render desirable.

Thus it will be seen that in proportion as an individual advances in the accumulation of these several masses of wealth, so he recedes from the necessity and inclination of exerting himself to acquire wealth. The capitalists, or employers, knowing this, and knowing also that the labourers will be compelled, sooner or later, to accept almost any terms they may offer, are necessarily triumphant in nearly every collision that takes place between the two classes. If a proof of this were wanting, I might refer to the memorable turn-out of the Kidderminster Weavers, who, after twenty weeks of severe privations, were obliged, when at the starvation point, to accede to the terms of their employers. Observe, I do not, in *all* cases, nor even in a *majority* of cases, attribute blame to the capitalists or masters; when once a reduction is made in the wages of labour (which always occurs where machinery is introduced) if the whole of the masters do not reduce the wages of their workmen, they lose their business. I think for the reasons I have already given, it is clear that the "*weight of evidence*" is on the side of the question I have taken up, I shall nevertheless proceed to notice your other positions.

I have said in my Address that "Such of the labourers as are unable to obtain employment, will ever under a system of individual competition have the effect of keeping down the quantity of wealth obtained by the mass to that portion which is sufficient to support life, and continue their race. In reply, you state that "It would be more conformable to *your notions* to say, that competition tends to place all men on a level, making allowance, as far as wages are concerned, for the strength, sufferings, skill, and continuity of exertion, &c. required in different employments." Now, Sir, it may be "more conformable to *your notions*" to say so, but I would ask *are your notions conformable with facts?* Does competition tend to give the best wages to those whose work requires strength, sufferings, skill, and continuity of exertion? As regards strength, ask the agricultural labourer? Whose wages are obliged to be eked out by parochial relief. As regards sufferings, (among other trades,) ask the wretched white-lead manufacturer, whose work is of so revolting a nature as to cripple almost every nerve in his body, ere he has been at his employment many months, and who, to enable him to work at all, is obliged to take repeated draughts of poison, in the shape of raw spirits, and for this intense suffering, and a *certain premature death*, obtains no more than a bare livelihood! Then as regards skill, I have myself been acquainted with two or three clever mechanics, who, after years of toil and incessant application, perhaps to some beautiful piece of machinery, calculated to supersede manual labour, have been obliged to part with it for a mere trifle, which has not compensated them even for the time which they have bestowed upon it, whilst the purchaser has in all probability reaped an independ-

ency by its application. One instance occurs to me at the present moment, which is to the point:—an ingenious man in the employ of a celebrated gun-manufacturer in this town, some years ago invented a machine to make a chain—a straight piece of metal of the necessary dimensions was put in at one end of the machine, and it came out at the other a perfect chain cut off and linked up with infinitely greater precision and accuracy than could be obtained by hand; after some years of occasional application, the machine was completed, and his master made many paltry attempts to get the invention from the poor man; finding, however, that he could not succeed, he offered him a very small sum, thinking the man's necessities would induce him to accept it; he, however, indignantly refused the offer, and finding he was unable, for want of capital, to work it himself, he ultimately destroyed it, and died soon after. Thus the skill of the mechanic went unrewarded, and society was deprived of a valuable machine. We now come to "continuity of exertion, fatigue," &c. Ask the wretched weavers and spinners in all parts of the country, thousands of whom are confined in a close factory, where the heat, &c. is intolerable, for 14, 16, and even 18 hours per day, with only an intermission of about an hour for meals—ask them, I say, if they are paid in proportion to the toil and fatigue they undergo? Thousands are wearing out their already emaciated frames by this unceasing application, and at the week's end receive 6s. and 7s. as their reward.

You go on to say, "Let us suppose, that, by the general competition between masters and workmen, wages are settled at a certain rate, and that afterwards, by an influx of additional labourers into the market, without any corresponding increase of employment, wages should fall; would it be more correct to say, that competition caused this fall, or that the additional supply of labourers caused it?"

Undoubtedly, *in such a case*, the increased supply of labourers would be the *remote* cause, but competition would be the *immediate* one, for the new labourers would not have the effect of reducing wages until they began to *compete* with those already in employ. But if society were framed in a natural way, I deny that such a case would ever present itself, for there would naturally be a proportionate increase of employment to satisfy the wants and necessities of the increased number of labourers, and unless we suppose the earth to be so fully populated at this particular period as not to admit of any more unless by destroying or curtailing the comforts of those already in existence, these additional labourers would be enabled to live comfortably without, (by competing with them,) abridging the comforts of those who have a prior claim.

"Again (say you) if owing to an addition to the quantity of employment arising from the large profits and consequent savings of the masters, while no corresponding increase of la-

bourers is at hand, wages rise ; is it not more intelligible to attribute this rise of wages to an increase of employment, than to competition?" I reply, certainly ; but it is a case that seldom if ever occurs in any of our principal staple manufactures. I have before me the 5th report of a select committee of the House Commons appointed in 1824, to examine witnesses on the subject of machinery and artizans. Mr. Alexander Richmond, a manufacturer, residing at Glasgow is asked, "What in your opinion prevents the rates of wages from rising?" His reply was, "One great cause is, the *individual competition* between the masters, and owing to the Combination Laws, large masses of men cannot unite to keep up wages. Masters have no occasion to unite, but, individually, to reduce the rate of wages. Hence in every instance, I state it as a fact that will be found to apply to all the large masses in the country, the inevitable and invariable consequence has been in all those professions consisting of large bodies of workmen, the price of labour has been uniformly reduced to the lowest scale that would afford a *subsistence*, a MERE EXISTENCE, and demoralization has been found to keep pace with this depression ; one thing I should say too is, that the reduction in the price of labour, *has a direct tendency to DIMINISH THE HOME CONSUMPTION, which is by far the most important.*—When I state that wages have a tendency under the influence of competition to sink to that portion which is just sufficient to support life and continue the race. You ask, 'but what is sufficient?' By the sentence I made use of, I meant, that every thing we are accustomed to call the comforts of life, will be denied the workmen, and for proof of this, I may refer you to the distressed situation of the labourers, both in agriculture and the principal branches of manufactures, men look more like spectres than human beings."

You say, "I can hardly fail to perceive that it is the tendency in our species to increase and multiply, and not competition that reduces us to this portion, and all I shall contend for is, that if the increase of population be duly regulated, the happiness of the whole population may be provided for, without banishing competition."

Now if you mean by this to say, that there is actually in Great Britain a greater population than the land with all the combinations of scientific power will support—I shall know how to reply to you, but till you *assert* that which you at present only *insinuate*, it would be waste of time in me to attempt to refute it. I am fully prepared to show, that under a different system Great Britain has the power of supporting 3 or 4 times her present number of inhabitants in a state of far greater comfort and happiness than that which is at present enjoyed by any class in the empire.

You appear to be one of those persons who have taken up the theory of Mr. Malthus, and estimate (to quote the language of the *Morning Journal* of the 20th instant,) "the prolific qualities

of the human race, by the powers of Mrs. M'Swiney, who had four husbands in 28 years, and 9 children by each." Hence it comes, that having once settled the *possible* increase of mankind, Mr. Senior (a late writer on this subject) following Mr. Malthus, infers, that the powers of increase in man are greater than the increase of potatoes, black cattle, turnips, or water-cresses.

You say, "competition in the commercial class tends to bring about uniformity of profits, in some cases it raises, in others it lowers profits. When the profits in any particular line are reduced below the ordinary level, competition causes capital to quit that line and seek investment elsewhere; when, on the other hand, they are raised in any particular line above the ordinary level, competition causes capital to flow from other lines into that more favoured one. Any tradesman who might find, that after making a fair allowance for risk and labour in his business he did not obtain the ordinary interest for his money, would, *I should imagine*, turn his attention to some more profitable trade, &c." Now sir, you have not attempted to shew that this theory actually takes place. I grant this is what *ought* (under even *free competition*) to take place, but I challenge you to prove that it *does* take place. For instance, many cotton manufacturers finding the trade fast sinking to ruin, and thinking the silk trade was likely to turn out lucrative, embarked the residue of their capital in this business; yet, so far from its raising the profits in the cotton trade, they have been decreasing ever since the time, and now that capital is embarked in the silk trade, and it is found to a great extent to be delusive, what is taking place? The workmen are literally starving for want, and cannot find other employ, whilst as far as regards the masters, the *unprofitable* manufacture will continue just as long as the capital which produces the injurious *excess* takes to be *destroyed*. That destruction is progressive. The manufacturer whose capital is so small, that the loss upon one year of his sales annihilates his means of paying his expences, necessarily abandons his occupation first. Those whose capital will bear the losses of two, three, or more years, will go on in their usual course *hoping* every year for an improvement by an enlargement of the market, an increase of the consumption, an addition to the price on the reduction of their expences, and if none of them occur to save them, their respective capitals must also be destroyed. If no successors appear to continue the manufacture, which the ruined individuals will be compelled to relinquish, the destruction of each of them is a step toward the remedy (however wretchedly, ruinously, and unskillfully obtained) of curtailing the extent of the manufacture and reducing the gross amount of produce. If fresh capitalists make their appearance, the remedy as it is called, is postponed, until they also have been destroyed, and more capital will probably be subjected to the same *remedial* and *enriching* process! But in neither case and I entreat that this great truth may not be for-

gotten—in neither case is the capital unprofitably employed, *withdrawn*, and more advantageously directed. In both, or rather in all such cases successively, the capital is absolutely and for ever destroyed.

I cannot help here stepping a little out of the way, to notice, what would be the course pursued in such a case by communities formed on the Co-operative principle. In the case of the silk weavers, it is obvious they would attend to agriculture, the employment being more profitable than of their own depressed manufacture, and dexterity in the use of the spade being more easily acquired than in that of the tools of any other equally profitable branch of industry. The additional profit thus obtained, from agriculture, would not be the only pecuniary advantage gained by the associations. The glut in the markets for silk having ceased with the cessation of a large portion of the supply, the value of the industry employed in the manufacture would rapidly rise to the level of that employed in agriculture. If by contracting the supply too much the silk weaver's associations raised the value of the labour in their manufacture above the agricultural standard, the other societies would immediately begin to manufacture silk for their own consumption; and perhaps, also as, the case might require for sale, and would thus speedily bring back both the supply and the value of the labour to the proper equilibrium.

This plain and obvious principle, which already, for the interests of every description of persons, *ought* to regulate the supply and the value of all commodities whatever, has been erroneously supposed by many political economists actually to regulate the supply and value of the products of labour, under the existing imperfect arrangements of society; I hope, however, that the slight examination of facts which I have here noticed, will satisfy you of the fallacy of the supposition; were I warranted in taking up more room, in the paper in which this will be printed, I could occupy some pages on this subject, I fear, however, that I shall, as it is, be considered prolix, and I shall therefore hasten very briefly to notice the remainder of your letter.

After making some further extracts, you say, “upon this last class (proprietors of money and houses) no particular remarks need be made, I might mention one circumstance, which in treating these three classes separately, you appear to have overlooked; and that is, that the competition of the commercial class in selling their goods, and the receivers of rent, in letting their houses, has virtually the effect, even upon your own principles, of raising the wages of the labouring classes, who purchase the goods and occupy the houses of those two classes.” This I grant, is to a certain extent true; but these two last classes mind, *are compelled to reduce the prices of their commodities on account of the distress of the first, or labouring class*, of all the persons concerned in the prosperity of a nation or of its branches of industry, *the labourers are by far the most numerous*. Can a nation, then, or any branch of its industry be said to be prosperous, unless

there is, not only a profit upon the capital employed, but, unless the labourers, that is, *the greater number* of the persons concerned, are in a situation of comfort and security? I must still say, and in this reply I hope I have adduced further arguments to prove, that "competition limits production" that is, competition under its present form, is as much as there is not half produced in this country, that *might* be produced with our present powers of production, for thousands of ingenious artizans are starving in idleness, although they can manufacture the very articles, for the want of which they endure the most terrific sufferings, and abundance of which is even now manufactured for use, but which, owing to the devastating influence of competition in reducing their wages to a starving pittance, is placed far above their reach.

I am glad to find by the conclusion of your letter, that you are not an enemy to Co-operation, and our readers will have to determine whether your views are correct, and consequently, whether this be an *infirm* prop to Co-operation or not. Suffice it to say, on the part of the Co-operative principles, that as far as human judgment can go, there is every probability of their succeeding, and the fact of the competitive principles having for so long a time, and in all nations of the earth proved so destructive, is a sufficient plea for the opposite principles to be tried. Far be it from me, to contend that a very great change for the better could not take place even under the present system of society, I am fully convinced it could, but the seeds of disunion would still be seen among mankind, for, the interest of each individual is placed, in almost every circumstance and situation in direct opposition to the interests of other individuals, and to the interests of society at large.

We have in the present day abundance of knowledge how to produce wealth in almost any quantities, and our attention should now be turned to the best mode of *distributing* it, with a view to *the greatest re-production*, and I have no doubt, but the rapid advance of Co-operating societies, and trading union will quickly effect this desideratum, and that, by their benevolent and Godlike influence, this country will in due time rise, phoenix like, from the ashes, which now threaten to envelope and hide her glories from our gaze.*

W. P * * *

Author of "an address delivered at the opening of the Birmingham Co-operative Society."

April 20, 1829.

P. S. Allow me to recommend you to peruse a valuable work, entitled "An Enquiry into the Distribution of Wealth, &c., by W. Thompson." Published by Longman, and Co.

* Fee, fau, fum, how fine! This last sentence destroys one's opinion of the writer's sound judgment.—R. C.



The Lion.

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BAD STATE OF THE COUNTRY. RIOTS AND STARVATION AT MANCHESTER AND SPITALFIELDS.

ENGLAND, Scotland, and Ireland, have a miserable population, miserable in the circumstance of inefficient labour, of inefficient wages of labour, of improvident and of superstitious habits. All good men, with or without religion, desire to see some change in this state of things. I, for my part, am incessant in my assaults upon their superstition and their improvident habits, which I hold to be the great first principle of domestic reform, or of beginning reform at home, or among the people themselves, without which, as a preliminary or collateral preparation, no other reform will benefit them, no change will be to their advantage. I am chief in the advocacy of this beneficial change. I see most clearly, and others see it; but I proclaim it clearly, that the first step to the amendment of their condition must be in the self-reformation that shall remove superstition, remove drunkenness, and prevent such an excess of children as proves a multiplication of difficulties and misery, in numbers to be provided for, and in labourers whose labour is not marketable, not wanted. The argument, that greater numbers than now exist can go to the soil and provide for themselves, is allowed; but is not available, until the monopoly of the soil which now exists, until the entire system and privilege of LANDLORDS can be removed. What we have to deal with is existing evil: and the talk about going to the soil for support, is to talk about a violent revolution that may produce we know not what effects: so let us deal with causes and effects that are known, tangible, and immediately available, since we cannot proceed to this violent revolution, and since other means, and more particularly the popular means of renouncing the supersti!

tion of the country may render it unnecessary. Besides, there is no disposition in the people of England and Scotland for this violent revolution. There is not yet moral, or courage, and knowledge enough among them, to do it well, nor general suffering enough to excite them to begin it; so long as they rob bakers' shops, destroy property, throw stones at constables, and run away at the sight of a soldier armed, they deserve not only starvation, but damnation added to it. They are cowards, thieves, and rascals, who so act. I grant that hunger is not to be reasoned with, it is not to be told to be quiet and patient; but it is not to be satisfied with the destruction of silks, calicoes, and machinery. It is not to be sympathised with, when it proceeds to excesses of this kind. Rather let the hungry numbers present themselves to the magistrates of the district, and ask from those magistrates the rations that an army would require, and subsistence in the same way. Let every inhabitant be assessed in equal proportion until the state of things is mended. Such is the law of this country. I copy from the newspapers the following descriptions of the country:—

“New Lanark, April 29.

“I have seen no labouring population which bears so few marks of suffering as that of this extraordinary and beautiful village, placed as it is between the most magnificent scenery that can be figured or fancied, and which has given to Sir Walter Scott the materials of some of the most striking passages of his marvellous works. The Falls of the Clyde have been for ages topics of admiration, and the factory of New Lanark is placed between the two most magnificent of the Falls—viz., Stonebyres and Corra Linn. In both instances the water is broken in its fall over the cataract. Stonebyres is on the Glasgow road, hidden from the eye; but the ear is directed by its roar, and glorious and precipitate is its dashing down, the height being about 90 feet. But Corra Linn seemed more interesting to me; for the rocks around it are higher, the scenery more wooded, and the everlasting rainbows, with which the sparkling of the foam-drops accompany the tossing of the waters, are eminently ornamental; while the daws, whirling round and round in the higher regions of the ravines and dells, add a new and solemn character to the whole.

“New Lanark, it is known, has wholly passed away from the management of the gentleman, Mr. Owen, who owed so much of his fame to the picture of happiness presented by the labouring population of his manufactory. Mr. Owen is said to be pursuing schemes, in other lands, more distinguished for benevolence than wisdom; taking in hand materials somewhat less manageable and malleable than the industrious population of the Lowlands. All who know Robert Owen know that he always proposes to do good; but his best friends fear that his sanguine and excited

temperament will leave him, in the end, deprived of those means of influence, without which good talents and good affections reckon for little in a country like this. It is ardently to be hoped that Robert Owen will never learn from sad experience that to be poor is to be helpless; and that no sagacity, wielded by the unopulent, is accounted for much when weighed against the idlest opinions and sinister interests of the wealthy. He who can drive about his carriage, and meet the Aristocracy on terms of equality, has a chance of influencing them; but the man who has nothing better than a cold word of wisdom may dance attendance long. The porter at the gate will soon teach him he is but an intruder.

"New Lanark is not, nor has it ever been, as has been sometimes supposed, a co-operative society. It was an experiment to associate more intimately the interests of the master with the happiness of the labourer, by combining in the same establishment all the elements of social existence. The factory does not pay its servants in goods, but it has its own stores; and, though no compulsion is employed, yet, as the prices are somewhat lower than in ordinary shops, the labourers have every motive to purchase them. Medical attendance and religious instruction are also provided at the expence of the concern; but the most interesting part of the social machinery is, undoubtedly, the education of the children of the labourers. One of the earliest infant schools was that of New Lanark. From the age of two or three the children are taken charge of, and the business of education begins. They are afterwards transferred to the more advanced schools. No sight can be more delightful than that of the singing and dancing classes at the break of day. Sweeter notes I never heard—more graceful movements I never saw. The blending of many voices—the voices of children—each attuned harmoniously, is, I own, more soothing to my senses than any woodland songs; and to see young people clad in coarse garments, and unshod, bowing to one another with all the courtesy of the most polished society, and leading about their partners with the gentleness of good breeding, seems a guarantee that in future life there will be no fierceness, no brutality, in their intercourse with their fellows; and methought the very physiognomy of the inhabitants of New Lanark has something in it characteristic of a better state of things than exists elsewhere.

"Some months ago the Glasgow newspapers teemed with attacks upon the New Lanark establishment on account of a reduction in the rate of wages there. The newspapers were quite right in inserting communications emanating from the labouring classes, who ought always to be encouraged to state what they deem their grievances; and who, in this neighbourhood, at least, have abundant talent to make those grievances known. I hear, however, that of those who abandoned the mills at that period,

with the hope of bettering themselves, the greatest number have returned; and I have nowhere seen a manufacturing population so full of health and of seeming enjoyment—and, in contrasting their condition with that of the Glasgow weavers, the contrast has appeared more striking to me. In the interior of the houses of the labourers of New Lanark I found less neatness and order than I should have anticipated from the exterior—and generally, I think, the cottages of the Scotch people are far less cleanly, far less comfortable, than those of the English. But one circumstance—the exclusion of new-comers—will keep the New Lanark population in a happier state than that of Glasgow, where the terrible migrations of the Irish sink the whole character of the labouring poor. Wages fall lower and lower—the moral tone is deteriorated—civilization takes a backward step, and vice and misery obtain more and more predominance. In Glasgow alone, I am told, there are 40,000 Irish settlers. How can any population resist such an influx of strangers, who come offering their services on lower terms, and supplanting a more intelligent by a less intelligent race of competitors? These very settlers are overtaken by misery in their turn, and find their place of retreat in the Bridewell. Some of the prisoners there confessed to me that they had committed thefts for the purpose of being received into prison. What is a poor Irish child to do, whose parents either die or abandon him, or who has no friends or acquaintance to save him from starvation? Among the prisoners I found two brothers in separate and remote cells. The elder apologized for the younger by asking “what his little brother *could* do, without any father or mother?” What indeed? But this is only one of the more remote contingent evils. The migration of Irish paupers is eating into the vitals of Great Britain’s prosperity, and bringing down with an awfully rapid influence our population to a condition little better than theirs. The question must be seriously met. It is a difficult one to-day—but it will be a more difficult one to-morrow. The man will be a great benefactor to both countries who shall legislate wisely respecting it.”

“Glasgow, April 30.

“An opinion is very prevalent that the Scotch, of the lower classes, are better educated than the English. I do not think this is the fact in the manufacturing towns with which I am acquainted. A great proportion can read, but of these again a great proportion cannot write. There is reason to fear that the labouring classes are deteriorating, and that their sufferings are beginning to produce the worst effect of all, which is their moral degradation. The wages of the weavers are wholly insufficient for the education of their children, and will hardly provide for the barest support of their families; and the head cannot be stored till the belly is filled. The practice of the weavers here, itself growing out of their distress, is very pernicious, and is quite sure to throw

a supply of labour into the market far beyond the demand. It is the custom for the apprentice to give half his earnings to his master; so the weaver takes a number of young hands into his service, all of whom become ere long competitors, and the competition again lowers wages. Again, not being able to exist upon his own earnings, which are perhaps 6s. or 6s. a week, the weaver takes three or four apprentices, who can perhaps get 4s. per week each, and in this way manages to live; but in the mean time the weaving labourers increase in geometrical proportion, and suffering must increase with it. In the other department of labour there is little distress, the supply being more regularly adapted to the demand; but among the weavers the distress is extreme. The trade of weaving, too, is so easily learned, that weavers are created in any numbers whenever there is a momentary impulse given to trade, and then the revulsion comes, and they are left destitute. It would be a most advantageous arrangement, and is well worthy the attention of those who are interested in the well-being and well doing of the poor, to see that they are taught, are instructed, in more than one mechanical art; so that, when any particular portion of the field of labour is over-crowded, they might be able to migrate to another. Our artisans are taught far too little, and were the years of apprenticeship properly spent, a poor man might have many, instead of one solitary means of support. If this one fail him, there is hopeless misery, parish pay, the workhouse or the gaol. Aptitude, there is in abundance; of all the labouring population of England, perhaps the weavers are the most intelligent. Their habitual toil is not a mental occupation, and being wholly sedentary, their minds wander to other matters, and become unusually vigorous by daily exercise. From all I could learn, the distress of Spitalfields is very trifling, compared to that of the Glasgow weavers, among whom there is a very strong feeling that they are not listened to in consequence of their remoteness, and wholly unrepresented state. 'The Spitalfields people,' they say, 'are just in the eye of Government; they can tell their own sad story; but *we*, what can *we* do? Who thinks about us? Who visits us? What deputation from us can reach a Minister's anti-chamber?'

"But here, as in England, a bread-tax storm is gathering, which the Government would do well to avert. The landed Aristocracy must be short-sighted indeed if they think they can preserve the present system of Corn Laws. A million of armed men will not preserve it. It is a sharp iron, which enters the soul of every intelligent labourer in the country. He knows that every shilling which goes into the pocket of the land-owner, from high prices, is a shilling taken from himself: it is a refusal to let him sell a shilling's-worth of labour to the foreign corn-grower. It is taxation in its very worst form; and he has learned to tear asunder the trumpery fallacies, by which, under the plausible titles of

'agricultural protection,' 'interests of cultivators,' &c., country gentlemen have managed to veil their own selfishness. A cry will go forth ere long, louder than any that has been heard. Addresses are circulating among the artizans—pithy in their composition—irresistible in their reasonings—urging them above all things to combine—to avoid all excess—to imitate the example of the Irish Catholics—and to take courage from the declaration of the Duke of Wellington, that he cannot put down opinion;—and opinion, in this particular, will be re-echoed by every class but that which, though predominant in Parliament, holds no strong influence on the public mind. Would the Duke of Wellington be the greatest of public benefactors? Let him establish or advance gradually towards the establishment of a free trade in the primary necessary of life. I do not think the most intelligent of the artizans have taken much part in the discussion of the Catholic claims. They have claims, and a cause of their own, far dearer to them. Most of the heads of those little parties of labouring politicians whom I have seen—and they have been many—have told me they were wearied and worn out with the Catholic discussions, and cared little about the question, which they generally thought was a mere tub with which the two great Whig and Tory whales of the State were playing, and in whose settlement the people had little concern. The labouring population of England look with the utmost distrust upon our public men. Hume and one or two more, they say, they believe to be honest; but of the lawyers they speak with indifference or disgust. Sir Francis Burdett has lost their confidence, and they talk of Hobhouse as a 'pert pretender.' They laugh at the defeated Ultra Tories, and at their advocacy of reform. The Government has, on the whole, more of their good opinion than any Government has had for 20 years. I am not discussing whether they are right or wrong, but furnishing you with facts collected by long observation, and with many advantages in collecting them."

" Manchester, May 4.

" On Monday morning, a meeting of weavers, and others of those who are at present out of work, was held in St. George's Field. About half-past ten o'clock, or a little after, the meeting broke up, and part of them proceeded to a hand-loom factory in Union-street, the property of Mr. Guest, who, it was said, had got into his factory some knobsticks at very reduced wages. On their way to this factory, the mob was, of course, joined by a great many idle people of all ages and sexes, and by the time they arrived there consisted of perhaps two thousand persons. By threatening language, and breaking a few windows, they succeeded in compelling the knobsticks to turn out; and then, without doing any very considerable damage to the factory, they left

it, and proceeded to a small factory in Mather-street, occupied by a gentleman of the name of Twiss, who, it seems, had also been an object for their vengeance, by employing knobsticks, and paying low wages. Here they turned out the work people, broke the looms to pieces, and took out nearly all the webs in them; tore the webs in pieces, and trampled them in the mud. Having finished the work of destruction there, they next proceeded to the hand-loom factory of Messrs. Thomas and Michael Harbottle, in Pollard-street. There they commenced as before, by breaking the windows and turning the work-people out. The first stones were thrown through the back part of the factory; and the work-people, men, women, and children, made their escape by leaping from the top of a wall, ten or eleven feet high, the doors being kept closed to exclude the rioters. None of the knobsticks were in any way ill used by the rioters; but on the contrary, many of them were very active in assisting them to get down from the wall, so that we believe all of them escaped unhurt. The rioters, then, having effected an entrance, commenced destroying the looms, and trampling under foot the webs, as they had done at the former place. Having destroyed forty-six looms entirely, and damaged others, they again returned to Mr. Guest's factory in Union-street, and committed similar violence, coolly taking out the looms and the webs, breaking the looms to pieces, and throwing all into the canal, which is only the breadth of the street from the factory. The rioters had now been at work for two hours, and were just finishing with Mr. Guest's factory, when the police made their appearance. This force was very soon disposed of. The police finding themselves unable to make head against so many, prudently took to their heels; and, though pursued by the mob, they contrived to lay hold of two men, who were pointed out to them as having been seen throwing stones at the factory windows. The mob were in the mean time, taking advantage of their victory; and, while a part pursued the constables, another part proceeded to the factory of Messrs. Parkers, in Ludgate-street, St. George's-road, who were also paying low wages. The door was burst in, the looms and webs were disposed of in the same manner as at the others. This method being, however, a somewhat slow process, and several alarms having been given that the military were coming, the factory was set fire to in several places. The building was about 40 yards long, about 20 wide, and seven stories high. There was a brisk breeze; and as all the windows in the undermost floor were completely knocked in, frames and all, the fire spread most rapidly, and in little more than half an hour it was all one tremendous blaze. The blaze from the one window joined the blaze from the window above it, so that the whole was one immense mass of fire. The houses in the streets on three sides of the factory were set fire to by the heat; some of these were at

LENT, THE PASSION WEEK, AND EASTER.

(From a Correspondent.)

AMONG the innumerable evidences which meet the reader and inquirer, in all directions, in demonstration, as far as historical facts admit of demonstration, that Christianity had no such origin as that generally assumed, the observance of LENT, and its concluding week, the PASSION WEEK, is strikingly conclusive.

Where is there any ground, or decent pretext in any part of the Evangelical story for the observance of LENT, and the melancholy finale of the *Passion Week*? Christ's miraculous fast of forty days in the wilderness, could never have been proposed as a particular matter of commemoration; no statement, or vestige of history, either sacred or apocryphal, indicates the time of the year when the tragedy of Calvary was supposed to have been enacted. But the Pagan festival of the *Adonia*, as celebrated at Byblis, in Phœnicia, was fixed at or about the vernal equinox, when the Nile and the Ganges conferred the blessings of their annual inundations on the countries through which they flowed; and a very natural propriety indicated the decency of fasting, or abstaining in a considerable degree from the usual quantity of food, during the term or expectation of those five or six weeks, pending which, a superstitious veneration might apprehend the rising of the stream to its proper level to be a matter of uncertainty. The name of Easter is derived from the Goddess *Eastre*, worshipped by our Teutonic ancestors. It has no countenance in any of our four gospels; and be it observed, that the goddess *Eastre*, like all the rest of them, "*was crucified, dead and buried; descended into hell, the third day rose again from the dead. She ascended into heaven, and sitteth at the right hand of God, the Father Almighty, from whence she shall come to judge the quick and the dead.*"—See Mr. Taylor's *DIEGESIS*, under the article, *ADONIS*.

MANIA OF RELIGION, PHRENOLOGICALLY INDICATED.

THE head and face form the index of this maniacal state. Its higher degrees are indicated by a conical form of the head, in which the cone shall be most upright, gradually and regularly basing itself anteriorly, laterally, and posteriorly. I have not seen Jonathan Martin, nor any thing that deserves to be called a portrait of him; but I will stake my judgment in this case upon his head answering to my description. If this conical form of the head presents itself by an anterior or frontal inclination, it represents talent or genius without energy or application. If its inclination be posteriorly, rising behind the ear, it represents firmness, obstinacy, energy, and corresponding faculties, generally

mischievous, without intellect. It represents fool-hardiness, brute courage, and an absence of all the intellectual and just faculties. If combined with lateral projection or flattened top, it adds to that disposition cunning that defeats its own ends, miserliness, theft, and a general passion for acquisition of property, with pugnacity and cruelty. Such is the cranial geometry of the human character.

With the phrenologists I entirely agree, that the figure of the head indicates the faculties and dispositions; but with the advocates of education, I also agree, that character, where there is education, depends upon that education. Where there is no previous disposition for religion, a religious education and application, the religious absorption of other mental powers will work out the conical form of the head just mentioned: and so in every other case, particular application or education will work out the figure of the head and the character that it required. The labour and application must be greater with some than with others, and this defines what is meant when we speak of the efforts or assistance of nature. If any one has known Jonathan Martin, through many years, he or she might have marked a gradual rising of the head, or the conical form of the head. During my six years' confinement in Dorchester Gaol, my cranial developements were a junction of the intellectual and the firm or obstinate, and no degree of imprisonment would have subdued me. The Rev. Robert Taylor, in his single year's imprisonment, received a considerable improvement in the intellectual department of his head, but none, rather an abatement, in the organ of firmness or obstinacy. This latter organ will, with him, improve better by being at liberty, and by not being persecuted. Severe persecution would have subdued it. When my head was *incognito* examined by Mr. Deville, in 1826, he gave me credit for being a religious character; but though he was in error, as he is constantly in error, by the manner and in the way in which he uses the word *religion* as connected with phrenology, still there is such a phrenological indication of religion as I have stated. It is entirely a blank in my head. The organs of intellect and firmness have made a valley of the religious department. This is very distinctly seen in comparing a miniature taken in 1819, with a portrait taken in 1828, or the present head. Ten years ago mine was the head of a simpleton compared with what it is at present, and I find too that my actions were and are correspondent. It is upon this principle, that I should not despair of correcting any head, if that head would put itself under the proper course of education. Though there will naturally remain different degrees of genius, yet a head may be made mathematical, musical, poetical, mechanical, philosophical, moral, or religious, as may be desired. It is on the point of education, operating upon the general weakness and contemptibility of the human character, that religious people

have the advantage of us, Infidels. Quickly to make a man an Infidel, there must be a corresponding organization. There must be some intellect, sagacity, and firmness, previously prepared. But notwithstanding this, I will undertake to make any man a most conscientious, firm, and honest Infidel, who will place himself under my tuition. And on this ground, I pledge myself, if permitted, to cure the insanity of Jonathan Martin. My own head has yet need of much improvement; but few will be found to be much nearer perfection than mine. I know there are some. The science of phrenology is yet in the hands of very incompetent and improper men. To make it what it is to be made, it must be taken up by the Infidel, and I will undertake to commence a series of lectures upon it at the first opportunity that presents itself. Its high moral importance, of which I have here given some indications, have never been developed, and are not likely to be developed by the present organs of the science. It is an Infidel science, entirely Infidel. Showing that the character of man or the animal generally, depends upon his physical structure, all idea of moral agency or influence produced by moral deity is set aside. An eminent surgeon first drew my attention to the science, on its first reception in England, as the best development of mental science and its phenomena that has yet been made. I seized the thing, as if by intuition, felt that it was purely and strictly Infidel, and have waited to let others give it a currency, that I may take it up at a proper time and make the most of it for the cause of Infidelity. That time is now come. The objections made to it by the Reforming Optimist, in the present number, excepting in the reporter's error as to religion, I know to be futile, and that his general character, injustice and designed cruelty excepted, is fairly drawn by the phrenologist. The only apology or consolation I have to offer him is, that he may, if he pleases, improve himself, where improvement is required; and in this consists the great moral benefit to be derived from this science. It teaches how and on what ground we can enlarge our disposition to give our neighbour credit for good motives in actions that might not otherwise or not at all be pleasant to us. It teaches us how to pity the individual, who is guilty of excesses of any kind, by seeing the fault not in the moral, but in the *physical* structure of the man. And if any science can teach a man to love or pity his enemy, this and this only is the science. The Christian religion has not done it.

RICHARD CARLILE.

ABOLITION OF THE LAW ESTABLISHED CHURCH.

MR. COBBETT has published in the *Morning Herald*, and has presented to the House of Commons by Mr. Denison, an excellently-drawn petition, praying the House of Commons to

abolish by law this Church, more particularly as it regards Ireland. This is one of the useful acts of his life, in which he is plain and decisive, and aims openly at an important object. It corresponds well with his letter to Lord Tenterden, and is a following up of the best part of his History of the Protestant Reformation.

The Duke of Wellington has a name that is great; and he has now credit for intending greater things than perhaps he has yet dreamt of. A rumour is afloat, that he is about to begin with an application of the property of the Church to the necessities of the state. The mere credit for the intention is worth a trifle and must be naturally the preliminary to a ministerial proposition of that kind. It is rumoured too, that he is about to begin at the right end, or with the Bishops. The Duke is embarked on the sea of reform, and, as well as by his disposition, he is placed under the necessity of doing great things. Long life to the Duke of Wellington and to the King that keeps him a Minister.

R. C.

"THE WORLD" AT FAULT.

THERE is a religious newspaper in existence, called *The World*; perhaps it means to define itself to be the *religious world*, or the *Protestant World*, or the *little sectarian World*. A paper fit for the world, it certainly is not. It cannot grapple with nor countenance an Infidel, and there is now in reality an *Infidel world*, which will go on to make all the world Infidel. This *World* refuses the advertisement of *THE DIEGESIS*, an Infidel book, that proves, past all attempts at refutation, that Christianity is deduced from and founded upon Pagan fable. So that this is not a paper for the world. In its paper of this week, I find the following paragraph:—

"At the Meeting of the Christian Instruction Society, last night, the Rev. R. Taylor and Mr. Carlile presented themselves to the attention of the assembly. How vain are imprisonments, fines, and bonds, when employed to correct opinions! The speeches delivered by the Rev. J. Burnett, and the Rev. Jos. Fletcher on the spur of the occasion, are, we apprehend, far more likely means of preventing mischief and advancing the interests of truth, than bonds and imprisonments. Far as the Rev. Mr. Taylor and Mr. Carlile may have gone from the right path, we should not despair of doing them some good, if they would continue their attendance on such meetings as these. There can, however, be no excuse for their interruption of the business of public meetings, which, so far as we have seen, produces no effect that can be deemed desirable by the parties themselves. The persons who attend these meetings are, for the most part, such as have a strong feeling in favour of Christianity,

as well as a conviction of its truth, and they are not likely to be led away by abstract terms, or either soft or furious words."

Coming from the world of religious mania, this paragraph may be called moderate; but it has not a particle of sense or instruction. It is true, that we were there, and that the Rev. Robert Taylor interrupted the proceeding of the meeting, by one improper and one very proper exclamation. The report of the society's proceedings stated a lie; that was to him personal, in styling him an unhappy man; he exclaimed, "I am not an unhappy man." This was proper. His first exclamation, which I deemed improper, was an avowal, that he, the author of *SYNTAGMA*, a work mentioned by name, was present. He justifies himself by saying, that he uttered the words in conjunction as a sentence, "I am the author of *SYNTAGMA*, and am not an unhappy man." I, who was in a distant part of the chapel, and near the speakers on the platform, received the impression, that the interruption was double. It is a rule, in all good society, not to attack a person, who is not present, or who, if present, is, by the rules of the society, not allowed to defend himself. And if this rule be good, I never was in worse or more ill-behaved company, than this "Christian Instruction Society." The speakers were furious, as soon as they found Mr. Taylor was present; and they were truly crowing, dunghill cocks, that knew they were there safe from an answer. Our business there, was to present the Society with a copy of *DIEGESIS*. Though we cannot send them round the country gratuitously, as they do the *Rejoinder to Syntagma*, we can afford ourselves the satisfaction to know, that they do not overlook *THE DIEGESIS*, on any other ground than the inability to cope with it.

The Rev. Mr. Burnett, of Cork, bantered us with a promise of returning the visit. Need we say, that we shall be most happy to meet him anywhere, in which the privilege of speech may be mutual.

A word to *The World*. We, the Rev. Robert Taylor and Richard Carlile, proclaim, that we have proofs; that such a person as the Jesus Christ of the New Testament never existed, that the Gospels are wholly fabulous, and that we can show you the true origination of the Christian religion. Is there known to the *World*, a Christian priest who will meet us on this ground of discussion?

R. C.

RELIGIOUS SOCIETIES.

How impotent is the cause of omnipotence! How weak the cause of God! How morally helpless are all the religious institutions of this country! This month of May is a sort of religious holiday in London. I have before me a printed list of religious

society annual meetings, and annual sermons, to take place in this month. The societies are :—

- 1—Wesleyan Methodist Missionary Society.
- 2—Irish Society of London.
- 3—Continental Society.
- 4—London Hibernian Society.
- 5—Church Missionary Society.
- 6—Christian Instruction Society.
- 7—Sunday School Society for Ireland.
- 8—British and Foreign Bible Society.
- 9—Prayer Book and Homily Society.
- 10—London Association in aid of Moravian Missions.
- 11—Religious Tract Society.
- 12—London Society for Promoting Christianity among the Jews.
- 13—British and Foreign Seamen and Soldiers' Friend Society.
- 14—Port of London and Bethel Union Society.
- 15—British and Foreign School Society.
- 16—London Missionary Society.
- 17—London Itinerant Society.
- 18—Sunday School Union.
- 19—Spanish and French Translation Society.
- 20—Naval and Military Bible Society.
- 21—Irish Evangelical Society.
- 22—Sunday School Society for Ireland.
- 23—Newfoundland School Society.
- 24—Protestant Society for the Protection of Religious Liberty.
- 25—Home Missionary Society.
- 26—Aged Pilgrim's Friend Society.
- 27—Society for Promoting Universal Peace.
- 28—Village Itinerant Society.
- 29—Philo-Judean Society.
- 30—British Reformation Society.

Can a good cause require all this association ? Will not that which is good and true introduce and support itself without such props as these ? Is the moral God so helpless that man's utmost energies are required to keep up his name, character, and pretensions ? We hear nothing about societies to declare the existence of the sun or moon ; nothing about societies to declare planetary motions, and the return of comets and eclipses. These are circumstances which declare themselves : and did there exist such a God as these societies declare, that God too would declare itself. It is blasphemy to say that money is wanted to make it known. All men are ready to believe what each man knows and can demonstrate. But it is the fool or the rogue only, who says, *God is a moral power ? but it cannot be either demonstrated or known.*

The above list of societies is not the list of all that do exist, as religious societies in London ; but the list only of those whose

anniversary business is done in this month. That these societies exhibit strength, as to numbers and money subscriptions, is evident; but that very strength displays the best proof of fundamental weakness. The question recurs, can an omnipotent God need such assistance? Can that, which is said to direct all things, want such a direction? If so, the cause is bad; if not so, the strength is misapplied.

Infidelity, with nothing higher than human pretensions, has need of this sort of strength by associations and money subscriptions. We cannot get a hearing, without it. We are scouted, as *poor devils*, without it. We are called *not respectable*, without it. Such a means is not contradictory to its plan and purpose, with Infidelity. We do not say, *Our God is above all Gods, can accomplish what it pleaseth him to accomplish; but he will not do it, unless you bribe him with money!* This belongs to the folly and blasphemy of religion. We declare a physical deity, unconscious of human association and human efforts, and we acknowledge that man has every thing to do for his own welfare and happiness, and that he has none to help him, that no help can be drawn other than from human association and human means. There is, therefore, a moral propriety in our association, in our subscription, in our use of the only accelerating means of advancing truth. But not so with you. Besides, we invite discussion, in every, and in any shape, in any way that shall be most useful and effectual, to discover which has the truth, or the greatest amount of truth. You shrink from every thing approaching to discussion. You proclaim our truth, our honesty, our better cause, by fearing even to look us in the face, and to be heard by the same company that shall hear us.

We, therefore, proclaim your religious associations to be dishonest and dishonourable: that your first and only object is to preserve a superstition among the multitude that shall be profitable to you its advocates. We proclaim you to be religious rogues, conscious of the cheat which you practice upon the multitude. We proclaim, that, under the pretence of doing them good, you live upon them and prey upon the means of their happiness. We proclaim you to be slanderers towards us Infidels; because you slander us where you will not allow us to answer you: and because you will not come where we will allow you to answer us. We declare ourselves to be better and more honest men than you are. We oppose and detest vice of every kind more than you do. We encourage truth more than you do. We desire human peace and human improvement more than you do. We are short of you in nothing that is useful, in nothing but that which we can show to be mischievous toward the multitude and wicked in you: and until you substitute discussion for preaching before a multitude, we proclaim ourselves morally and intelligently your superiors.

RICHARD CARLILE.

NINTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Sept. 24, 1826,

On the Duties which a Man owes to his Enemies.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—Following the great eternal science of moral righteousness through the clearest and most natural order of successive demonstrations, our last Discourse, you will remember, was—*On the duties which a man owes to himself*. In that Discourse, therefore, we treated of the proprieties and fitnesses of his conducting himself as an individual, so far independent as any individual person can be supposed to be, with a view to the securing to his own perceptions the highest attainable enjoyment of that which every body would have if they could, (and I wish they could) a long life and a happy mind.

His relative and social duties come next in order to be treated of. And of these, in natural order, first, are the duties which a man owes to his enemies. Because he finds himself related to these, without having any body to thank for it. And the duties arising from this relation are such as “buckle themselves upon his back, to bear their burthen whether he will or not.”

The consideration of the *duties which a man owes to his enemies*, shall therefore constitute the topic of our present attention.

To be happy in the highest degree, and above all to continue to be so for the greatest length of time; are the objects which a man generally *proposes for himself*. That he should be miserable, and thrust off the stage as soon as possible, are the objects which he as generally finds other good people *proposing for him*. Hence arises the relation in which a man perceives himself to stand to his enemies: a relation which forces itself on his observance with his very first perceptions of his relative situation. And among Christian people, it is only in this way, that some of us can find out that we have got any relations at all. The name of *brother*, among them, seldom meaning any thing else than the man who would be the first in all the world to knock you on the head as you slept, or cut your throat in the dark. The *datum* therefore of the proposition now before us is, that *we all have enemies*, who, however they may write upon their flag the canting lie that they “bear no malice nor hatred in their hearts;” have ever enough in their hearts to produce all the effects in our impediment, which hatred could devise, or malice accomplish. I only take it for granted that, we *have* enemies. I wish we hadn't. But it is so. And on this granting; the great problem

is, to find out *how*,—in one honest word how, to *overreach* 'em all.

For there is, I guess, a wise and virtuous way of acting with respect to our enemies, which shall involve no compromise of our honour, no unnatural restraint upon our feelings, nor paltry pandering to their opportunities of fresh aggression; but which shall give *us* the victory, which shall achieve our purpose on them.

To find out this, is a discovery that will pay for all our voyage round the world, a pearl of higher value than India's wealth could purchase, of brighter splendour than the topmost pearl that shines on Juno's coronet. *Revenge is sweet*. Hast thou an enemy? 'tis this shall give thee the revenge thou seekest. *This*, (observe ye) this wise and virtuous way of acting, which seeketh all the revenge which a wise man can have appetite to desire, or a good man relish to enjoy; which is, to make his enemies his inferiors in wisdom and virtue, by making himself lord of the ascendant in those respects, happy in spite of every thing and of every body who would have made him miserable, and living *to be a good old man*: than which, if God hath any thing better to give—he may give it to them whom he likes best, without our grudging. To be conquerors on *terra firma*, to have the best on't in our day for having it, to have a calm and tranquil mind, is *all* and every thing which our ambition grasps at for itself, and our philosophy would share with you. We need not speculate on a constitution of things, in what is called the *moral world* which seems necessarily to bring so many bad passions into exercise, seeing it is the exclusive province of the *moral science*, to make the best of the state of things which it finds in existence; and not to be star-gazing after any other state of existence.

The basis of morality is laid in evidence and truth, and its superstructure raised in demonstration and conviction. He therefore who putteth one step forward on any ground without a clear perception both of the *what it is*, and the *where it leads to*; may be right *perchance*, but hath no right to expect to be so.

In this, therefore, and in all our inculcations, ye observe, Sirs, that our appeal is solely to your understandings. If there be any mode of action which you would adopt, without the seal of *your own* convictions, set to our best signature of *sufficient reasons* for adopting it, ye had better give it in at once, and say your prayers, (as they are *at* it at this moment all about us) for the wind to blow you into virtue, and wait for *God's grace*, as they call it, to enable you to try to be good men, or at least to try to try to be so: and if that won't do, why you must *try* to try to try.

To gain increase of knowledge, we must endure the entrance of some ideas that at their first coming must appear strange to

us, and cause a little bustle among the dusty furniture of the mind, to make room for their accommodation. But these, which I have now to offer under the name of *duties which a man owes to his enemies*, ask their entertainment of you, upon the score of self-evidence in your own convictions that other prescriptions have not succeeded in curing the moral disease; and that, notwithstanding the infinite variety of unnatural and supernatural precepts for acting with respect to an enemy, the professors of those rules, have never found any way of their application but by the *rule of contraries*. While in their *theory*, they have aspired to control the emotions of nature, have condemned the germinant thought, the roving eye, and the desiring heart; their *bringing into practice*, hath as uniformly turned nature's sweetest juices into aconite, and made uncivilized barbarity itself turn pale and sicken at the foil of their transcendent villany. Whatever hath been their ostentation of a heaven-born charity; their doves and lambs have all turned out hawks and tigers; and the soft plumage of the turtle's wing hath fledged the vulture's bosom. So that it was not a vituperation, but a truth, which their ecclesiastical historians more than corroborate, in that distich:—

Sanguine fundata est ecclesia, sanguine crevit
Sanguine succrevit, sanguine finis erit.*

There is no occasion that I should give you the exact English for these words, because you'll be sure to be right, if you guess at it.

Religion indeed, by which it will perhaps be thought I mean nothing more than superstition, (for there are no two things so likely to be confounded with each other, as those between which nobody could ever show us the difference,) religion, (or superstition which ever it is,) will teach a man ten thousand ways of dealing with his enemies, so as to plague them most devoutly; which unenlightened philosophy, and the unimpassioned morality which philosophy inculcates, would never have dreamed of. A good salvation and damnation faith, is the finest thing in the world to be damnably spiteful with.

So it taught the mighty Timur Bec, before the walls of Delhi; when, from the most pure and perfect overflowings of charity towards his enemies, he had delivered a hundred thousand of them from the trouble of carrying their heads upon their shoulders; to offer up that sincere and fervent prayer, which shows what a good and tender hearted man he was.

"O Lord God Almighty! thou knowest that I am not a man of blood, but all these men were Infidels, and have therefore brought thy vengeance upon themselves, and I have only cut their heads off, as an humble instrument in thy hands."

So it teaches its votaries at this day, to pray for their

* In blood the church was founded, in blood it grew,
In blood it increased—in blood will be its end.

enemies : but always with this especial observance, that their prayers should be for those kind of blessings which are the last their enemies would choose, such as sanctified affliction, and divinely overruled adversity. Enough of the spirit for them, but the devil of a potatoe !

So too, in perfect sincerity, and from the abundance of forgiving, and enemy-loving charity, prays my Lord judge for the poor wretch who is "to be hanged by the neck till he is dead, dead, dead, and his body to be delivered to the surgeons, to be dissected and anatomized; but the Lord have mercy upon his soul!" Oh what Christian charity! An' if there were any way of laying hold of it with a pair of forceps, would they not dissect his soul too ?

Philosophy, now, knoweth none of this? And morality, (which is nothing else than philosophy reduced to practice) will never teach you to love your enemies at all, nor to pray for them at all, nor to dissect and anatomize them at all. Because it is the only definition which you can give of the character of a wise and good man, never to do any thing which there is no reason for doing. But surely to *pray* for our enemies, is the most extraordinary fetch upon any rational idea of the existence of a God, that could ever have originated in a madman's dream.

'Tis as it were to introduce to ONE, whom we should most of all respect, the company of which we have the very worst opinion, with a modest suggestion, that if he hath a mind to shew them a kindness, 'tis the last thing which we should think of doing. To pray for our enemies! a' God's name! 'tis so like a hoax upon his Godship, that one would almost wonder how impudently itself found brass enough to put on the face on't. Pray for one's enemies indeed! yes, there is but one prayer for them that could possibly be sincere:—and that's what you would not let me say.

"The emotions of nature," saith our great and good *Confucius*, "are not criminal." It is not by any unnatural suppression of those emotions, nor by violent constraints put upon them, that we shall become wiser, happier, or better; but by subjecting them to the controul and management of our reason, and by yielding only to their impressions in such a degree, as with reason we may.

When we are stung, we smart; and when we smart, we are not to ask either God or man for leave to crush the thing that stung us.

The suppressed and restrained fever which ill blood doth breed, more ravages the constitution, than the occasional ferment which finds relief in its uninhibited o'erflowing.

Men cannot hold a fire in their hand, by thinking on the frosty Caucasus. Nor is it any great departure from the consistency of an amiable character, occasionally to borrow from the good immortal gods, the use of their divinity to point an honest ejaculation.

"Nunquam aliud Natura, aliud sapientia dicit," said Juvenal, "Wisdom never says one thing when Nature says another." And if what nature says, may be read in the works of Nature: see we not that she hath armed the feeblest insect with its sting, in indication of *her* law, that wrongs and injuries are not to be forgiven, but to be punished; that none should be oppressed, (as none ought to be oppressed) with impunity; for though the aggrieved animal leaves its life in the wound that it inflicts, the satisfaction of revenge obtunds the pain of dissolution, the last perception of its existence is the joy of a conqueror, and triumph sparkles in its dying eye.

This is the lesson which Nature teaches with respect to enemies. But, ye will well observe, that in that lesson, she gives no countenance to any measure of retribution beyond the measure of the injury received, nor a moment after the violent stimulus of that sense of injury hath ceased; least of all, to any thing like meditations of vindictiveness, or the calm villainy of selling ourselves to fight in other people's quarrels, to do injuries where we have received none, to be cruel without an argument for being so, and murderers at the bidding of another.

We startle, it may be, at the speculative laxity of Pagan morals: and our Confucius, who seems to have allowed such licence to the natural propensities of the human heart, as that "if a man should steal thy cloak," thou shouldst take care that he stole nothing else; and that if he smite thee on thy right cheek, thou shouldst instantly smite him on his—will not be thought the equal of those who recommend the virtues which nobody practises. Yet have the greatest philosophers of Europe recognized him, not as *a teacher sent from God*, but as a teacher who practised what he taught, and taught that only which was practicable.

"Without assumption he explored the mind,
Unveiled the light of reason to mankind,
Spoke as a sage, and never as a seer,
Yet strange to say, his country held him dear."

They forgot to crucify him, but through the long elapse of twenty-four hundred years, they have never forgotten the sentiments of *universal benevolence* which he inculcated, nor learned instead, the Evangelical use of muskets, bayonets, and cannons. Nor can they exactly see, (as those who say their prayers can) how noble a man looks, how heaven-taught his mind must be, and how vastly superior a morality he must possess, who wears a slashing knife upon his thigh, and walks our Christian streets in the adornment of the golden-hilted dirk, not therewithall to slay his own immediate and proper enemy who would else have slain *him*, or who had by slaying his mind's peace, *deserved* the blow; but at the bidding of some Royal scoundrel, to plunge it into a heart that had never felt an unkind sentiment towards him.

But not to exaggerate the virtues of the disciples of *Confucius*,

it cannot be denied that they are neither so hospitable, nor so liberal as we could wish them to be. And after various attempts which our missionary societies have made to introduce the blessings of *gunpowder and the gospel*; the last good Christian minister that had settled among them, in the year 1760, had an information laid against him to the government; and the government with all the intolerance and ferocity which one naturally expects from barbarians and Pagans, had him instantly arrested and sent—and sent away with a present of bales of silk, provisions, and money, to pay, and over-pay all his possible expences; but withal, with an admonition never to come there again, but to keep his gospel for people whose glory is in feats of arms, and for the nations which delight in war.

Now, Sirs, in my mind, that's the way to deal with an enemy! Nor do I know, that in the supposable case of the good missionary's going back again in spite of the admonition he had received, (as bales of silk have always a wonderful attraction for divinity). I know not, that there is any kind of philosophy which would require that his second dismissal should have been quite after the same fashion. And had he thereby obtained the crown of martyrdom, 'tis possible to think he had deserved it. The law of nature, the law of self-preservation which never *did*, and never *can* require a man to be injurious or to be vindictive, nor to weigh his resentments and his wrongs, against each other in the severe *avoirdupoise* of as much for the one, as for so much of the other: yet openeth not the door to fresh incursions; nor, though "every offence be not a hate at first, doth ever let a serpent sting us twice."

There are injuries in the forgiveness of which, an injury would be repeated. To replace into his former position in our affections and confidence, the person who hath once outraged those affections, or violated that confidence; is to give to one the place which hath become the property of another. The world is *large*, and there are *good* men in it, who have *not* outraged our affections, and will not violate our confidence; and all these are wronged, and kept from the place which should be theirs only, whenever we forgive a villain, or make a peace with traitors.

For "such is the force of sentiment and justice implanted in the heart of man, that he is not even *grateful* for benefits conferred without discretion," nor capable of being so. 'Tis out of all calculations of reason, to claim or expect a return for favours which were conferred without a reason, least of all for favours which were conferred *contrary* to reason.

The eternally reiterated complaints which we hear of *monstrous* ingratitude, take their origin, in reality, in no peculiar vice of mind of the ungrateful party; but in the first and creating vice of showing *monstrous* kindness. "To be served thus, and

thus," say they, "after having lavished such extraordinary forbearance, after having already forgiven so much. O! how sharper than a serpent's tooth it is, to be dealt with thus thanklessly." Why, ay! if thine own foot did trample on the eternal distinctions between right and wrong; and thou wouldst treat him who injured thee, as if he had *not* injured thee, and him who loved thee *not*, as him who loved thee; thus by thine own act and deed, dressing him up in the character of an hypocrite, and putting thy friend's cloak upon thine enemy's shoulder; where is thy cause of complaint, if thou findest out at last, that the bad man is still a bad man, and that it is not the way to make a bad man become a good one, either to impose on his understanding, or to suffer him to impose on thine.

"There is only one measure to be observed in such cases, which is to be *just*. And justice will ever prescribe that calculated proportion of courage and moderation, which induces us to overlook and forget a first or unpremeditated injury, but which punishes every act tending to oppression."

Nature, who in her fair and unsophisticated dictates, is always right, and always amiable, is never more so, than when she inspires and supports the dignity of a just, a noble, and an honourable resentment. But in this, no act of spitefulness, no *stealing* of an advantage, nothing done to irritate, or shut the door against the return of more congenial feelings; should have place.

The very essential test and gauge of the mind's nobility, is the way in which a man conducts himself towards his enemy; mark but that, and you may always gauge his tether to an inch. If he be proof and good, his conduct will always be such as to make his enemy feel the severest punishment in not having such a man for his friend.

So did one, who when an invading army sent a detachment to forage in the first pastures they could find, led the detachment away from the enclosure of his immediate personal enemy, to another, which was his own; and on being upbraided by the invader for having led them to a field which was inferior to the one they had passed, replied, "*that was MY enemy's.*"

A tenderer heart, nor one of more exquisite tuning for the sweetest harmony of social life, never beat in mortal bosom, than that of our Algernon Sydney, who would have saved his monarch, while he abhorred the monarchy; and left the court which he could not reform, after writing upon one of the pillars of its colonnade, the words—

"Manus hæc inimica tyrannis,
Ense petit placidam, sub libertate quietem."

"To tyrants hostile, shall this arm be shown,
It seeks for peace, thro' liberty alone."

Or who will show in nature, or devise in invention, a more perfect idea of the thing that was exactly right, than that of the

keen and biting, and even revengeful retort of the Duke of Bedford; whose son, the Lord John Russell, had been executed twenty years previously. When even after so great a length of time, he saw James the Second, who had refused his entreaties for mercy, in turn a supplicant at his feet, and with all the humiliation of a falling tyrant, imploring his assistance, "O my Lord Duke, you are a good man, you could serve me now."—"No," said he, "I had a son who could have served you, Sir."

Men and *Brethren*, in that name ever including the best and dearest, I have in this Discourse endeavoured to lay down the duties, (as in a preceeding Discourse we have determined what the correct idea of duty is) which a man owes to his enemies.

These stand now, I trust, in your convictions, not merely as moral duties, but as practicable one: sconstituting not a visionary perfection hung in the skies, for every body to gaze at, and nobody to be the better for their gazing at; but an easy economy of social life, within a bow-shot of the attainment of any one of us; and in the attainment calculated to make us happy in our own feelings, and a source of happiness to all who love our good company.

The great object of conquest in every instance is, the enmity and not the enemy; 'tis nothing to subdue what any body and any thing can subdue; but 'tis a guerdon worth ambition, by the superior tact of our wisdom, to steal away the ancilia of opposition out of the enemy's camp, leaving him his ribs, whilst we make his heart our conquest.

For men, after all, in every case, save where themselves had been first deceived and injured, are by nature good and amiable creatures. The difficulty is, to repair and to restore what the earliest impressions of a religious education (infinitely worse than none at all) hath damaged and set wrong in them; and to bring back the obtunded sensibility to that grand sympathetic nerve which Nature had attuned only to sustain the vibrations of generosity, nobleness and love; and which never would, nor could have been capable of a long continued resentment, or a bitter and implacable hatred; had not those unnatural feelings, (and they *are* unnatural) been called into existence, even in the bosom of infant innocence, towards an imaginary foe, whose fictitious existence hath made all the religion in the world, to consist in being inveterately spiteful, and eternally malicious. The religious man always looks on his enemy as the devil, and hates him like the devil. But the very faculty of being malicious, the capacity of the vice, (without the emulation of a virtue,) will be extinct, or never have found existence at all, in the philosophic bosom. Those whose later entrance on the discipline of Universal Benevolence, hath left them still subject to the remains of the moral disease, and to the incurrive remembrance of wrongs too grievous to be forgiven, too painful to be forgotten, will still find the way

to subdue and moderate the impression of those remembrances, by gauging them to the measure of strict and inexorable justice; beyond which, one continuing moment of their indulgence, is the moment that throws all the blame and all the fault into our own scale, and robs us of that pride of heart, which alone enables a man to stand at ease amidst a host of foes, in the consciousness that whatever he hath felt, he hath never felt an ungenerous sentiment.

Guard but that! Be *just* in your resentments! And surely one moment's recollection of justice will satisfy your reason that your resentments should not be everlasting, seeing your affections and friendships cannot be so. Be noble in your own mind's acquittal of itself from all suspicion of malignity. Keep *peace at home*, and the condition will not be hard upon you, even if it should be war with all the world.

The rule of duty to an enemy, the *arithmetical* rule, clear as the inductions of the multiplication-table, is, so to act by him; at all times, and in all extremities, as to anticipate and forestal the result of his becoming a friend; and as in that consummation, we should wish that we had acted. Be angry, be resentful, be indignant, assert your right, avenge your wrong: let your displeasure be formidable, your retaliation terrible: but never be spiteful, never acrid, malignant, or implacable: never do an act, nor meditate a counsel, whose purpose shall not be, to redress your wrong, and to bring back both your own mind and your adversary's to the *status quo ante bellum*, that is, to such a state of feeling as would have obtained between you, had no hostility arisen. Our very best feelings, our friendships, our confidences, our loves, our gratitudes, are not permanent: and sure 'twould be a scandal and a shame indeed, should we allow our feelings which are not the best, our enmities and our rancours, to be perpetual: and are only to be capable of a fixed state of mind, when our state of mind is the worst it can be. A spiteful man, Sirs, is to the very back-bone, a bad one; and as worthless as a friend, as he is despicable as an enemy. So that they have judged well, who have recommended us ere we form a friendship for any man, to begin by fastening a quarrel on him: that we may see thereby how he would conduct himself if he were our enemy. For he who would play you foul being your foe, will never play fair, or have any other purposes than his own to serve, being your friend. And his friendship, be sure, as well as his enmity, is but of the nature of a bonfire, not calculated to make any one happy, but as he stands far enough off from it.

There is a way of dealing with all our enemies, so as to neutralize the acerbity of the worst of them. There is no better wine served up in the feast of life, than that which is made of things in nature tart and sour, subdued by sweetness, gentleness, and love; in which every true and faithful member of this

Society of Universal Benevolence, will always be ready to drink to the long life and health of the worst enemy he ever had. Which may all of you enjoy, and I live to see it.

DELEND A EST CARTHAGO.

NOTE.—Timur Bee, Timour, or Tamerlane: he had won 27 crowns, and fought 35 battles. His conquests were in Persia, Tartary, and India. In his camp before Delhi, the capital of Hindostan, he massacred 100,000 Indian prisoners who had smiled when the army of their countrymen appeared in sight. He could count three hundred thousand heads in different stacks or pyramids which he had raised. He died on his expedition against China in the 70th year of his age, April 1st, 1405, being 35 years after he had ascended the throne of Zagatal.—*Gibbon*, vol. 12, p. 44.

THE MARQUIS OF ANGLESEY.

From the correspondence between the Marquis of Anglesey, as Lord Lieutenant of Ireland, and the Duke of Wellington, as Premier, it appears, that the Marquis has been the chief agitator among the Ministers, in bringing forth the late concessions to the Roman Catholics. The correspondence adds greatly to the credit of the Marquis. It is clear and manly, and wise and humane. It is plain, that the Catholics have carried their point, by their moral power, by their union, by their contributions to the rent, and by that rent giving power to the men of talent among them. This is a point worthy of being imitated in all struggles for emancipation. The Catholics, too, could conflict with the Protestants, on the ground of faith, dogma, creed, or evidence. In these respects, they were by no means inferior, but superior to the Protestants. What then shall be the effect on the united Christian religion, when Infidelity presents the same front, and the same agitating power as Roman Catholicism has presented to Protestantism? What then shall be the effect, when faith, dogma, and creed, shall fall powerless before our facts, reasonings, and evidences? One-tenth part of the labour, the time, and the contribution, which the Roman Catholics have received and used to carry their question, will carry Infidelity triumphantly over the ruins of the united Christian Church in this country. Gracious moral power! what a change in the affairs of men is at hand! What great effects are about to be produced! What happiness for mankind is rising above the horizon, as the dark clouds of superstition are dispelled! We shall see a change even in the stature and carriage of mankind, instead of that mere shadow of body and mind, which the mass of mankind now presents; we shall see arise substance in body and substance in mind, the stable leg, the broad shoulder, the swelling bosom, and stately head, indicating a structure on which a mind may be built. Man, religious man, is really in a

fallen state. He has to rise from that fall, and to walk upright in honesty and in infidelity. When I contemplate the shadows of men, women, and children, that fleet by my house, or leave a church or chapel, I cannot help exclaiming—*Religion has done this*. It has cramped every human power. It has injured the muscle, the fibre, and the nerve, vitiated the stomach and blood, cramped all the animal energies, stunted the growth, corrupted the bone and brain, and left its diseased index on the countenance. The mind is nothing more than a function of the living body, and the development must be mutual. On Saturday last, two Methodist preachers came into my shop, to gratify their curiosity; but no discussion, if you please; the one was the shrewd, cunning fellow; a Cornish man, of the name of Sanders, whose countenance seemed to say, “*I am up to it*; it is an easy way to get a living is this preaching religion, and like Pope Leo the Tenth, how profitable to us is this fable of Christ, what grist it brings to our mill!” The other, a young man, tall, with a sallow, affrighted, and distorted countenance, seemed to say, “*I am truly religious*: my countenance proves the sincerity and reality of my disorder. I am no hypocrite.” No, young man; but you are to be pitied, and I pitied you.

Antichrist is now truly come! Not for a season only; but for ever! The time is come, when infidelity, with open front, undaunted energies, and irresistible talent shall humble the hitherto haughty man of God, expose his imposture, reveal his revelation, blow up his mysteries, and laugh or frown down his holy incantations. This is the Babylon that is to fall; this the Babel building that is to be stayed; these the confused tongues that are to be dispersed. Religion constitutes all these: it is a thing of many languages, a confusion, a baseless tower, whose top is meant to reach to heaven, a Babylon that is full of mystery and iniquity. Up men! and overthrow it. Resent the imposture, throw off the humiliation it has brought upon you, proclaim free discussion, be wise, be healthy, be happy.

R. C.

PHRENOLOGICAL EXHIBITION OF THE REFORMING OPTIMIST.

Second Article, Tuesday, May 5, 1829.

Further elucidating “how cautious every one ought to be in the investigation of truth, and how prudent in the adoption of a definitive conclusion.”

—◆—

ACCORDING to announcement in a late Number of the LION, a faithful cast of my head has been taken. I was anxious, for the TRUTH’S sake, that a judgment should have been passed

immediately; but I could not succeed in getting hold of it before yesterday noon. The following is a

Copy of the Report.

" An individual who, from the activity of the organs, will be subject to strong excitement, during which, great energy of character will be manifested, but he must take great care how he expresses himself while under those feelings, for if opposed in his opinions, his observations will be likely to lead him into trouble, particularly if on religion, management by public bodies or government.

" If he takes up a subject, and is opposed in his object or views, he will resort to artifice and cunning, secretly endeavouring (by *ruse de guerre*) to mislead the party opposed to him.

" Very fond of distinction and notoriety, not readily admitting any one's plans to be so good as his own, maintaining his opinions with great pertinacity, and at times obstinately; the love of the former, with the activity of the latter, will be likely to lead him into some difficulties, which may turn out serious at times, for while under excitement of this combination, he would be likely to make use of observations offensive to many, not being induced readily to retract.

" His attachments very strong, but made with few.

" Passionate, rather violent, if his justice be offended, expressing himself severely, developing determined character.

" His attention would be drawn towards females, with whom he would intrigue.

" It is an organization that I would not make a nurse of for infants. To youth he would show attention, but in imparting knowledge to them, he would have plans of his own, not readily admitting those of others.

" Property will not be overlooked, but sought more for the purposes of life than otherwise.

" In the practical and elementary studies few things would appear difficult to him.

" He has been induced to consider, by his perseverance and hope, that all his schemes, which must be many, would be accomplished; but for the want of grandeur, he would meet with much opposition in carrying some of them into effect. His love of notoriety, his own self-conviction, with a marked, firm, and determined character, would not allow opinions to have much influence on him.

" His opinions and notions on matters of religion are not to be spoken of in general society. This and the former combination when excited, with the animal feelings, would be very likely to lead him into troubles and difficulties.

" Language, with its individualities and grammar, would be acquired with facility.

" Travelling pleasing, with a good memory for places and their localities.

" Calculations, and some parts of mathematics, would not be found difficult.

" To sum up—this is an organization possessing some ingenuity and useful faculties, but it is one that will meet with many difficulties in practical life ; brought on by secretiveness and the feelings predominating over the sentiments, obstinacy in his own opinions, the secret manner he has of plotting to carry the object in view, and his love of notoriety.

" May 4, 1829.

" * * * "

I was struck by the difference between this and the first "*report*," and was led to compare very carefully the two casts, which I also found different.

While taking my own cast, I had tied a handkerchief round my face, but for want of phrenological knowledge, I had tied it much too high, thereby omitting a conspicuous part of the head. Besides, in order to take carefully the organs of "*destructiveness*," "*secretiveness*," &c., I had folded both my ears forward, and the small part of the said ears, perceptible in my *original cast*, had completely bewildered the phrenologists, who had been obliged to *suppose* the orifice of the ear full *half an inch* more towards the forehead than it is really, indicative of a much larger portion of animal propensities than I do really possess. This fact will strike every phrenologist, who shall examine both casts (now at the Phrenological Society, and in the collections of Dr. Spurzheim and Mr. Deville) and this circumstance, with my not having mentioned the *sex*, explains satisfactorily the errors contained in the "*first report*" and do not authorize me to stigmatize the science with the imputation of *inconsistency*, and thus prevent others from persevering in their inquiries.

The most important consideration however is to know, now, if the above "*opinions*" delivered after a full study of my authentic cast, are or are not in accordance with TRUTH? and to this question I am compelled to answer *categorically*, that some of those opinions are most completely at *variance* with truth.

Though the LION is not properly the periodical in which to enter minutely on the criticism of each individual "*opinion*" above stated, and of some others with which leading phrenologists have promised to favour me, still, having gone so far, I shall state some facts in support of my assumption.

It is not only the opinion of Mr. * * * ; but it is that of phrenologists in general, according to the fundamental principles of their science, that the shape of my head is indicative of great *violence* and most *revengeful* feelings, which, combined with

other strong animal propensities, and especially great *secretiveness*, enabling me to resort to artifice, and *ruse de guerre*, would render me a most dangerous character, if such violent propensities were touched upon in the least manner; and of course they are compelled to conclude, that I should be a very bad nurse for children, &c. I met last night at the Phrenological Society, with persons, who not knowing me, passed most severe judgments upon my authentic cast, and when I told them that it was my own cast, they most kindly begged me to avoid carefully every cause of irritation, and advised me how to act *if unfortunately I was ever offended*. If I have a sound understanding, some phrenologists, or pretending to be so, believe that I am capable of stabbing a man on the spot, or poisoning him for a trifling offence.

As a most glaring contradiction to this *belief*, I need only remind my friends of the cheerful manner in which I have received, no longer than *ten days* ago, from a celebrated orator, an *attack*, that some persons consider as "*a most bitter outrage*?" (See the article on "*Eccentricity*" in the LION, No. 17.) and which was, at least, *unfair*, because "*his reverence*" knew very well that my wearing a long beard, two years ago, was owing to my intended voyage in the interior of Africa, and that my actual *shaving of head* was the result of my desire to discover the foundation of phrenology. I say it was an "*unfair*" attack, because the reverend orator knew perfectly well that though I might have been the "*greatest fool*" of this hemisphere, I never had the least pretension to be a "*great man*!" and as to the "*right*" of being "*eccentric*," surely who could have better claims to it than those who assume with Pope that, "*whatever is, is right*?" Still how did I behave under such a circumstance? Meeting the reverend orator in company the following Sunday, I went to shake hands with Mr. "*not mine*," whose astonishment at being discovered (as if such an eloquent man could ever entirely disfigure his style!!) was superseded by that of my "*forgiving*" him so easily. The reason was very plain. I told him I always gave every one credit for *good motives*, and therefore I had to thank him, and could have nothing to forgive, but should I ever perceive in any person's actions a positive intention to *offend me*, I must be a very great fool indeed to let them succeed. If violence of temper, *covetousness*, love of *notoriety*, &c., had been my influential passions, I had then surely the best opportunity to exercise them very effectually. I have only selected this fact, because it is the most recent and one known by many persons; but if some phrenologist should say that my conduct on that occasion is highly favourable to their observation (and I think phrenology offers a vast field to conjectures) I would refer them to a fact known by my landlord, that of having

previously to my coming before the public, received a very offensive letter from a friend, whom I had attempted to benefit. Knowing the person to be exceedingly nervous, I did not reply to the letter, and continued to be as strongly attached as before, waiting daily some opportunity of offering to such person the most incontrovertible proofs of my sincere and respectful affection. But to cut short, whoever should like to follow up my conduct since my last landing in England, the 20th July, 1827, may by calling at No. 9, Tower Dock, and 14; Goodge-street, London, and No. 1, Inwood-place, and Alpha-place, at Kentish Town, ascertain that during the course of the last "*two years*," I have not only not displayed the least violent action nor the least mark of irritability "*not even during the greatest disappointments*," but they will hear every where related uncommon marks of benevolence, (modesty is an absurdity in matters of science) they will hear that every where I pay for being served, and never allowed any body to serve me; nay, in the former place (where I landed merely for a week, and where I remained eight months) my very old landlady having no servant, I used to do for her the *hardest work*, that would have injured her impaired health. I never left a place but from circumstances entirely independent from my will, and surely of the will of my guests, for some of them shed tears, at my departure, and some others good kind of superstitionists. (this is a most serious fact) addressed, in their family prayers, supplications to the Almighty, in order that I should soon come back again to the same lodging.

But to these FACTS that every phrenologist may easily verify, I will add a last and most puzzling one, especially for those, who should feel repugnant to allow me "*to nurse children*," as if I was somewhat like Mr. CROQUEMITAINE, (a bug-bear, named by French nurses to frighten children, a man swallowing all naughty children!) In the first lodging I was compelled to hear all the day a parcel of children playing the devil over my head, or in the street; or a young child in an adjoining room who passed alternatively (by the ignorance of parents) from a noisy hilarity to tears, cursing, damning, and fighting. In two other lodgings, I met with from five to ten children; but in the last place where I resided, nearly seven months, *twenty-six* children had no other passage to go in and out to play but a narrow yard close to my door!! I need not say that I never "*swallowed*" any of them, but upon inquiry, it will be found, that though I had little intercourse with them, being very busy, and because writing often notes on education, it was important for me to watch their natural actions unperceived; still, when I occasionally opened my doors to them, their pleasure was so great, and I delighted them so much, especially by the imitations

of the voice of various animals, that the greatest favour some of them could ask their parents was to beg me "*to bark at them.*"

I shall not trespass any longer on your pages, though I could say a great deal more, and though I am very willing to render justice to the truth of several of the "*opinions,*" which have been read; but the inquiry must be followed systematically, and the case being deemed by phrenologists important enough to be printed at full length, I shall most likely have it inserted in some phrenological magazine, to which the readers of the "*Lion*" may be referred, or extracts introduced into this periodical, if the editor think it proper. I hope to prove satisfactorily, in the course of this investigation, that I have not the least desire to show myself better than I believe myself to be; and that, on the contrary, I wish to find out whether I am not worse than I fancy; and in this investigation, my friends, phrenologists or not, may greatly help me, and I shall be obliged for their remarks, even for those of Mr. "*NOT MINE,*" provided he should not attribute to me intentions which I have never entertained.

Upon the whole, I am much more inclined to believe the truth of phrenology than I was a fortnight ago. But I confess that I shall never become a zealous convert to the science, unless I am enabled to make personal and repeated experiments, after a competent theoretical study of it, or unless some avowed Infidel should become the leader of such a science.



Superstitious creeds, with their monstrous inconsistencies (such as the *free agency* of man opposed to the fore-knowledge of God! Rewards and punishments opposed to his omnipotence, equity, and benevolence, &c. &c.) are blemishes that degrade this science, as well as every other, and oblige its professors to be rogues or hypocrites, or at all events neutralize their talents!

What but superstition could have dictated the following sentence above related:—"His opinions and notions on matters of religion, are not to be spoken in general society." Why so, if such *notions* are the result of a most serious and careful investigation, if they are founded on truth?

Phrenologists! mind what I tell you: either you must turn honest and respectable Infidels, or Infidels will turn honest and respectable phrenologists.

REFORMING OPTIMIST.



The Lion.

No. 20. Vol. 3.] LONDON, Friday, May 15, 1829. [PRICE 6d.

STATE OF THE COUNTRY; REMEDIES FOR ITS EVILS; CO-OPERATIVE PROJECT, A PALTRY SCHEME; INFIDELITY THE FIRST PRINCIPLE OF PERMANENT RELIEF AND FUTURE WELFARE AND HAPPINESS.

—♦—

IN all the districts, in which great numbers are employed in the weaving of silks and calicoes, there is very great distress, from the want of a sufficiency of employment, and from the want of a sufficiency of wages for such employment, as can be found. The state of existence among these weavers deserves not to be called a state of life. They have not the necessaries to support life in health. At a fair day's labour, the wages cannot be made to exceed eighteen-pence per day, and the average is not a shilling per day. Such wages, spent upon such highly-taxed articles as are necessary to be consumed, do not afford sufficient subsistence. The agricultural labourers are in no better condition; but their dispersion and mode of life seclude them more from the general public consideration. The cotton-spinners, a very numerous body, who have as yet maintained better wages, are put on a scale of reduction that will not stop until it becomes on an equality with that of the weavers. One great cause of this reduction of wages is the influx into this country of the most miserable part of the population of Ireland.

In Manchester and Glasgow—we are told, there are, in each place, forty thousand Irish labourers. Such an influx of wretchedness and misery is enough to ruin any town or country, and as

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the thing now goes on, Great Britain and Ireland will become to America what Ireland is now to Great Britain, a breeding-place for wretches, sufficient to destroy the social health of the human world. There are but two kinds of cure for this state of things; the one is radical and permanent, in the anti-conception system, preventing the generation of such wretchedness, without the slightest abatement of any of the pleasures or virtues of life; the other is in temporary expedients, such as other alterations in the regulations of society, which, though useful, cannot be shown to be sufficient for the purpose sought. The latter, I do not oppose, I am ever ready to change where utility can be shown to exist; I have only to guard myself and others against the delusion of sufficiency of change, where sufficiency is not to be found, such as in what is called *radical reform of the House of Commons*, and in the system of Mr. Owen, or the co-operative project. The best reform, legislation, or co-operation, is that which begins wisely at home, or in the individual family; and without that, all other change is nothing to that family.

I presume, that a change of mind has taken place in this country, so that there does not now exist among us the man or the woman, but will say, "*There is something wrong in our social arrangements, inasmuch as, if we increase our general wealth, we increase our general misery. If we improve our machinery, we lessen our wages. If we force our religion by plans and associations, we add to the amount of vice and crime. Nothing among us, that has the superficial or prospective appearance of prosperity or improvement, succeeds at bottom, or in relation to the general condition. So, what is to be done?*"

Individually, I propose a cessation of the generation of new misery, or new objects for misery. I propose also, to circulate such truths, such evidences, such Infidelity as shall show religion to be ill-founded and a vice, and thus to remove entirely that error, that dire source of taxation, oppression, and quarrel. I propose the union of all parties to advance the common welfare, and that opinion shall never clash but in free, fair, mild, and arranged discussion. This is the Catholic emancipation wanted, and the only emancipation worthy of general compliment or celebration. I propose a general allowance of good motive, so as the differing parties will submit themselves to public discussion, and thus prove the honesty of their intentions. I propose all such changes in the legislature and its legislations, as will promise and prove to be improvements. I propose even the co-operative project, if any parties will practically present its utility, before they call upon the nation to leave more certain good to run after it. I propose, as the first general remedy, or step to all other remedies, fair, free, full, and magisterially and socially encouraged discussion, on all interesting subjects. The man who fears dis-

cussion of any kind, who will not encourage discussion of any kind, is a contemptible politician, and unfit to meddle with affairs of state. I propose *Infidelity*, or no faith and all evidence, which signifies no more than to "prove all things, and hold fast that which is good," as the necessary basis of all improvement.

The remedies proposed by those who call themselves Radical Reformers, are only a slight progression, and not wholly the necessary means to the end sought. I entirely agree with them, in the advocacy of an improvement in the representation, which constitutes the legislature; but I maintain that such an advocacy is not sufficient as a means to its end. There must be something more advocated. Obstacles to the improvement of the representation must be removed. Those obstacles are found in the church, in the religion, in the aristocratical and royal privileges, in the corporations. We must remove the church, remove the religion, and, by so doing, we shall abate the aristocratical and royal privileges. Nothing but *Infidelity* is a cause equal to such an effect, and no man is worth a rush, as a political reformer, who is not an *Infidel*, an avowed *Infidel*. No improvement in the state of the country has been made, but that which *Infidelity* has made during the last twelve years. *Infidelity* has made a great alteration in the character of political reform. It has rendered it philosophical, stable, respectable, and successful. We have now no plots, no conspiracies, no insurrections, no talk about, at least, no fear, of spies, no disturbance, scarcely any noise. Every thing works well and silently toward the desired goal. I found the spirit of reform little better than a spirit of madness; and I have, I hope, brought it to be something reasonable, unobjectionable, and irresistible. The project of every politician has failed, save that of mine, which is *Infidel*. Nothing now but *Infidelity* raises its head, save the paltry and pitiful project of co-operation. This project is not paltry or pitiful in its theory, but in a persistence in that which every experiment has shown to be impracticable. The variety of human passion is such and is so irremediable even by education for co-operation as to leave competition, and even such competition in commerce as now exists, irremediable. As well may you co-operate to reduce human temper to a standard, or to equalize, generalize, and universalize the passion of love, as to seek in association the equanimity and equality which the co-operative project propounds. Dean Swift had never contemplated such a class of projectors as these co-operatives, or he had made Gulliver find, and describe, and satirize them in his travels.

On Monday evening last, the co-operatives of London mustered their forces and held a meeting in the Mechanics' Institute, to propose the formation of "A society for the promotion of co-operative knowledge!" A *shibboleth* was proposed at the door, and they who said *co-operation* in the right twang, were

allowed to go on the floor of the Institute, while the uninitiated were sent into the gallery. I was sent into the gallery, as one of the reprobate or uncircumcised cast; but I soon heard from the speakers, that co-operation was no settled principle, nothing known or tangible; for one of the best speakers, a Mr. Lovett, declared, that nothing of the kind was yet in existence, and that the trading unions were but new systems of competition. Another got up, a Mr. Manning, of the Union Exchange Society, in Tottenham Court Road, attacked the whole project of joint stock co-operation, and was loudly applauded. Contrarieties were alike applauded, nothing was defined, nothing proposed, nothing supported, but a parrot-like prattle and repetition of co-operation and co-operating together. I was almost rude enough to call upon the chairman, a Mr. Skene, from the land of *ire* and *botheration*, to explain to the company what was meant, in an application to society, by the word *co-operation*; but in attempting a definition for myself, I could make it to be nothing more than love between the sexes; and as such a question would have destroyed the co-operating though delusive harmony of the meeting, I thought it would be best to leave it to the enjoyment of its own little holiday and co-operative speech-making. A puritanical sort of operator or co-operator rose and thus began:—

“Sister and brother associates, I address you by that endearing name, in preference to the common titles which society gives of ladies and gentlemen; because I think sister and brother associates better than the titles of ladies and gentlemen, &c.”

This was as much as I could bear, and I left the self-styled co-operatives to the hugging of their delusion. Very few of them know what operation or work is; and as to co-operation, other than it now exists in friendship and good affections one toward another, it is a delusion; for the variety of human passion, untamed and untameable, will not allow more than now exists. None but the unambitious, the cunning, the projecting, the low-minded and weaker part of mankind will form themselves into associations for such pretences. The highest character, that I can perceive among the self-styled but never-working co-operatives, is a sort of benevolent mania, or an excess of benevolence. This is precisely the character of Robert Owen and of a few others whom I know as his admirers and followers. It is amiable, but it is mischievous. This is not a character that is fit to erect any system for the good of society; and the more particularly so, as it is not and cannot become a general character, but will have to act with baser materials, that will frustrate all its purposes, impoverish its means, and then be ungrateful enough to treat with contempt its generosity. The co-operative principle gives to mankind credit for the possession of a character and the subjugation of passions which have not yet been attained. Like a very common error that is fallen into, it treats of man as an

individual something, unique and not extensively varied in its character as a whole. And hence the society for the promotion of co-operative knowledge will prove a paltry abortion, and the project is pitiful. Sound Infidelity cannot ally itself to the co-operative project, until it has been put to the test and proved to be good. The co-operative project is at present a faith. It is like the delusion of paradise or future state happiness. It treats of labour as the source of wealth, and talks of withholding that wealth from the non-producers, or they who do not labour; but it forgets that capital is labour stored, that labour is not a thing of the imagination, but must be wrought into existence, and that man will remain a miserable being so long as he is thrown upon his own labour, and cannot be benefited by the stored labour and experience of his ancestors. That the happiness of society is founded upon the proper distribution of wealth is an axiom and unquestionable; but whether the co-operative project of storing or distributing that wealth be the best or not, is very much a question. The good which appears to me necessary to be done in society is, to disarm the tricksters, to remove the priests, to be able to select honest men; and to be able to keep them honest as our legislators; but in every other respect the accumulation of wealth and the idleness which that accumulation produces, appear to me to be the earthly paradise that is worthy of man's ambition and industry, and that is as deservedly obtained by inheritance and useful talent as by labour.

The co-operative project is wrong too on another ground. Labour has no settled value, nor is it at all times and alike productive. Labour, in an early stage of society, is much less valuable, than when the wants of society are highly increased, and when the number of labourers falls a little below the necessary producing power to supply these wants. Individual subsistence drawn from the soil is not a state of productive labour to be compared with a wealthy state of civilization, where the labourer can draw high wages. No co-operative society can reach such a state of profitable labour, as would exist in this country, were the number of labourers brought a little below the demand for labour. The error of the present state, is entirely in the tricks that are played with the labouring population, and in their excess of numbers. The natural man hunts for his food like another beast of prey. The first effort at cultivation is a labour that will scarcely supply the means of subsistence, and before abundance can be obtained, capital must have been stored, skill acquired, and a security against the accidents of seasons and circumstances accomplished. No co-operative or joint stock society can reach this state of things; and nothing is equal to it, but the present system of forming and preserving capital, skill, and mercantile enterprize by competition.

Infidelity proposes and proceeds with something certain. It must be the foundation of all sound politics and all good social arrangements. It is the first principle that puts man upon an equality with man, and excludes the priest, the man of God, or mediator with God. There is no dignity in human nature without Infidelity. The man of God is also a man of dogs; for, as a mediator with God, he makes dogs of mankind. There can be no general principle of human liberty with religion or a priesthood; no moral independency of character; no proper responsibility to society. The Infidel stands alone. His moral independency makes him fairly responsible to society for his actions. He has no bias beyond society. He is not the slave of man. He is not the slave of a priest. He is not the slave of a god. I venture to predict, that there will be no general improvement in society but that which Infidelity will produce; and that without it, no progress in political reform will be made in this country. It is not a project; but the investigation and exposure of a bad project that has succeeded. It is not a system; but the attempt to overthrow a bad system. It is not a whim, a folly, or a fiction; but the great embodying principle of truth.

The cause of human improvement cannot be proceeded in without Infidelity; because the degradation of mankind arises from a cheat that has been successfully practised upon them, and erroneously adopted as a truth, which is not to be explained, cleared up and removed by any principle but Infidelity. Man, with religion and a priesthood, is not worthy of the liberty which he sacrifices at the altar of superstition. He is in that state a fallen, degraded, accursed, mad being, and bears on his countenance the badge of slavery, the stamp mark of the religious mania, while the cunning priest becomes the established, the encouraged, and the legal thief.

Infidelity defines the truth that will bear criticism, that is founded on evidence not to be shaken, though always submitted to examination and discussion, and that makes a man all the more honest in its avowal. It gives a boldness, a consciousness of health and soundness, and a peace of mind to its holder, which is unknown to the ever trembling fanatic, to the slave of a priest and a god. It gives to man an independency of character which is unknown to the religious world. It deprives him of heaven, which is but an idle dream as to the future, but it makes him great and happy on earth. It is this principle and this only that can make a heaven of the earth; and this I hold forth in challenge as the only proper and sure means of progressing reform and improvement in the human condition. Ye, who call yourselves Reformers, look to it.

RICHARD CARLILE.

PAGAN CHRISTIANISM, OR CHRISTIAN PAGANISM

EVIDENCE that the form and substance of the Christian religion existed before the Christian era, taken from Dean Humphrey Prideaux's "Connection of the History of the Old and New Testament," and tending to prove the Infidel assumption, that Christianity is a deduction from paganism, that it existed in paganism, and that it was a part of the sun or fire worship, of Sabeanism and of the general pagan mythology. Speaking of the magi or fire-worshipping clergy, the Dean observes:—

"They were divided into three orders. The lowest were the inferior clergy, who served in all the common offices of their divine worship; next above them were the superintendents, who in their several districts governed the inferior clergy, as the bishops do with us; and above all was the archimagus, or arch-priest, who in the same manner as the high-priest among the Jews, or the pope now among the Romanists, was the head of the whole religion. And according to the number of their orders, the churches or temples, in which they officiated, were also of three sorts. The lowest sort were the parochial churches, or oratories, which were served by the inferior clergy, as the parochial churches are now with us. And the duties, which they there performed were to read the daily offices out of their Liturgy, and at stated and solemn times to read some part of their sacred writings to the people. In these churches there were no fire altars, but the sacred fire before which they are here worshipped, was maintained only in a lamp. Next above these were their fire-temples, in which fire was continually kept burning on a sacred altar. And these were in the same manner, as cathedrals with us, the churches or temples, where the superintendents resided. In every one of these were also several of the inferior clergy entertained, who in the same manner as the choral vicars with us, performed all the divine offices under the superintendent, and also took care of the sacred fire, which they constantly watched day and night by four and four in their turns, that it might be always kept burning and never go out. The highest church above all was the fire-temple where the archimagus resided, which was had in the same veneration with them, as the temple of Mecca among the Mahometans, to which every one of that sect thought themselves obliged to make a pilgrimage once in their lives.

CASE OF JONATHAN MARTIN.

TO THE KING'S MOST EXCELLENT MAJESTY.

May it please your Majesty,

The humble petition of Richard Carlile, a Bookseller, in Fleet Street, in the City of London, sheweth:—

That, your Majesty's petitioner has learnt by public records, that there is in custody during your Majesty's pleasure, in the Lunatic Asylum of Saint George's, in the county of Surrey, one Jonathan Martin, a religious maniac, who set fire to the York Minster; and that the same records represent the said Jonathan Martin as of sound mind, in every respect save that of religion; his mental disorder being solely a religious mania.

Your Majesty's petitioner has made this sort of mania his particular study, and assures your Majesty that he can cure it, by its only cure, in educating the sufferer to a knowledge of the bad or maniacal foundation of all religion.

Your Majesty's petitioner therefore prayeth, that your Majesty will be graciously pleased, to allow him to visit and converse with, and to lend books to the said Jonathan Martin, that an experiment may be fairly made, in a strong case, and as in duty bound your Majesty's petitioner will continue to wish your Majesty health.

RICHARD CARLILE.

H. D. R. LECTURING M. AND OTHER HYPOCRITES,
ON A SUNDAY MORNING.

RELIGION makes men hypocrites to themselves as well as to others. Religion is an enemy to self-knowledge. The unphilosophical belief in the presence of an all-powerful being, who is both the witness and judge of every thought, word, and action, forces the religious man to practise every mode of deceit upon himself with respect to his real character and motives; for it is only by being blind to his own faults, that he can suppose they will escape the eye of his OMNIPOTENCE. Consequently, the whole business of a religious man's life may be said to be to gloss over his errors to himself, and to invent a thousand shifts and palliations to hood-wink this ALMIGHTY. While he is sensible of his own delinquency, he thinks that it cannot escape the penetration of his invisible Judge; and the distant penalty annexed to every offence, though not sufficient to make him desist from

the commission of it, will not suffer them to rest easy, till he has made some compromise with his own conscience as to his motives for committing it. A cunning knave may take pride in the imposition he practises upon others; and, instead of striving to conceal his true character from himself, may chuckle with inward satisfaction at the folly of those who are not wise enough to detect it.

But this shallow, skin-deep hypocrisy, will not serve the turn of the religious devotee, who is "compelled to give evidence against himself," and who must first become the dupe of his own imposture, before he can flatter himself with the hope of concealment. Religious people often pray very heartily for the forgiveness of "a multitude of trespasses and sins," as a mark of their humility, but we never knew them to admit any one fault in particular, or acknowledge themselves in the wrong in any instance whatever. The natural jealousy of self-love is in them heightened by the fear of damnation, and they plead *not guilty* to every charge brought against them, with all the conscious terrors of a criminal at the bar. It is for this reason that the greatest hypocrites in the world are religious hypocrites.

This quality, as it has been so generally found united with the clerical character, is known by the name of *priestcraft*. Parsons; and all denominations of priests, are more liable to this vice than any other class of people, because they are obliged to assume a greater degree of sanctity, though they have it not, and to screw themselves up to an unnatural pitch of severity and self-denial. They must keep a constant guard over themselves, have an eye always to their own persons, never relax in their gravity, nor give the least scope to their inclinations. A single slip, if discovered, may be fatal to them. Their influence and superiority depend on their pretensions to virtue and piety; so that they are tempted to draw liberally on the funds of credulity and ignorance allowed for their convenient support. All this cannot be very friendly to downright simplicity of character. Besides, they are so accustomed to inveigh against the vices of others, that they naturally forget that they have any of their own to correct. They see vice as an object always out of themselves, with which they have no other concern than to denounce and stigmatize it. They are only reminded of it *in the third person*. They as naturally associate sin and its consequences with their flocks, as a pedagogue associates a false concord and flogging with his scholars. If we may so express it, they serve as conductors to the lightning of divine indignation, and have only to point the thunders of the law at others. It is only the head of the Popish Church who assumes the title of *God's Vicegerent upon earth*; but the feeling is common to all the oracular interpreters of the will of Heaven—from the successor of St. Peter, down to the affectedly simple, and would-be-thought, unassuming Quaker, who, disclaiming the

imposing authority of a bill and office, yet fancies himself the immediate organ of a preternatural impulse, and affects to speak only as the spirit moves him.

There is another way in which religion aids hypocrisy by exciting a secret tribunal, to which those who affect a more than ordinary share of it can (in case of need) appeal from the judgment of men. The religious man, reduced to his last shift, and having no other way left to avoid the most "open and apparent shame," rejects the fallible decisions of the world, and thanks God that there is one who knows the heart. He is amenable to a higher jurisdiction, and while he is well with Heaven, he can pity the *errors*, and smile at the malice of his enemies! Whatever cuts men off from their dependence on common opinion or obvious appearances, must open a door to evasion and cunning, by setting up a standard of right and wrong in every one's breast, of the truth of which nobody can judge but the person himself. There are some fine instances in the old plays and novels of the effect of this principle, in giving the last finishing to the character of duplicity. Miss Harris, in Fielding's *Amelia*, is one of the most striking. Moliere's *Tartuffe* is another instance of the facility with which religion promotes the purposes of the most flagrant hypocrisy. It is an impenetrable fastness, to which this worthy person, like so many others, retires without the fear of pursuit. It is an additional disguise, in which he wraps himself up like a cloak. It is a stalking-horse, which is ready on all occasions, an invisible conscience, which goes about with him, his good genius, that becomes surety for him in all difficulties, swears to the purity of his motives, extricates him out of the most desperate circumstances, baffles detection, and furnishes a plea, to which there is no answer.

Hypocrisy, as it is connected with cowardice, seems to imply weakness of body, or want of spirit. The impudence and insensibility which belong to it, ought to suppose robustness of constitution. There is certainly a very successful and formidable class of sturdy, jolly, able-bodied hypocrites, the friar Johns of the profession. Raphael has represented Elymas with a hard iron visage, and large uncouth figure, made up of bones and muscles; as one not troubled with weak nerves or idle scruples, as one who repelled all sympathy with others, who was not to be jostled out of his course by their censures or suspicions, and who could break with ease through the cobweb snares which he had laid for the credulity of others; without being once entangled in his own delusions. In my opinion, this outward form betrays the bold, unimagined, self-willed HYPOCRITE.

THE REVEREND LIBEL.

IN THE KING'S BENCH.

CARLILE V. DUNN AND SHAW.

THE following is a copy of the plea in this action. The declaration was printed in No. 3, of the present volume. I shall append my answer, and the grounds of my action to the plea, to show the reverend libeller, how open and honest I can afford to be on all occasions, and the great superiority of Infidelity over his faith, at all points—even at this point.—R. C.

“ Easter Term, 10th Geo. 4th.

“ DUNN AND ANOR. *ats.* CARLILE.

“ AND the said defendants, by Joseph Knowles, their attorney, come and defend the wrong and injury, when, &c., and say that they are not guilty of the said supposed grievances above laid to their charge, or any of them in manner and form as the said plaintiff hath above thereof complained against them, and of this the said defendants put themselves upon the country, &c.; and for a further plea in this behalf, as to the publishing by the said defendants, and causing and procuring to be published of and concerning the said plaintiff the said supposed libel in the said first count of the said declaration mentioned, as in that count also mentioned, the said defendants by leave of the court here, for this purpose, first had and obtained according to the form of the statute in such case made and provided, say, that the said plaintiff ought not to have or maintain his aforesaid action thereof against them, because they say that before, and at the time, of the said publishing by the said defendants, and causing and procuring to be published of the said supposed libel of and concerning the said plaintiff, as in the said first count mentioned, he, the said plaintiff, was the publisher of a certain weekly publication called *THE LION*, and that the said weekly publication then was an Atheistical, blasphemous, and irreligious publication, to wit, at Westminster aforesaid, in the county aforesaid. And the said defendants further say, that the said plaintiff before, and at the time of the said publishing by the said defendants, and causing and procuring to be published of the said supposed libel of and concerning the said plaintiff, as in the said first count mentioned, was the publisher of, and had published a certain other publication called *GOOD SENSE*, and that the said last-mentioned publication so published by the said plaintiff was then an Atheistical, blasphemous, and irreligious publication, to wit, at Westminster aforesaid, in the county aforesaid. And the said defendants further say, that before and at the time of the said publishing by the said defendants, and causing, and procuring to be published of the said supposed libel of and concerning the said plaintiff, as in the said first count mentioned, the said plaintiff was the publisher of, and had published,

and had lent his name to the publication of, a certain other publication called **EVERY WOMAN'S BOOK**, and that the special design of the said last mentioned publication was immoral and too vile to be named. And the said defendants further say, that before, and at the time of the said publishing by the said defendants, and causing and procuring to be published of the said supposed libel of, and concerning the said plaintiff as in the said first count mentioned, he the said plaintiff was the publisher of, and had published, and lent his name to the publication of, various other publications, to wit, at Westminster aforesaid, in the county aforesaid; and that the general tenor of his said publications was irreligious, immoral, and improper, wherefore they the said defendants, at the same time, when, &c., in the said first count mentioned, did publish and cause and procure to be published, of and concerning the said plaintiff, as such publisher as aforesaid, the said supposed libel in the introductory part of this plea mentioned, as they lawfully might for the cause aforesaid, which is the same publishing, and causing and procuring to be published in the said supposed libel in the introductory part of this plea mentioned, and whereof the said plaintiff hath in and by his said first count in that behalf complained against them the said defendants. And this they, the said defendants, are ready to verify; wherefore they pray judgment, if the said plaintiff ought to have, or maintain his aforesaid action thereof against them, &c. And for a further plea in this behalf, as to the publishing by the said defendants, and causing and procuring to be published of and concerning the said plaintiff, the said supposed libel, in the said second count of the said declaration mentioned, as in that count also mentioned, the said defendants, by like leave of the court here as aforesaid, say that the said plaintiff ought not to have or maintain his aforesaid action thereof against them, because they say that before and at the time of the said last-mentioned publishing by the said defendants, and causing and procuring to be published of the said supposed libel of and concerning the said plaintiff, as in the said second count mentioned, he the said plaintiff was the publisher of a certain weekly publication called **THE LION**, and that the said weekly publication then was an Atheistical, blasphemous, and irreligious publication, to wit, at Westminster aforesaid, in the county aforesaid. And the said defendants further say, that the said plaintiff before, and at the time of the said last-mentioned publishing by the said defendants, and causing and procuring to be published of the said supposed libel of and concerning the said plaintiff, as in the said second count mentioned, was the publisher of, and had published a certain other publication called **GOOD SENSE**, and that the said last-mentioned publication then was an Atheistical, blasphemous, and irreligious publication, to wit, at Westminster aforesaid, in the county aforesaid. And the said defendants further say, that before and at the time of the said publishing by the said defend-

ants, and causing and procuring to be published of and concerning the said plaintiff of the said supposed libel in the second count mentioned, was the publisher of, and had published a certain other publication, called EVERY WOMAN'S BOOK, and that the special design of the said last-mentioned publication was immoral and too vile to be named. And the said defendants further say, that before, and at the time of the said publishing by the said defendants, and causing and procuring to be published of and concerning the said plaintiff of the said supposed libel in the said second count mentioned, he the said plaintiff was the publisher of and had published various other publications, to wit, at Westminster aforesaid, in the county aforesaid, and that the general tenor of his said publications was irreligious, and immoral, and improper. Wherefore they the said defendants, at the same time, when, &c., in the said second count mentioned, did publish, and cause and procure to be published of and concerning the said plaintiff, as such publisher as in this plea aforesaid, the said supposed libel in the introductory part of this plea mentioned, as they lawfully might for the cause last aforesaid, which is the same publishing, and causing, and procuring to be published of the said supposed libel in the introductory part of this plea mentioned, and whereof the said plaintiff hath in and by his said second count in that behalf complained against them, the said defendants, and this they, the said defendants, are ready to verify. Wherefore they pray judgment, if the said plaintiff ought to have or maintain his aforesaid action thereof against them, &c. And for a further plea in this behalf, as to the publishing by the said defendants, and causing and procuring to be published, the said supposed libel of and concerning the said plaintiff in the said third count of the said declaration, mentioned as in that count, also mentioned the said defendants by like leave of the court here, as aforesaid, say, that the said plaintiff ought not to have or maintain his aforesaid action thereof against them, because they say, that before and at the time of the said last-mentioned publishing, and causing, and procuring to be published, he the said plaintiff was the publisher of a certain weekly publication called THE LION. And the said defendants, in fact, further say, that the said weekly publication so published by the said plaintiff as last aforesaid, then was an Atheistical, irreligious, and immoral publication, to wit, at Westminster aforesaid, in the county aforesaid; and the said defendants further say, that before and at the time of the said publishing by the said defendants, and causing, and procuring to be published of and concerning the said plaintiff, of the said supposed libel, in the third count, mentioned the said plaintiff was the publisher of a certain other Atheistical, blasphemous, and irreligious publication, called GOOD SENSE, to wit, at Westminster aforesaid, in the county aforesaid. And the said defendants, in fact, further say, that before and at the time of the said publishing by the said

defendants, and causing, and procuring to be published of and concerning the said plaintiff, of the said supposed libel in the said third count, mentioned the said plaintiff was the publisher of, and had published and lent his name to, the publication of a certain other publication, called EVERY WOMAN'S BOOK, the special design of which was immoral, and too vile to be named. And the said defendants further say, that the said plaintiff, before and at the time of the said publishing by the said defendants, and causing, and procuring to be published of, and concerning the said plaintiff, of the said last-mentioned libel in the said third count mentioned, was the publisher of and had published and lent his name to the publication of various other immoral publications, to wit, at Westminster aforesaid, in the county aforesaid, wherefore the said defendants at the said time, when, &c. in the said third count mentioned, did publish, and cause, and procure to be published of and concerning the said plaintiff, as such publisher, as in this plea aforesaid, the said supposed libel in the introductory part of this plea mentioned, as it was lawful for them to do for the cause last aforesaid, which is the same publishing, and causing, and procuring to be published, of the said supposed libel in the introductory part of this plea mentioned, and whereof the said plaintiff has above in his said third count in that behalf complained against them the said defendants. And this they, the said defendants, are ready to verify, wherefore they pray judgment, if the said plaintiff ought to have or maintain his aforesaid action thereof against them, &c.

“W. READER.”

The answer which I propose to this plea is, first, generally, that it does not answer my accusation, and that it is not a justification of the libel. That the imputations of Mr. Gilbert's letter are not supported. That the publications which the plea sets forth were known to Mr. Gilbert, before he received me into his library, and accepted my challenge for discussion. That the acceptance of the challenge for discussion was clearly on the assumed ground of my Atheism and irreligion in relation to Mr. Gilbert's Theism and religion. That there was no subsequent discovery, save that of his own incapacity to meet me as a disputant, that could justify his receding from the discussion, and calling in question my veracity, sincerity, motive, and morality.

Second—That Atheism or irreligion, Theism or religion, are no definite principles of which a jury, a court of law, a judge, or a legislature can take cognizance, and that, therefore, they cannot be properly pleaded or introduced into a trial at law. And that the books called “The Lion” and “Good Sense” are not blasphemous.

Third—That, as far as admissions of the use of such words may be made for the sake of an argument, they do not affect a man's veracity or his morality, or his disposition to speak and love the

truth, to be a good member of society, a good husband, a good father, and a good neighbour, and that, therefore, upon any fair understanding of the words, they cannot be made to justify Mr. Gilbert's calumny.

Fourth—That "Every Woman's Book" is not an immoral book, and that its purpose is not too vile to be named. Its purpose is highly, most highly political. It is moral, in the best sense of morality, which is that of universal benevolence. It propounds, as a physiological book, a means of abating human misery, of abating the disorder into which this and other countries have fallen, from a redundant, because unemployed population, of improving human health, and of avoiding much pain and danger. It states the true and only principle of love; and how best to regulate that principle for both the individual and general benefit. It encourages no vice; but it distinctly deprecates and reasons against many vices. It is a book very generally approved of by medical men, and is to my knowledge recommended to their female patients by many of them. It is approved of by many eminent politicians and philosophers; and further, to my knowledge, it is approved of by many married and most virtuous women: and I pledge it to be a book that will conquer a universal conviction as to its great utility.

I am very proud of the opportunity of having this and my other books put in question before a jury in the Court of King's Bench, as I feel myself in a very different state of mind, in a much higher state of preparation for their defence, than I was in 1819. It shall be a torpid state of the mind in the jury, now scarcely admissible or imaginable, that I do not convince in October next, of the propriety of my publications. I am delighted at the nature of the plea which is put in, and I look forward to the trial of this action becoming of more national importance, than any other trial that has yet taken place. My mock trials, in 1819, were of great importance to the country and the human world; I was then young in the cause, inexperienced, ignorant, and easily put down; but I have never ceased to wish for an opportunity to be placed again in a similar situation, and, now, that opportunity is procured for me. By this plea, the Rev. Joseph Gilbert, has done me more good, than if he had met me in a public discussion at Nottingham.

RICHARD CARLILE.

SCHOOL OF FREE DISCUSSION.

No particular discussion arose on the three last Sundays. Men, who wish to be thought clever, begin to be ashamed of any kind of defence of the Christian religion. The task is left to the simple ones,

and, of them, as opponents, we are ashamed. We confess, that the discussions are not to our mind. We challenge the highest pretensions connected with the Christian religion, and are not satisfied with any thing below the highest. But, alas! there is no sincerity in those high pretensions, or we, the Infidels, should not have to court discussion. The early Christians have destroyed all the books that were written against them, and the Christians of the present day show the same disposition, and would accomplish the purpose for a century to come, were it not for the multiplying power of the printing-press. Their warfare is with the helpless: to attack and preach, but no discussion. The Rev. Boatwain's Mate, G. C. Smith, cried out against the "*no preaching at Bristol Fair*" decision of the Bristol magistrates; but he also in London, and elsewhere, cries out "*No discussion*; Mr. Carlile may come and hear me; but I shall have no discussion with him." The letter which I lately printed was a hoax upon him.

Our company has not wanted entertainment on the last three Sundays, but we have wanted the desired opposition. Though it be like bruising the broken reed, to answer such opposition as we meet, we are under the necessity of making the most of it, for the entertainment and instruction of the company.

Our present arrangement is to be in the school on the 17th instant. The reading of the *DIGRESS* and discussion thereon will continue; and the Reverend Robert Taylor will deliver an oration, which he has prepared for such Christian audiences as he may find in the country. We have fixed the 18th, *positively*, for leaving London, and are not without a present inclination to begin at Nottingham, if a convenient place be found for lecturing or discussion, and more particularly if Mr. Gilbert finds himself improved by his winter's lectures to the acquisition of the resolution to submit his alleged evidences to the test of oral discussion.

The school in London will be kept open, if the scholars, by reading and discussions, can entertain themselves. No arrangement will be offered or made. It must stand or fall, for the summer, by its own merits and interest. There is the school-room free to be used, use it, if you please.

In our journeyings in the country, we shall not lose sight of Mr. Beard, of Manchester. The *DIGRESS* has cut out some new work for him, even if we allow, that he finished well, which I do not allow, his last undertaking. We mean to pay particular attention to the saucy lecturers on the evidences of the Christian religion, who can snort and prance, like the war-horse, in their pulpits—but who shrink from the slightest puncture of the Infidel lance.

R. C.

TENTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Oct. 1, 1826,

On the Duties which a Man owes to his Friends.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—Our last Discourse, was, on the *duties which a man owes to his enemies*. Our present Discourse, propounds, the not more useful, but certainly more agreeable contemplation "*Of the Duties which a man owes to his Friends.*" These, we shall consider now in their most general character as DUTIES, according to the precise definition of that term, which we have already established, as *officia*, (offices) that is to say, things *to be done*, or proprieties of action, the *το πρᾶξις* of the Greeks, the *quod decet, et convenit*, of the Latins, the *that which is becoming, fit, and suitable*, for which our English language has no single epithet to distinguish it from obligations or things which a man is bound to do, and of which he cannot, without forfeiting his respectability in life, evade the doing.

Ye will observe this important distinction in your recollection. Nature, *without our consent*, binds us in obligations as sons and daughters, fathers and mothers, brothers and sisters,* and *with our consent* once given, but afterwards never to be recalled, as husbands and wives. These therefore are called *social ties*. Our behaviour in relation to these social ties, are obligations prescribable by authority, and always referrible to the standard of general opinion. But the offices of friendship are no ties, and no obligations at all. Even our own consent will not bind us thereto: much less will any sort of institution or prescription of others, do so.

We are faithful or fickle, according to our mental, and perhaps in a great degree, according to our physical temperament. Institutions, laws, customs, may place us in all the other relations of social life, and keep us in them. Nothing can bind us in the sacred partiality of friend to friend: nothing, but virtue free as air, can secure the continuance of friendship. Yet, if not entwined and entwined with this more sacred and more holy attachment, *Love's* voluntary ties are fragile as the silken thread, and *Nature's* involuntary ones, are links of steel.

Common is our observation, that those whom consanguinity has bound together, or social institutions affianced to each other are often the most bitter enemies! The observation however is not so common, though not less true, that there are no greater enemies to each

* Whether Nature knows any thing of the relationship of brothers and sisters, is hugely doubtful.

other than *lovers*. All violent and extreme affections, like diverging points in the circle, have a constant tendency to come again together. And hence the vast quantity of misery brought into social life, by imprudent attachments; and that worst of all misery, and most to be deplored, as human nature's broadest, foulest blot, the relative undervaluing and low esteem of the fair sex, who have been looked upon, and taught to look upon themselves, as sisters perhaps, and wives, and that which is the most abject and degraded of all *slaves*, mere *lovers*; but seldom or never as friends. They have been idolized with the incense of gallantry, and betrayed into their own humiliation, by the flattery that would adore them, and the passion that would *die for them*; while they have been in the very fervours of that passion, tacitly degraded, and considered as unworthy of the substantial homage of a calm, a dignified, and a rational friendship, which would *not* adore them, would *not die for them*; but would recognize their perfect equality in every respect—nor wish to live without them.

Thus elevated to their proper rank, thus *respected*; it would be found that Nature has formed none so aptly and so exquisitely for the capacity of a pure and perfect friendship, (that unspeakable harmony of congenial minds, in which passion hath no part, and the sense of obligation no existence,) as those between whom the sex alone is different.

The poet, has defined it with less of fiction than of science, in the feelings of a father towards a daughter.

"An' if there be a human tear
From passion's dross refined and clear,
A tear so holy, and so meek,
It would not stain an angel's cheek;
'Tis such as tender fathers shed
Upon a duteous daughter's head."

The philosopher, has defined this friendship, to be the *marriage of souls*, a tacit contract between two sensible and virtuous persons, *sensible*, because those who are not so, hermits, devotees, and religionists, are incapable of so generous an affection; and because the speculations of pietists of all denominations, have respect only to a separate and selfish salvation; and it must be between *virtuous persons*; because the wicked have only accomplices; and the voluptuous have only companions; the interested have associates; politicians assemble factions; the generality of idle men have connections; princes have courtiers; virtuous men alone possess *friends*. Virtuous men alone are capable of being friends.

The character and dispositions of mind, necessary to the capacity of a virtuous friendship, as they suppose a high degree of moral excellence, and cannot exist but in good men; must as necessarily be comprehensive of every due consideration of the paramount claims of that philanthropy which is due to all man-

kind; that benevolence which is, and ought to be, in the strictest sense, *universal*.

The passionate attachments of an Orestes and Pylades, of Pirithous and Achates, are the creations of romance and poetry. The friendship of Damon and Pythias, has received the evident exaggeration, which the love of the marvellous ever adds to history; but the beloved Portia was the friend, rather than the wife of Brutus. The affection of Cicero and Atticus, was rational; it was the indissoluble union of two great minds reciprocally smitten with admiration of their several excellences, acting with undivided purpose, and strengthening each other in the dedication of their talents, to the great design and end of all talent, *to make the world the better*. This distinction is most important, as the observation of it may be of vast consequence to our happiness in life; by preventing our entertaining those inordinate expectations of everlasting fidelity, and unconquerable attachment, which so often engage the imaginations of young persons, to issue only as they are sure to do, in grievous disappointment and heart-rending chagrin. There are considerations which individuals owe to themselves, and general services due from them to society, which are, and ought to be, *paramount* to the claims of personal friendship. The school-boy passion which would have a world, linked in braces, receives its sure correction, in the infallible dictates of experience.

For two persons to be so united, as that no third, no others, could come in for an equal share in their affections, would only constitute a monopoly of that generosity which the well-being of society requires should be *diffusive*. It would indeed be but a compact against society; and, considering the inevitable contingencies of fortune, would only serve to make the parties themselves completely and exquisitely miserable. He that hath but *one* prop to his happiness, must always be liable to its failure; and on its failure, falls, to rise no more. A predicament in which no creature made to meet with difficulties, was ever intended to be placed, and in which, no wise man would place himself. He who would have but one friend, is but one remove from the most frightful degree of selfishness. And this is the latent mischief, which by a righteous ordinance of nature, is sooner or later sure to break out between any two persons, who affect or desire such an intensity of attachment, as would isolate them from the commonwealth of society: that, "friends now fast sworn, whose double bosoms seemed to wear one heart, on a dissension of a doit, fall out to bitterest enmity." Their mutual selfishness, leads them each to require too much of the other. A morbid sensibility to slights and neglects which to a healthful state of the affections would have been upperceived or unnoticed, magnifies trifles into grievous and intolerable wrongs; and society is generally amply revenged, in seeing those who would have made a *world of their own*, reduced to the necessity of finding

their consolation in affections less ardent, and attachments less lasting, than their selfishness had propounded. *That* friendship only can be lasting, and only ought to be so, which is founded in just reasons of partiality and preference, and measured in perfect adjustment to the claims of those reasons. The just and reasonable man, will never *so* be the friend of another, as by the intensity of that friendship, to be less disposed, to be as much the friend of *any* other, or of many others, having equal claims upon his affections. Whatever degree of interest we feel for another, beyond the measure of his merits, or which we should not yield to another, in equal degree for equal merit; is humour, caprice, and vice, and unworthy of any other return than that which it generally meets with—ingratitude or insensibility.

Our duty is, to choose our friend, (where choice is in our power) on such principles, as that our *reasons* for that partiality, shall be apparent in his merits; and having a friend, to conduct ourselves *so* towards him, as to keep him such; and to show at the same time, that it is the true nature of a generous friendship, not to contract, but to enlarge and expand the sympathies of the mind; and that being the friend of one, or of a few, we are at all times equally disposed to be on equal terms, friends with every body.

On this view of the nature of a generous friendship, as distinguished from the foolish attachments of youth, and from all affections alien from the general interests of mankind: I submit now to your consideration, the grounds which justify the partiality of a particular friendship; and the principles on which our particular friendships are to be maintained.

1. *The grounds which justify the partiality of a particular friendship*—are, first and before all other considerations, those which Nature's hand has laid in the relation of consanguinity. But Nature can but lay the grounds of it; it is the reciprocation of suitable kindness and tenderness, which rears on that ground, the exquisite and delicate fruit of "affections never to be weaned nor changed, by any change of fortune;" but, which being wanting; the mere relation only, becomes but the source of more intense suffering, and creates only an exquisite sensibility to exquisite anguish.

"There, where we had garnered up our happiness,
Where only we must live, or know no life,"

To find an enemy *there*; the deadly night-shade in our native garden; those whom we most loved in all the world, and whose love it had been our constant effort to deserve, arranged in hostile armament against us!

O God! the picture will not bear another touch. I turn from it, to remember only the mighty moral that it teaches, which is, that Nature which has given us *parents*, and can give us *children*, cannot give us friends. The secret charm of children, that will

love their parents; of parents that will not forget their children, is what Nature has yet to borrow *from reason*. Where reason measures not the affection, its very intensity does exhaust itself; and the *storge* of maternal tenderness, that highest perfection of human friendship, full often leaves the human bosom, to warm rather the nest of the turtle-dove, the kangaroo, and the pelican.

1. Next to the claims of consanguinity, there is ground to justify the partiality of a particular friendship, in the natural claims and rights of the mothers of mankind.

There is in such a partiality, reason for the determining preference, and merit in the individual to justify it. In which case, others are not wronged, nor doth the abundance of affection towards one, repress the flow of benevolence towards all.

For Nature hath formed the sex with a capacity of friendship, and a *worthiness* of it; a faculty of constancy, fidelity, and truth, of noble sentiment, and right-generous feeling, which may well shame the coldness of our manly virtue. All the brute creation are capable of love, of passion, of tenderness, of fidelity; men can admire, can honour, can aid and serve us; yet is there no perfection in earth, or heaven; in reality, or in imagination, that can equal the calm, unimpassioned, and philosophical friendship of a virtuous and amiable woman. There needs but the aid of a philosophical and rational education, to make all women such, to call that distinguishing perfection into action, or rather to *recall* it from its perverted actions, from its wastings and loss upon imaginary objects, and to bring it back to nature; and the regenerated world would feel its influence; the fountains of life would become the fountains of life's happiness—and our race, a race of gods.

The flower that wastes its sweetness on the desert air, the gem that shines unseen of mortal eye, are inappreciable losses: nay, the world's wealth in every thing else, were cheaply bankrupted, in comparison to the damage of noble feeling, the prodigality of virtue wasted by beauty at the shrine of superstition. Imagine those fair creatures bringing into social life but half the intensity of fervent attachment, of steady, immutable, and unconquerable fidelity, which they lavish upon the phantom of their conceit; and you will form by that scale, some idea of the capacity of friendship, for which Nature has designed them, and of which, Religion has despoiled them.

The superstitious could conceive no higher idea of a woman's capacity of ardent attachment, than such as was subordinated and secondary, to the stronger impressions of devotional feeling. The philosopher analyzes in that feeling itself, the essence of the same excellence; and deplores only its mischievous direction, and fruitless exhaustion. What is that sentiment, which in the bideous form of intense devotion, subdues all other impressions to

its service, dims the bright eye, and stiffens the elastic form into the attitudes of monumental alabaster, commanding the surrender of beauty, of health, and of *love* itself, to its supremacy?—What but gratitude for unreal favours; what but fidelity to imagined patrons; what but the self-same sentiment, which under rational modifications, and finding its objects among the children of humanity, would have constituted the most perfect idea we can form, of the excellence of woman's friendship.

2. Other grounds which justify the partiality of a particular friendship, are, congeniality of sentiment, and concurrence of circumstances to the reciprocation of services in the pursuit of good and laudable objects.

There can be no friendship and no real friendliness (because there can be no confidence) between persons pursuing an object of an equivocal or guilty character. Each must doubt the degree of sincerity with which it is pursued by the other, and must fear the relaxation of that steadiness of pursuit, of which a good object is only worthy, and good men only are capable. So that friendship, naturally supposes a high degree of *virtue* between the persons who are united in it. And as one mind can no more concentrate in itself all the different, and sometimes, incompatible excellences which may be called for, in the prosecution of great and good objects; any more than one man's body can possess the strength of two; it seems as evidently the design of Nature, that we should borrow the assistance of another man's discretion, as of his physical strength: and that minds should need and render help to each other, as necessarily, as that there should be a concurrence of muscular labour, in the raising of an edifice. And here is a most natural, grateful, and obvious ground for the partiality of a particular friendship; with this advantage to it, that it does not suppose the necessity of a perfect equality of circumstances, or exact consentaneity of mind, between the attached parties.

It is doubtful whether any mind ever united in itself a high degree of *energy*, with an equal degree of *precision* of action: or whether any commanding excellence of intellect, can be possessed by any one, but at the expence of a mortgage on his share of some other faculties, whose room and place of development, *that* excellence has forestalled. A prodigious *memory* often bankrupts the mind of its allowance of *judgment*.

'Tis said of *Pascal*, that he never forgot any thing which he had once read, or heard. I don't believe it. But *Pascal* could never see the beauty of a landscape. *Sir Isaac Newton*, clearly understood the laws of gravitation, and of planetary motion—but he left his laundress to choose his religion for him.

This necessity of services of one mind to another, of giving and of receiving advice, (which none but those who are more closely acquainted with our infirmities, than the *many* can be, or than it would be prudent for us to let them be, have a right to

give,) is the seal of Nature's allowance, on the bond of a personal friendship. It is a justifiable ground of it; and makes the partiality of a preference to the person rendering us such services, no entrenchment on the portion or share in our affections, to which any other might be equally entitled; but to be his due and property indefeasible, by that *everlasting law of righteousness* which would have no service unrepaid, and no benefit unbalanced by its equivalent return of benefit. Such are the grounds which justify the partiality of a particular friendship.

II. *The principles on which our particular friendships are to be maintained*, is the next consideration. These principles, as naturally as the corollary of a geometrical problem, will be found, by the mind's *following* on the definition which we have established of the *nature* of friendship, to its obvious consequences. As friendship can only be founded in reason, and raised in virtue; so it can only be maintained on reasonable and virtuous principles: and will not, therefore, be subject to those alternations and that absolute dependence on the same continuing atmosphere of circumstances which characterizes those foolish fondnesses, which having had no reason for their commencement, will not wait for a reason, for their conclusion.

The first principle on which a particular friendship once established, is to be maintained, is, the continuation of the *mutual respect* in which it originated; a respect at all times and under all circumstances, to be exhibited; and *that*, the more heedfully, in proportion as the confidence reposed allows an unbending and unguardedness, upon which the approach of a diminished degree of respect, would be an ungenerous advantage.

A *friend* is but another and more awful *self*: and should never be received, but with the honours paid to him *by us*, which we should feel it our duty to claim *for him*, from others. Even his own dispensation of those courtesies, will not acquit us from the observance of them. Trifling as they may seem in themselves, their effect on the issues of our friendships, and on the happiness which depends on those friendships, makes them more than worthy of the animadversion of the moralist.

Honour all men, is the dictate of humanity and justice; but above all men, *HONOUR THY FRIEND*, is the prescription of gratitude and of reason.

A rational and virtuous friendship, (and surely I may hope that no attachment but that of reason and virtue, will be thought worthy of the name of friendship) will bear; and will require, that we should tell our friend of his faults. It is the privilege to which a *friend only*, is entitled. It is the kindest and most faithful office which friendship consecrates. It is the great end and utility of having a friend. The discharge of this office, necessarily supposes, that our friend's satisfaction is less with us, though his respect is never greater, than when he discharges that, the

immediate and appropriate duty of the relation in which he stands to us. It is not a cloudy day, nor a passing storm, that can lessen or alter the genial climate of a generous friendship. We are not always satisfied with ourselves; and it would be too much to expect from those who are nearest and dearest to us, an uniformity of acquiescence, which we could not ensure even if his heart were in our hand, and we had the power of moulding him to our own liking. Nay, rather, the honouring us, or expressing towards us an equal degree of affection, whether we be wrong or right, and travelling with us *per all adventure* through the vagaries of our passion; rather than giving us the salutary pain of a check, a reproof, and even a *rebuke*, would betray the character of a *parasite* and a *flatterer*, as distinguished from that of a friend. The rule of what is fit and right in friendship, is, *never to expect too much from your friend*: nor to forget that *real* services, and *substantial* kindnesses are not the less valuable, when the pure gold is somewhat the dimmer for the wearing. Expect not too much. And there shall ever be enough in a good man's reasonable partiality towards us, to fill our cup of life with everlasting sweetness, to answer all the ends and intentions of a generous friendship, to assist our reason, and to reward our virtue.

Men and Brethren, thus have ye within the limits of your time of attention, the moral view of friendship. The grounds which justify it, and the principles on which it is to be maintained. If I have succeeded in the object of this Discourse, ye have learned both how *to be*, and how to *have* a friend. With such monition as may save you from those fatal shipwrecks of your mind's happiness, and from those cruel chagrins and heart-breakings, which are *always* hazarded, and *often* incurred, when the precious treasure is embarked in crazy vessels.

Ye have learned, I hope, for an everlasting remembrance, the important maxim, that no friendship can exist among vicious men, *for any ends*. Nor even among good and virtuous men, for any ends but those of goodness and virtue. The discipline of a just and rational partiality for an individual, or for the immediate circle in which it is our happiness to move, is *just* and *fit*; only, as creating first, and strengthening round its central nucleus in the heart, that noble sentiment which Nature has formed, like her rivers, to increase and deepen as they flow:—

“The centre moved, a circle straight succeeds,
Another still, and still another spreads:
Friend, parent, neighbour, first it will embrace,
His country next, and next all human race.”

The loss therefore of a particular friend, though it be a trial of our virtue, will never be a trial for which our virtue will not be equal. He who was a companion only, may cease to be a companion; he who was a partner may dissolve the partnership; who was a *friend*, in death or separation will still have

left us the stock of friendship. And "Why shouldst thou weep for *one*," says our great and good philosopher *Confucius*, "when thou hast so many still remaining?" The virtues and excellences which have called forth our admiration or affianced our gratitude to *one*, or to a *few* only of the human race, may be found in *others*—in *many*. The capacity of them, is in all mankind. For after all, man is by Nature *good*, by Nature's rich endowing *topfull* of excellent dispositions, and amiable affections. 'Tis but to recal him to the dictates of his nature, to reclaim him from the influence of principles opposed to those dictates, and you shall pluck commiseration, tenderness, and love, "from brassy bosoms and rough hearts of steel; from stubborn Turks, and Tartars never trained to offices of gentle courtesy."

Nature hath never cast into our mould of form, a creature "around whose bosom she hath not a chord entwined," to vibrate to the touches of sweetest harmony. So "on iron pennons borne, the blood-stained vulture cleaves the storm, yet is the plumage nearest to his heart, soft as the cygnet's down." To deal with the heart only, so as to attune *that* exquisite string, and by the passing over and knowing no more the causes which have induced unnatural divisions into religious sects, and parties, and the perpetual animosities and eternal fends which those divisions occasion; to render man again, what Nature intended him to be, the friend of man; and to establish the general prevalence of sincerity and truth, affection, confidence, and virtue among men; these, Sirs, are the specific, the *only* objects of this Society of Universal Benevolence. We entreat you, Sirs, to become members of our institution, and to concur with us in the prosecution of these objects, only as they shall seem to you, what they seem to us—the best and noblest in the world.

DELEND A EST CARTHAGO.

ON THE PREVALENCE OF METAPHOR IN THE EASTERN LANGUAGES,

*And its influence on the first religious system of which we have
any knowledge.*

MR. CARLILE—In treating on the subject which I have made the theme of the present letter, I mean not to go into any elaborate dissertation, or abstruse reasoning, because I cannot have immediate and easy reference to such authenticated historical records, as would tend by their authority to corroborate any positions I might be pleased to lay down. I purpose, therefore, to confine myself to a few general remarks, which shall appear so plain and obvious, as that I shall not run any risk of exposing myself to criticism for the want of sufficient grounds on which to build my observations.

tured to themselves the most absurd and ridiculous fables, in expressions which conveyed to the minds of the priests but a plain and simple truth. The same use was made by the priests of their sacred writings. The people saw men, animals, monsters, where the priests only meant to represent an astronomical phenomenon, an historical occurrence of the year.

Thus, for example, the priests in their contemplations invented and introduced almost every where, the metaphysical system of a great, immense, and eternal *all*, of which the whole of the beings that existed were only parts, of which the various changes observable in the universe were but modifications. The heavens struck them in no other light, than as groupes of stars dispersed through the immensity of space; planets describing notions more or less complicate; and phenomena purely physical resulting from their respective positions. They affixed names to the constellations and planets as well as to the fixed or moveable circles—invented with a view to represent their situation and course, and explain their appearance.

But the language, the memorials employed in expressing these natural truths, exhibited to the eyes of the people the most extravagant system of mythology, and became the foundation of creeds the most absurd, modes of worship the most useless, and practices the most shameful and barbarous.

Such was the origin of the Egyptian, and indeed of almost all the religions that are known to us, and which the hypocrisy or extravagance of their inventors loaded with new fables.

These casts seized upon education, that they might fashion man to a most patient endurance of chains, embodied, as it were, with his existence, and extirpate the possibility of his desiring to break them. Men whose interest it was to deceive soon felt a dislike to the pursuit of truth. Content with the docility of the people they conceived, there was no further means necessary to secure its countenance. By degrees they forgot a part of the truths concealed under their allegories; they preserved no more of their ancient science than was strictly necessary to maintain the confidence of their disciples, and at last they became themselves the dupes of their own fables.

I have but little now to add. By a series of natural references I have shown how prominent and remarkable an influence the formation of language had upon the formation of religion, and I

conversation. Epicurus, the founder of the Epicurean sect of philosophers, taught as pure a code of morals, perhaps, as could possibly be framed. He ridiculed, I believe, all the superstitious notions of a future existence, and declared that the only road to happiness was, the endeavouring through life to contribute to the happiness of those around us. In fact, that man was only useful so far as he employed himself in making himself and his fellow-creatures happy, and that uncertain of the duration of human life, we should live as well, that is, as righteously as we can. Now the word Epicure conveys no other meaning than that of a dainty glutton.

have thrown out some few observations tending to explain the ground-work of that religion. More minute detail would be unnecessary. The transition from the worship of stars under the figures of animals to the worship of those animals themselves, was a very likely consequence of such erroneous doctrines. When the people found that the heavenly bodies, to which they had given an imaginary animation, did not comply with their extravagant prayers, they conceived that their deities had come down upon the earth to inhabit the bodies of the creatures, under whose forms they were first taught to imagine that divinities existed, and transferring, therefore, their affections from the planets to the animals themselves, the dog, the bull, the serpent, &c., became the objects of their adoration.

Such were the causes which operated to make the human mind a prey to ignorance and prejudice; such the causes which condemned it to a shameful stagnation, of which the uniform and unvaried continuance has so long been a dishonour to Asia.

JUVENIS.

FIRE IN FLEET STREET.

To the Editor of the Courier.

SIR—Through a slight inadvertency in your yesterday's report of the fire in Fleet-street, leaving the statement as to *Mr. Carlile, bookseller*, as applicable or more applicable to *Richard Carlile*, by the omission of the necessary distinction of the christened name, and the *s* in the surname, than to *John Carlisle*, whose case it was, those who were not acquainted with the locality of Fleet-street and our different situations, were, as my well-wishers, alarmed, as my ill-wishers, gratified at the circumstances. Out of regard to my friends and to myself, I wish both parties to be undeceived.

No fire has broken out in any house that I have occupied, and I trust *a little* to Divine Providence and *a great deal* to the honesty, good order and general sobriety of my family, that no such a circumstance will befall me, and no such a disaster, through me, will befall my neighbours.

I have neither relationship nor acquaintance with John Carlisle.

The Sun Fire Office has refused to insure my stock, fixtures, and furniture, and I remain uninsured, in every thing but the house, as per contract, and for which I am scandalously imposed on by the same office, through the name of the lessor, by a charge of four pounds, ten shillings, per annum, for a thousand pounds. If John Carlisle were not insured, I know it was not his fault or neglect; for the Norwich Union Office lately sent me in mistake a deposit of money which he had made, and they declined the insurance.

My late premises, 84, Fleet-street, were in imminent danger, and much damaged by the fire in front of St. Bride's Church; but there I alone escaped.



The Lion.

No. 21. Vol. 3.] LONDON, Friday, May 22, 1829. [PRICE 6d.

INFIDEL RENT AND MISSION.

THE Infidel rent is, in part, or as a beginning, intended to support an Infidel mission. We have subscriptions already entered to the amount of one hundred and twelve pounds a year, and donations to the amount of thirty-five pounds: and we, the Rev. Robert Taylor and Richard Carlile, are about to give the first fruits of that rent toward a missionary tour. Before this number of THE LION will be in print, we shall be in Cambridge, presenting to the heads of that University the following

“ CIRCULAR.

“ The Rev. Robert Taylor, A.B., of Carey-street, Lincoln's Inn, and Mr. Richard Carlile, of Fleet-street, London, present their compliments as Infidel missionaries, to (*as it may be*) and most respectfully and earnestly invite discussion on the merits of the Christian religion, which they argumentatively challenge, in the confidence of their competence to prove, that such a person as Jesus Christ, alleged to have been of Nazareth, never existed; and that the Christian religion had no such origin as has been pretended; neither is it in any way beneficial to mankind; but that it is nothing more than an emanation from the ancient Pagan religion. The researches of the Rev. Robert Taylor, on this subject, are embodied in his newly-published work, THE DISSEMINATION, in which may be found the routine of their argument.

“ They also impugn the honesty of a continued preaching, while discussion is challenged on the whole of the merits of the Christian religion.”

Printed and Published by R. CARLILE, 62, Fleet Street.

Such will be the beginning of the purpose of the Infidel rent and the missionary tour of 1829. After displaying the banner of Infidelity at Cambridge, the place most proper, as the seat of learning and religion, in which it should be first unfurled, we shall, after waiting results at Cambridge, proceed to Nottingham, to give a stamp to the religious lie that said, I was last year driven from that town. There and in every other town in which we make a stay, we shall send our circular to every preacher of the Christian religion, who has a church, chapel, or respectable congregation. There, we shall again try the mettle of the Rev. Mr. Gilbert, who, I am informed, from good authority, has confessed, that he was not prepared to meet me last year, to show, that such a person as Jesus Christ of Nazareth had existed. Is he now prepared, for that, or the question of deity, being a moral or physical power, after his winter's course of lectures?

Two missionary orations are prepared by the Rev. Robert Taylor for general delivery through the country, the one addressed to Christians, the other to Infidels. They are printed and published at one shilling each, and will be sold wherever they may be delivered. Both have been delivered to delighted audiences in London. As proofs of the competency of the Rev. Robert Taylor, for the task which he undertakes, I will place on printed record, the episcopal testimonies of his learning and virtue, by which he was ordained first a deacon, and second a priest of the Established Church.

"LETTER OF DEACON'S ORDER.

"By the tenor of these presents, we, George Henry, by divine permission, Bishop of Chester, do make it known unto all men, that on Sunday, the fourteenth day of March, in the year of our Lord, one thousand eight hundred and thirteen, we, the Bishop before-mentioned, solemnly administering holy orders under the protection of the Almighty, in the parish church of Saint James, Piccadilly, did admit our beloved in Christ, Robert Taylor, A.B. of St. John's College, Cambridge, (of whose virtuous and pious life, and conversation and competent learning, and knowledge in the holy scriptures, we were well assured) into the holy order of DEACONS according to the manner and form prescribed and used by the Church of England; and him, the said Robert Taylor, did then and there rightly and canonically ordain deacon, he having first in our presence, freely and voluntarily subscribed to the thirty-nine articles of religion, and to the three articles contained in the thirty-sixth canon, and he likewise having taken the oaths appointed by law to be taken for and instead of the oath of supremacy; in testimony whereof, we have caused our episcopal seal to be hereunto affixed, the day and year above written, and in the first year of our consecration.

"Geo. H. (L. S.) Chester,
at the request of the Bishop of Chichester."

" LETTER OF PRIEST'S ORDER.

" By the tenor of these presents, we, John, by divine permission, Bishop of Chichester, do make known unto all men, that, on Thursday, the twenty-eighth day of October, in the year of our Lord one thousand eight hundred and thirteen, we, the Bishop before mentioned, solemnly administering holy orders under the protection of the Almighty, in the chapel belonging to our palace at Chichester, did admit our beloved in Christ, Robert Taylor, clerk, Bachelor of Arts, (of whose virtuous and pious life, and conversation and competent learning, and knowledge in the holy scriptures we were well assured) into the holy order of priests, according to the manner and form prescribed and used by the Church of England; and him the said Robert Taylor did then and there rightly and canonically ordain a priest, he having first, in our presence, freely and voluntarily subscribed to the thirty-nine articles of religion, and to the three articles contained in the thirty-sixth canon, and having also taken the oaths appointed by law to be taken for and instead of the oath of supremacy; in testimony whereof, we have caused our episcopal seal to be hereunto affixed: dated the day and year above written, and in the sixteenth year of our consecration.

" J. (L. S.) Cicest."

Such are the prospects with which we commence our Infidel mission, the holy orders for which we shall find in the subscription to the Infidel rent. Such is the first principle to which that rent is to be applied; so, think ye well, whether it be worth your support.

To the self-styled and mis-styled co-operatives, I must give a parting word of advice, and say, *go operate*; and let me see that you can do something more than talk about co-operation, when I return to notice you.

R. C.

**ORIGIN, RISE, AND PROGRESS OF CHRISTIANITY,
STATED BY THE REV. DR. STOPFORD.**

May 19, 1829,

HAVING just now looked over the book called *DIEGESIS*, and having, at different times, attentively considered the subject of the rise and progress of Christianity, I will set down my views, in the humble hope, that the God of all mercy may render them useful, and cause them to be a guide to some minds in their search for truth.

After the fall of man, it pleased God to promise a restoration, through the seed of the woman: he should come, and overcome Satan, Death, and Sin, and all the evils of the fall. The first men could not but hand down this prophecy from father to son, and it must have been their comfort in life, and hope in death. Before writing was invented they would keep up a memorial of it in engravings, and in verse—a pure transcript of that primeval promise was placed in an ancient temple in India, and is seen now in the figures of Chrishna, suffering and triumphant, in the former, giving the appearance of one miserable, and with a serpent twisted round him and biting his heel, the latter exhibiting him crowned, and treading on the serpent's head.

Afterwards Sanscrit poets added fables to this original prophecy.

Verses were embodied in sibylline oracles. The woman whose seed should come was represented sometimes suckling a boy, sometimes with a sheaf of corn *σικυλλα* in her hand; so the verses respecting the sibyl were truly respecting the restoration of the human race* through the son of the woman; these were pure at first. Afterwards when Greek mythology grew up, they passed into the stories of Hercules, Adonis—taken, perhaps at first, from Egyptian corruptions of primitive religion. Yet the Egyptian temple at Sais, and from it Athens, kept up the knowledge of the supreme God, but having lost the primeval revelation, they called him the *unrevealed God*, the *unknown God*.

The true religion was still preserved in the family of Abraham, and for a period in the Jewish economy, till the Redeemer should come. The Persian empire restored the Jews, the Greek empire placed them in colonies in various cities, and synagogues were multiplied over the earth—in these, gentiles worshipped, and having forsaken idolatry, they became a people prepared for the Saviour of the world.

The twelve Apostles and Paul preached to these synagogues, and at the same time were granted the form of working miracles; and in the reign of Claudius and Nero, a Christian polity and government was established over a large population of the inhabitants of the earth—they took the plan of the government of the synagogue, the books of the Old Testament, and established the rites of baptism, Lord's supper, and changed the explanation of prophets and psalms from an executed Saviour, to Jesus of Nazareth, the now exalted Prince and Saviour, the Mediator with the Father.

One of the elders of the synagogue was called *Episcopus*, which explains the beginning of Philip—or *angel*—which explains the beginning of the Apocalypse.

The Greek Jews looked for the Redeemer (the Messiah) under the name of *χριστος*.

* See Hyde's History of Persia.

Psalm 2. "Why do the heathen, &c., against the Lord, and against his Christ." And so when Christianity spread from Jerusalem to Antioch, the Greek converts here naturally took the name of *Christians*.

St. Paul preached through the reign of Claudius, who is twice mentioned in the Acts; when Nero's reign began, which at first was mild, he was imprisoned at Rome, and well treated; afterwards was set free, but we find him there again, in very different circumstances, and his death impending, (2 Tim.) This different state of things may be partly accounted for by the growing cruelty of Nero's reign, by the equal or greater cruelty of a governor he left behind, when himself in Achaia, and also by placing in the interim, between Paul's first and second imprisonment, the narrative of Tacitus. The consuls under whom the fire at Rome was, well agreeing as to date.

After the death of the Apostles, Jewish sects poured into the Christian churches, and also Pagan philosophers. The history becomes cloudy and monastic—they bring in old traditions from corrupted primeval religion—but the brightness of the New Testament stands out from them, (far from being derived from them) and will for ever help to disperse the darkness which fallen man introduced.

I will beg to add a few words on the progress of a Deist who is guided by *right reason*.

He begins with one truth, the belief of creation, acknowledging a special agency of the first cause in producing and forming the universe. But at first he goes no further, but supposes that the laws of nature were at first settled, and go on now without any particular agency of the Almighty; he in some measure contemplates him as *preserving* those laws. He can *adore* and acknowledge in praise the blessedness of those laws, but he cannot pray, he cannot look to the Almighty as having any intercourse with his heart and mind, or really doing any thing, or being any agent separate from nature.

He meditates on himself as shortly to die, and while some longings after immortality rise within him, he first indulges in the thought of fame and glory of his name, when he shall be extinct—still he is not satisfied.

Then he considers what a benignant influence moves on the seasons, from the bud and blossom of the tree to its fruit—he thinks of his own heart. Is virtue growing there, or is he not far different from the gracious and regular movement of the inanimate world, (planets, &c.) and of the plant and vegetable? Is he not shut out as it were from all that is genial, benignant, and happy in nature? Does the Almighty love me or pity me—what shall I do.

The scriptures which he has read with so little care, and over which he has cast clouds and darkness, come now before him anew, and he hears of a mediator with the Almighty—hears the

words, "thy sins be forgiven thee." Can I be forgiven? And the Apostle Paul, as his example says, "in me first, Jesus Christ showed all long-suffering, as a pattern to those who should hereafter believe."—1 Tim. i.

Then the remainder of his life is spent in seeking to establish that faith which before he endeavoured to destroy.

10, Adam Street, Adelphi, Strand.

J. S.

THE ERRORS OF THE REV. DR. STOPFORD EXPLAINED BY RICHARD CARLILE.

First Error :—*Moral Deity.*—Dr. Stopford assumes the existence of a Deity that is a moral and designing power, such as we find in man.

Explained :—This is not proved, and the essence of proof here and everywhere else, in books, or in that which has been called the book of nature, induces me to assume, on grounds, which, in this publication, have been multifariously stated, that what is called Deity, or principal power in existence, is wholly a physical, and not a moral power; and that moral power is nothing more than a trivial effect arising from the nature of animal life. *Uno absurdo dato, mille sequentur.* "One absurdity granted, a thousand will follow." The first error as to Deity leads to the

Second Error :—*Creation.*—Dr. Stopford assumes a creation of what is called the universe. This assumption of a creation presumes the prior absence or non-existence of physical or material power: a point to be proved; for though the moral God were granted, creation would remain to be proved. My Theism presumes on no creation or beginning of physical or material power or action; because it cannot suppose the absence of that universal existence which is in some degree visible: nor is it necessary to any of the useful purposes of man, that any thing on this subject should be taken for granted. The proper humility of the matter will be, with me, to plead an ignorance and the non-necessity of such a knowledge.

Third Error :—*The assumed fall of man.*—Dr. Stopford introduces this as a point to be taken for granted; while deeper researches than his (those of Dupuis for instance) have discovered, that this story about the fall of man, which, in this week's, or a succeeding publication, I shall exhibit, upon the authority of Dr. Prideaux, under the title Zoroaster, as having been Persian before it was Christian, and that it was never Jewish, has its foundation in the mythologizing of astronomy—the foundation of all religion. The moral nature of man is to rise and not to fall. We know of no fall in his physical nature.

The sequential errors which Dr. Stopford has advanced, are too

trivial for notice. He has not met with a counter-fact, a single argument or assumption of "The Diegesis," and unless some Christian Doctor can do this, Christianity cannot hold its existence in this country to the end of this century. The pitifulness of Dr. Stopford's statement of the origin, rise, and progress of Christianity can only be fully estimated by those who have read "The Diegesis;" for then only can it be seen, how these Christian Doctors shrink from discussion, remembering that Dr. Stopford professes to have read "The Diegesis." If he have read it, he has left every argument which it contains as admissible: and for his account of the origin, rise, and progress of Christianity, has repeated a thousand times shattered series of absurdity.

POLITICS.

MR. O'CONNELL has waited very patiently to be sent back to be elected by the ten-pound freeholders of Clare, and has certainly made a ridiculous figure, as a Catholic M. P., with his train of Irish gentlemen. Were it not for the success of the Catholic question, his case would be indeed pitiable. What reason has he now to assign, for not coming to attempt to take his seat in the last session of Parliament? What reason has he now to assign, for not attempting to take his seat on the first day of the present session? What reason has he now to assign, for sitting down quietly in London above three months? I refer to the letter which I addressed to him fifteen weeks ago, and I perceive, that I estimated his case and his duty much better than he has estimated it for himself. He should have acted as I then hinted, and he would have enhanced his character. If the electors be sufficiently forgiving and numerous to re-elect him, I venture the prediction, that Daniel O'Connell will be a cipher, that he will make no figure in the House of Commons. The relation in which he has lately stood to the House of Commons, has decided his character. He is nothing beyond the precinct of Catholic agitation. He is not a legislator for a nation. He is not the representative of a people, but of a sect, a misled sect. Daniel O'Connell has finished his career. He has nothing more to do; and he will do well for himself and his family, to attend to his briefs, and to appear no more in the character of a Member of Parliament.

RICHARD CARLILE.

ANATOMICAL SUBJECTS.

MANSION-HOUSE.—A very strange scene took place in the Justice-room, on the important subject of supplying the anatomical schools with subjects. It is well known, that a painful feeling had been excited amongst the lower orders by the introduction of the Bill into Parliament, authorizing those who have the care of workhouses and hospitals to hand over the bodies of persons who shall die in such places, without being claimed, to the surgeons. In the neighbourhood of Whitechapel, Bethnal-green, and Spitalfields, the alarm has been particularly strong. Several of the paupers, both in and out of doors, have applied, it appears, to Mr. Michael Scales, of Aldgate High-street, to endeavour to induce the Legislature to improve this Bill, by substituting individuals of rank in society in place of those to whom Fortune has been a niggard of her favours; and, as the Lord Mayor had some time ago presented a petition to the House of Commons against the projected plan, it was thought advisable to apply to his Lordship to propose this important alteration in the quality of the subjects.

Mr. Scales having mentioned that he had opportunities of knowing, from the nature of his business, a vast number of poor in the above-mentioned districts, requested his Lordship's attention to the following petition, which he said would be most numerously signed:—

“ The Petition of the Butchers and Salesmen of Leaden-hall Market,

“ Humbly sheweth—That your petitioners have observed with deep regret the difficulties which attend the study of surgery in this country, owing to the prejudice which has hitherto prevented the requisite supply of anatomical subjects; that the Legislature itself, in times less enlightened than the present, contributed to foster this prejudice by various laws, the extreme rigour of which would seem to imply that the body was more worthy of being preserved after death than before it, though the rule of nature is that the end of life shall be the beginning of decomposition and waste. That a superstitious regard for the perishable remains of humanity, appears to have characterized mankind in all ages, and in all countries which have been least indebted to civilization; but that in none of them has the evil arrived at the same height as here, where, under peculiar circumstances, it has become the enemy of science, and the great obstacle to the advancement of a profession connected mainly with the preservation of human life.

“ That your petitioners are aware of the Bill now in progress through your Honourable House, to obviate the difficulty of pro-

euring subjects for dissection, by authorizing the superintendants of workhouses and hospitals to submit to surgical inspection the bodies of such persons as might die under their charge, unclaimed by relations or friends. This plan, however, your petitioners submit, cannot be attended with success, because it either rejects the principle of example altogether, or employs it in a manner which must render it perfectly useless, by calling upon the humble and the ignorant to instruct the exalted and the wise.

"That the very nature of example would seem to imply that it should be conspicuous, that it should proceed from above and not from below, and especially when it is brought forward to combat long-cherished and widely-extended prejudices amongst the mass of the population.

"That in the spirit of this conviction your petitioners would humbly recommend to your Honourable House that all the high Dignitaries of the Church, and all the Judges of the land, and all Generals and Colonels commanding regiments, and all Admirals and Captains in commission, men whose duty, and ambition, and profit it is to serve their country in life, should dedicate their bodies after death to promote the advancement of knowledge in one of the most useful branches of practical science.

"That, in order to reconcile the execution of this plan as far as possible with the present state of opinion, your petitioners would further recommend to your Honourable House, that in the case of married men, or of men leaving daughters or unmarried sisters to lament their loss, the law authorizing dissection should not be enforced; but that in all other cases the bodies should be given up, beginning with those of the Ecclesiastical Bench, and proceeding according to the scale of rank through all the divisions of those public servants of the highest class.

"That your petitioners would also recommend that the remains of such great personages as should undergo anatomical dissection, should be interred with extraordinary honours, so that the lower classes might be taught to see distinction and not disgrace in the operation to which they are so adverse at present. That by the adoption of this simple plan, or of some plan founded upon the same principle, your Honourable House will better consult the object which all enlightened men have in view, than by proceeding to legislate at once against the prejudices of the ignorant, without taking any other step to subdue them than the abrupt dictum of a compulsory Act of Parliament.

"That your petitioners humbly request to be heard on those grounds against the Bill now pending, by themselves or their Counsel, at the bar of your Honourable House; and they will ever pray, &c."

Mr. Scales perceiving that the gravity of the Lord Mayor was shaken by some of the suggestions in the petition, said that he

was ready to alter any part which might appear to his Lordship to be improper, or in any respect unfit to be entertained by the House of Commons.

The Lord Mayor said that he certainly could see nothing at all disrespectful in the wording of the petition, nor unjust in the view taken of the subject under the consideration of Parliament; but he objected to a compulsory measure on so tender a point. The petition was, indeed, a very extraordinary one; but he thought, that if the schools were furnished from the classes alluded to, there would be an over supply.

Mr. Scales submitted that such would not be the case; they did not die half fast enough.—(Loud laughter.)

The Lord Mayor did not see why Admirals and Captains should devote themselves. He thought it quite sufficient that men who risked their lives for the benefit of their country, should have undergone a partial anatomy while alive.

Mr. Scales was willing to concede that point, and drew his Lordship's attention to the first class mentioned in the petition—a Bishop would be a noble instance.—(Laughter) It was seen how hideous a vicious act could make a Right Rev. Prelate. An act of exalted virtue would draw down upon him proportionable blessings and admiration. One example of that sort would be worth fifty Admirals. Deans, Deacons, Archdeacons, would follow, and the Royal College of Surgeons would become quite Episcopal.—(Laughter.)

The Lord Mayor said he really thought that the lower orders ought not, on such occasions, to be exclusively selected. That prejudice should exist was quite natural: and, no doubt, the poor must be as strongly influenced as the rich by that antipathy.

Mr. Scales said there was one class which felt very sore upon the question—he meant the old female paupers. Several of those had waited upon him, and appeared quite horror-struck at the Bill. They would not, they declared, feel so much, if they died in the bloom of youth, to become liable to anatomical investigation; but the very vanity of the sex interfered here, and they were anxious that, even in death, the ravages of time should not be seen upon their persons.—(Laughter.)

The Lord Mayor was aware that female delicacy revolted at the thought; and he believed that that feeling was as strong in youth as in age; at least, he was not acquainted with any young ladies who felt any particular wish to render service to their country in the way suggested.—(Loud laughter.)

Mr. Hobler said that every care had been taken to render the Bill in Parliament palatable.—(Laughter.) The body must be unclaimed, he believed, for 76 hours after death, before the right to operate existed; and, after the ends of science were answered, a decent interment was to take place.

Mr. Scales stated that he did not expect much from the mem-

bers of the legal profession, except the Judges who were so good as to set the example. It was an old proverb that a lawyer would sell his soul to Old Nick for a trifle, but it was not certain that he would be willing to dispose of his mortal remains upon such cheap terms.—(Laughter.) Any hint from him upon this subject would not, he was aware, be received by the judicial Bench with much chance of being attended to. He knew from a recent proceeding that Sir A. Park had no great respect for butchers; but it was hoped that, in a case of this kind, the difference between a Judge and a butcher would merge in the general welfare, and that, as he himself determined to give the use of his body to the surgeons, the Learned Justice of the Common Pleas would perform an act of similar liberality, especially as, according to the course of nature, he must be to all intents and purposes physically, as well as legally—*functus officio*, in other words, deceased.—(Laughter.)

The Lord Mayor said that he must decline presenting the petition, notwithstanding the arguments used in its favour, and the spirit of justice and liberality which it breathed. He had already expressed his disapprobation of a compulsory act, as regarded the poor; and he could not think of recommending a measure of a similar tendency, as regarded the other ranks of society.

Mr. Stables regretted the refusal. He was sure that the Bill, if framed with such provisions as he suggested, would become extremely popular: it would, he thought, be advisable to commence with the Bishops, as well on account of the unblemished state of their earthly remains, arising from the purity of their lives, as on account of the great patronage which examples of the sort would give to Aristocratic dissection.—(Loud laughter.) The applicant retired, stating that he would persevere until he should succeed in getting the petition presented to both Houses of Parliament.

THE BEAUTIES OF SHAFTSBURY'S "CHARACTERISTICS."

(Extracted by H. D. R.)

ENTHUSIASM.

It has been an established custom for poets, at the entrance of their work to address themselves to some muse; and this practice of the ancients has gained so much repute, that in our days we find it almost constantly imitated. I cannot but fancy, however, that this imitation, which passed so currently with other judgments, must at some time or other have stuck a little with your lordship; who is used to examine things by a better

standard than that of fashion or the common taste. You must certainly have observed our poets under a remarkable constraint, when obliged to assume this character: and you have wondered perhaps, why that air of enthusiasm, which sits so gracefully with an ancient, should be so spiritless and awkward in a modern. But as to this doubt, your lordship would have soon resolved yourself; and it could only serve to hang across you a reflection which you have often made, on many occasions besides; *that truth is the most powerful thing in the world*, since even fiction itself must be governed by it, and can only please by its resemblance. The appearance of reality is necessary to make any passion agreeably represented; and to be able to move others, we must first be moved ourselves, or at least seem to be so, upon some probable grounds. Now what possibility is there that a modern, who is known never to have worshipped Apollo, or owned any such deity as the muses, should persuade us to enter into his pretended devotion, and move us by his feigned zeal in a religion out of date? But as for the ancients, it is known they derived both their religion and polity from the muses' art. How natural, therefore, must it have appeared in any, but especially a poet of those times, to address himself in raptures of devotion to those acknowledged patronesses of wit and science? Here the poet might with probability feign an extacy, though he really felt none: and supposing it to have been mere affectation, it would look however like something natural, and could not fail of pleasing.

But, perhaps, my lord, there was a further mystery in the case. Men, your lordship knows, are wonderfully happy in a faculty of deceiving themselves, whenever they set heartily about it, and a very small foundation of any passion will serve us, not only to act it well, but even to work ourselves into it beyond our own reach. Thus by a little affectation in love matters, and with the help of a romance or novel, a boy of fifteen, or a grave man of fifty, may be sure to grow a very natural coxcomb, and feel the *belle passion* in good earnest. A man of tolerable good nature, who happens to be a little piqued, may, by improving his resentment, become a very fury for revenge. Even a good Christian, who would needs be over good, and thinks he can never believe enough, may by a small inclination well improved, extend his faith so largely, as to comprehend in it, not only all scriptural and traditional miracles, but a solid system of old-wives' stories. Were it needful, I could put your lordship in mind of an eminent, learned, and truly Christian prelate you once knew, who could have given you a full account of his belief in fairies. And this, methinks, may serve to show, how far an ancient poet's faith might possibly have been raised, together with his imagination.

But, we Christians, who have such ample faith ourselves, will allow nothing to poor heathens. They must be Infidels in every

sense. We will not allow them to believe so much as their own religion; which we say is too absurd to have been credited by any besides the mere vulgar. But if a reverend Christian prelate may be so great a volunteer in faith, as beyond the ordinary prescription of the Catholic church, to believe in fairies; why may not a heathen poet in the ordinary way of his religion be allowed to believe in muses? For these, your lordship knows, were so many divine persons in the heathen creed, and were essential in their system of theology.

Page 9. To bear the being told of faults, is, in private persons, the best token of amendment. It is seldom that a public is thus disposed. For where jealousy of state, or the bad lives of the great, or any other cause, is powerful enough to restrain the *freedom of censure* in any part, it in effect destroys the benefit of it in the whole. There can be no *impartial* or *free censure* of manners where any peculiar custom or national opinion is set apart, and not only exempted from criticism, but even flattered with the highest art. It is only in a free nation, such as ours, that imposture has no privilege; and that, neither the credit of a court, the power of a nobility, nor the awfulness of a church, can give her protection, or hinder her from being arraigned in every shape and appearance. It is true, that liberty may seem to run too far. We may perhaps be said to make ill use of it.—So every one will say, when he himself is touched, and his opinions freely examined. But who shall judge of what may be freely examined, and what may not? *Where* liberty may be used, and *where* it may not? What remedy shall we prescribe to this in general? Can there be a better than from that liberty itself which is complained of? If men are vicious, petulant, or abusive; the magistrate may correct them; but if they reason ill, it is reason still must teach them to do better. Justness of thought and style, refinement of manners, good breeding, and politeness of every kind, can come only from the trial and experience of what is best. Let but the search go freely on, and the right measure of every thing will soon be found. Whatever humour has got the start, if it be unnatural, it cannot hold; and the ridicule, if ill-placed at first, will certainly fall at last where it deserves.

I have often wondered to see men of sense so mightily alarmed at the approach of any thing like ridicule on certain subjects; as if they mistrusted their own judgment. For what ridicule can lie against reason, or how can any one of the least justness of thought, endure a ridicule wrongly placed? Nothing is more ridiculous than this itself. The vulgar indeed may swallow any sordid jest, and mere drollery or buffoonery; but it must be a finer and truer wit, that takes with the men of sense and breeding. How comes it to pass then, that we appear such cowards in reasoning, and are so afraid to stand the *test* of ridicule? Oh! say we, the subjects are too grave—perhaps so: but let us see

first whether they are really grave or no ; for in the manner we may conceive them, they may peradventure be very grave and weighty in our imagination ; but very ridiculous and impertinent in their own nature. *Gravity* is the very essence of imposture. It does not only make us to mistake other things, but is apt perpetually almost to mistake itself. For in common behaviour, how hard a thing is it for the grave character to keep long out of the limits of the formal one ? We can never be too grave, if we can but be assured we are really so ; and we can never too much honour or revere any thing for grave, if we are assured the thing is grave, as we apprehend it. The main point is to know always true gravity from the *false* : and this can only be, by carrying the rule constantly within us, and freely applying it not only to things about us, but to ourselves. For if unhappily we lose the measure in ourselves, we shall lose it in every thing else. Now what rule or measure is there in the world but by considering the real temper of things, to find which are truly serious, and which ridiculous ? And how can this be done, but by applying the *ridicule*, to see whether it will bear ? But if we fear to apply this rule in *any* thing, what security can we have against the imposture of formality in *all* things ? We have allowed ourselves to be *formalists* in one point ; and the same formality may rule us as it pleases in all other.

It is not in every disposition that we are capacitated to judge of things. We must before hand judge of our own temper, and accordingly of other things that fall under our judgment. But we must never more pretend to judge of things, or of our own temper in judging them, when we have given up our preliminary right of judgment, and under a presumption of gravity, have allowed ourselves to be most ridiculous, and to admire profoundly the most ridiculous things in nature, at least for aught we know. For having resolved never to try, we can never be sure.

“ Ridiculum acri
Fortius et metius magnas plerumque secat-res.”

Hor. Sat. 10.

This, my lord, I may safely aver, is so true a thing in itself, and so well known for truth by the cunning *formalists* of the age, that they can better bear to have their impostures railed at, with all the bitterness and vehemence imaginable, than to have them touched ever so gently in this other way. They know very well, that as modes and fashions, so *opinions*, though ever so ridiculous, are kept up by solemnity ; and that those formal notions which grew up probably in an ill mood, and have been conceived in sober sadness, are never to be removed but in a sober kind of cheerfulness, and by a more easy and pleasant way of thought. There is a *melancholy* which accompanies all enthu-

iasm. Be it *love* or *religion* (for there are enthusiasms in both) nothing can put a stop to the growing mischief of either, till the melancholy be removed, and the mind at liberty to hear what can be said against the ridiculousness of an extreme in either way.

Page 14. We read in history that Pan, when he accompanied Bacchus in an expedition to the Indies, found means to strike terror through a host of enemies, by the help of a small company, whose clamours he managed to good advantage among the echoing rocks and caverns of a woody vale. The hoarse bellowing of the caves, joined to the hideous aspect of such dark and desert places, raised such a terror in the enemy, that in this state their imagination helped them to hear voices, and doubtless to see forms too, that were more than human; whilst the uncertainty of what they feared made their fear yet greater, and spread it faster by implicit looks than any narration could convey it. And this was what in after times men called a panic. The story indeed gives a good hint of the nature of this passion, which can hardly be without some mixture of enthusiasm, and horrors of a superstitious kind.

We may, with good reason, call every passion *panic*, which is raised in a multitude, and conveyed by looks, or as it were, by contact or sympathy. Thus popular fury may be called panic, when the rage of the people, as we have sometimes known, has put them beyond themselves; especially when actuated by religion. And in this state their very looks are infectious. The fury flies from face to face, and the disease is no sooner seen than caught. Those, who in a better situation of mind, have seen a multitude under the power of this passion, have avowed that they saw in the countenances of men something more ghastly and terrible than at other times is expressed on the most passionate occasions. Such force has society, in bad as well as in good passions; and so much stronger any affection is for being *social* and *communicative*.

Thus, my lord, there are maniacs in mankind, besides merely that of fear. And thus is religion also panic; when enthusiasm of any kind gets up, as oft, on melancholy occasions it will do.

Page 18. Not only the visionary and enthusiastic of all kinds were tolerated, your lordship knows, by the ancients; but, on the other side, philosophy had as free a course, and was permitted as a balance against superstition. And whilst some sects, such as the Pythagorean, and latter Platonic, joined in with the superstition and enthusiasm of the times; the Epicurean, the Academic, and others, were allowed to use all the force of wit and raillery against it. And thus matters were balanced; reason had fair play, learning and science flourished. Wonderful was the harmony and good temper that arose from all these contrarieties. Thus superstition and enthusiasm were mildly treated, and being

let alone, they never raged to that degree as to occasion bloodshed, wars, persecutions, and devastations in the world. But a new sort of policy, which extends itself to another world, and considers the future lives and happiness of men rather than the present, has made us leap the bounds of natural humanity; and out of a supernatural charity, has taught us the way of plaguing one another most devoutly. It has raised an antipathy which no temporal interest could ever do; and entailed upon us a mutual hatred to all eternity. And now *uniformity in opinion* (a hopeful project!) is looked upon as the only expedient against this evil. The saving of souls is now the heroic passion of exalted spirits; and is become in a manner the chief care of the magistrate, and the very end of government itself.

If magistracy should vouchsafe to interfere thus much in other sciences, I am afraid we should have as bad logic, bad mathematics, and in every kind as bad philosophy, as we often have divinity, in countries where a precise orthodoxy is settled by law. It is a hard matter for government to settle wit. If it does but keep us sober and honest, it is likely we shall have as much ability in our spiritual, as in our temporal affairs; and if we can but be trusted, we shall have wit enough to save ourselves, when no prejudice lies in the way. But if honesty and intellect be insufficient for this saving work, it is in vain for the magistrate to meddle with it: since if he be ever so virtuous and wise, he may be as soon mistaken as another man. I am sure the only way to save men's sense, or preserve genius at all in the world is to give liberty to the powers of the mind. Now genius can never have its liberty, where the *freedom of railery* is taken away: for against serious extravagances and splenetic humours, there is no remedy but this.

We have indeed full power over all other modifications of speech. We may treat other enthusiasts as we please. We may ridicule love, or gallantry, or knight-errantry to the utmost; and we find, that in these latter days of wit, the humour of this kind which was once so prevalent, is pretty well destroyed. The crusades, the rescuing of holy lands, and such devout gallantries, are in less request than formerly; but if something of this militant religion, something of this soul-rescuing spirit, and saint-errantry prevails still, we need not wonder, when we consider in how solemn a manner we treat this distemper, and how preposterously we go about to cure enthusiasm.

(To be continued.)

ELEVENTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Oct. 8, 1826,

On the Duties which a Man owes to Strangers.

By the Rev. ROBERT TAYLOR, A.B. Orator of the Society.

MEN AND BRETHREN—We have treated of the duties which a man owes to his enemies. Our last Discourse, was appropriated to the consideration of the duties which arise from the sacred and delightful relation of personal friendship. We come now, therefore, to the tractation of those duties which a man owes, as being neither a particular friend, nor having any immediate causes of enmity: but as a member and a brother of the great family of society. Our topic at this time is, our *duties to strangers*; that is, the *τετρατοι*, the *becoming*, the fitnesses, and proprieties both of sentiment and of conduct, determinable by the *everlasting law of righteousness*; with respect, first, to every individual of the human race, who without any other claims than those his fraternity with our nature give him, may fall within the range of our acquaintance.

And, secondly, with respect to the general body of society, of each individual in particular as a member.

The proprieties and fitnesses of sentiment and conduct in an individual, in relation to the general body of society of which he is a member, shall constitute our *first* branch of this important topic.

The duties of each to each, as no more related, but no less, than in having equal rights in the reciprocation of the courtesies and services, which constitute and bind society together, will form our *second* head.

How important *this* consideration of human duties, is; and how necessary that the demonstrable obligation of them, should be brought distinctively, and separately from all connection with or dependence on any thing else, before the clear and unclouded perception of men's understandings; is, as apparent, as that it is to be desired that men should remember, that they are social beings, and that each is bound to contribute his quota to the general happiness of society.

It is only when these most sacred obligations, these eternal and immutable fitnesses of sentiment and action, are shorn of their independent honours, concealed from the mind's discernment, and subordinated to the overbearing impressions of some mystical nonsense, that they lose their influence upon human conversa-

tion. Man only becomes ill-natured, by becoming superstitious. Our great moral teacher, than whom (we shall never cease to maintain) a wiser and a better never existed, Marcus Tullius Cicero, has laid it down as an incontrovertible axiom of the science of morality:—"Hominem naturæ obediētem hominem nocere non posse," that "*man obedient to his nature cannot hurt a man.*" Inquire through every region of the peopled earth. Ask of the savage Turk or Tartar, the wild Arab of the desert, or the fierce Caffre in whom the character of humanity is but indistinctly separated from that of the brute creation, what is it that makes them savages, or that *keeps* them so? There is but one answer; "*their Gods! their Gods and Christs have done it.*" Forgetting but these and *their* imagined authority, and reverting in their stead, to the simple dictates of humanity, man would only see in his fellow-man, a brother and a friend; the smile of acquiescence would smooth the corrugations of his care-wrinkled brow, and he would become what nature intended him to be, and what nothing but religion doth hinder him from being, the paragon of her works, the most generous, just, and amiable of creatures.

Were it impossible that an invidious inference could be drawn from such a suggestion, I might even suggest, that in a much closer parallel to ourselves, and to the existing state of civilized society; it is certainly not the influence of natural principles, nor of the principles of our common humanity, but whether they be better principles or worse I will not say, which make some who would be thought very good members of society, entertain very ugly opinions of those who are as good members of society as themselves—an' pay 'em no compliment.

The propriety and fitness of sentiment which each individual should entertain in relation to the general frame of society; (like all other fitnesses in the great science of morals) is determinable, not by the caprice of the individual himself, nor by the dictates of any prescribing authority; but by the immutable and everlasting *law of righteousness*, which binds that duty to *that* condition, in such indissoluble connection, as that God himself could not dispense with it, nor reward a man for the observance, nor forgive him for the breach of it. The ill-natured man (therefore) who should suppose himself to have a right to take up an universally bad opinion of human nature, to withdraw his confidence altogether from society, and lock himself up in his room, determined to love nobody, to trust nobody, and to serve nobody; doth, by the entertainment of that sentiment, and *for* the time and *to* the extent that he *does* entertain it, commit an outlawry upon himself, and is no longer the owner and proprietor, but the *thief* and *stealer* of every thing which he eats, and drinks, and consumes, which is the production of society. And could he not otherwise be cured of his misanthropy and restored to a wholesome state

of charitable sympathies, society would be authorized to consider him as a *dead man*, as much as if he really were such; and might cut him off as a waste or wen upon the body, that would draw away its vital juices, without returning its portion of strength or ornament to the system.

If our notion of the amount of virtue and trust-worthiness in society, be, unhappily, very humble; and we feel as if we could hardly help entertaining a very bad opinion of men in general. We are the more bounden to contribute the greater stock of virtue from ourselves, to *make* them better.

For, to say nothing as to whether such a notion be right or wrong; (tho' 'tis a thousand chances to one that it *is wrong*) 'tis but to create a scandal of which himself must bear the heavier censure, for a man to condemn by wholesale, and to expect his own acquittal, from the sentence which he passes on his bad company.

There is, then, as I trust ye now perceive, a demonstrable *duty of sentiment*, with respect to the general body of society. A man has no right, absolutely *no right*, to take up a bad opinion of human nature. It is a cheat, a fraud, a robbery, a violent and outrageous wrong; he is a *thief* who doth it. The *meum*, and *tuum*; the *mine* and *thine* of property itself, is not by the established laws, without which society could not exist, more definitely marked, the corollary of a geometrical theorem, is not more essentially consequential, than, that it is, the ETERNAL LAW OF RIGHTEOUSNESS, that "*man should love mankind.*" And in that law of love, the entertaining of all kind and favourable opinions of them, is necessarily included, and all harsh and censorious judgments, and the disposition to entertain them, as necessarily *inhibited*.

He that hath not that love, and in that love, the trust, the confidence, and that honourable opinion of his species, which the love of them involveth; can by no evidence have arrived at a reason to show that they are not generally worthy of his good opinion; while his sentiment, and the mode of acting to which that sentiment must inevitably lead, constitutes a legible demonstration, that he is not worthy of their good opinion. *Mankind are not bad*, because a particular individual may think them to be so; but that particular individual who so thinketh, is *ipso facto* in the fact itself of his entertaining such a thought, *himself* demonstrated to be a *bad man*. The thought and sentiment itself, is *vice*, essential vice! It is, in itself *unfit*, improper, incongruous, and monstrous to the predicament of the condition in which he is; that an *individual* should censure the *species*, or be dissatisfied with *that* of which he is himself a part, knowing no standard of *any other* species of rational beings, by the comparison with which, he could determine, whether humanity were better or worse. 'Tis an ingratitude against his own nature: a *felonium*

de se, as monstrous, "as if his mouth should rend his arm for lifting food to it." And *that*, I call a *demonstration*, that *bad* opinions of human nature are false ones; as clearly and as certainly false, (whatever authority may be pretended for them) as it would be false in an arithmetical series, to tell a certain number for more or less than the amount, which in universal understanding, it is held to constitute; 7 times 7 is 49, and God himself could not make it more or less. So human nature is every thing that human nature should be, God himself would be wrong if he said it was not so. Of this demonstration, it is the corollary, that *good* opinions of human nature, are correct and true; and that, therefore, there is an *essential fitness*, and propriety in the nature of things, that we should entertain such good opinions of mankind, and guide our general conduct towards society, by them.

We may be sometimes wronged; we may be many times deceived. But it is absolutely impossible, and never did, or could happen to any man, but that he had been many *more* times, fairly and honourably dealt with, hath found his confidence, where it had been rationally reposed, right worthily returned; nay, hath found that confidence itself, hath had the nature to *produce* confidence; and the more he hath trusted, the more he hath found men worthy to be trusted.*

And for all the cases put together, in which any individual hath found it otherwise, he who should cast the blame on the general character of humanity, cannot possibly have suffered so outrageous an injustice as he hath done; nor find a man deserving less of society than himself.

Shall we for one, two, or three occasional dashes of disappointing bitterness in our cup, forget the thousand and ten thousand times, that we have quaffed from it the salubrious draughts of unmingled sweetness, have received more services from others than ever it was in our power to repay; have found faithful friends, steady allies, firm, generous, kind, and true; and that after all, there isn't one of us, who is the natural *proprietor* of the food he eats, of the raiment he wears, or hath a doit of which he hath a right to say, that "*it is mine, and mine only.*" That which was derived from society, (and what have we that was not so?) can be held only to and *for* the uses of society. Our mere life's interest in it, and permitted discretion over it, is a stewardship and trust which involves us in responsibilities, and obligations of gratitude of service, and of affectionate love and

* "The only exception from this general rule, is in the case of QUAKERS, who are unquestionably of the whole human race, the vilest, and the worst, without any exception whatever; there is no villainy of which a Quaker, as *such*, is not capable, so it be but dirty, mean, and cowardly enough. Were all mankind to become *Quakers*, damnation would be better than humanity."
—History of Bristol, page 1827.

duty to society: which he who would neglect, or return only in the thankless sentiment of a general bad opinion of mankind, doth subscribe himself as one, whom out of justice to the rest, we are bound to consider as a prodigiously bad specimen of them.

If it be fit and right, that children should love their parents, and entertain kind and partial opinions of them, giving them always rather more, than less than their due honour. If it be agreeable to the *everlasting law of righteousness*, that no services should be unremunerated; and that where they cannot be repaid *in kind*, nor to the amount received, the *deficit* should be made up—by the grateful and affectionate sentiments of the obliged party. So fit and right it is, that every individual should view with the partiality of affection the *general character* of humanity, and shrink as from ingratitude and dishonesty, from the palpable villainy (from whatever source proceeding) which would seduce him to the treason of thinking that men are by nature sinners, or justly to be dealt with as such, either by God or man. I call *this* also a *demonstration*. And on this demonstration of the propriety and fitness of the sentiment which we should entertain in relation to the general body of society, will result to the proprieties and fitnesses of conduct, which each individual is bound to observe, in that relation, and which can flow from that sentiment, and from that sentiment only. He who loves not heartily, serves not willingly—and hence we see, that those, whose understandings have been cheated into the miserable conceit of the *depravity of human nature*, have always discovered a disposition to retire from society altogether, to become apotactites, monks, and hermits, and to place their highest notion of serving God, in counting beads, saying prayers, and making bows and genuflexions, for the which, if God Almighty were much obliged to them, I know not, but I am sure that nobody else ever had any thing to thank them for.

The bounden duty of an individual in relation to the general body of society, is therefore to hold himself at all times, devoted to its service supremely, and before all considerations devoted to it, to know no controuling, no paramount obligations, and no possibility of acquittal or dispensation from his term of service, but with his term of ability and life.

“*Man was born to serve and aid mankind.*” There is no selfish end, no other end of his existence *as a man*. The excellent Pliny has defined the *true glory of a man*, as consisting in the having so lived in the world; that to the extent of his means and power of usefulness, the world hath been so much the better for his having lived in it. In exposition of this obligation of general usefulness, the children to be educated in the principles of this Society of Universal Benevolence, are to be taught severally to answer the propounded question, *What duties do you owe to society?*

"I owe to society, as being a member of it, the supreme obligation of evermore conducting myself with meekness, good nature, modesty, and truth. Never to seek or accept any advantage to myself, by any means by which society may be injured. Never to withdraw myself from any opportunity of being useful, to do all the good I can in every way, and at all times, to the community; to be *always open to conviction*, willing to correct my own errors, and to forgive and pity the errors of others. To respect, reverence, and honour the nature and character of man, in enemies as well as friends; to bear no malice or hatred in my heart; to be true and just in all my dealings; to keep my word as the most sacred of all bonds, and to hold all I am, and all that I call mine, as derived from society, and to be devoted to its service."*

Such are *proprieties and fitnesses*, that is to say, the *duties* of sentiment and conduct, in one individual in relation to the general body of society.

Our next propounded consideration, is, of the duties of each to each, of members of society, not more immediately related but not less so, than as having equal rights in the reciprocation of the courtesies and kindnesses which bind society together.

How consequential these duties are, and how worthily claiming the attention of the moral teacher to inculcate, and of every wise and good man to bring into practice; ye will see, in a minute's reflection on their effect upon the general *character* of society, which is made up of that of individuals, and necessarily determined by the manner in which the greater number of individuals are observed to conduct themselves. If the general character of the greater number, be austere, sulky, retiring and clownish: (and I wish it were not,) the state of society is, proportionally, the further removed from that perfection of civilization, for which it was instituted, which is the end of its being, its "*Decus et Tutamen*;" its "ornament and its security."

Every man, therefore, who is guilty of bringing into the walks of social life, an *affectedly* morose, scowling, and unsocial look, or savage and uncourteous manners towards a *stranger*, of whom he knoweth no harm; or knoweth no more than that he is a stranger; commits a mischief and a wrong against society; does what in him lies, to dissolve, and to destroy society, and to bring back barbarism and savageness to nature. Whatever such a man may be in his own conceit, it is certain, that for all the ends and purposes of social existence—he is an *ill* man.—He's a bad one.—And when in righteous retribution of his bad conduct he shall find the surrounding world catching the infection of his ill-nature, the *many* disposed to injure and but *few* concerned to serve or oblige him, he but brings upon himself the mischief of his own device: and his consequent disgust at human nature is at once his

* Holy Liturgy of the Society, p. 37.

punishment, and his crime. 'Tis no apology that will reach his case; to plead for such a man, as for a celebrated misanthrope, that he hath nothing of the bear but the skin. 'Tis the skin only that makes the bear so ugly.—Is it "*his manner*" only? and that "*he is a pleasant fellow, when you come to know him?*" The greater is the injustice to himself, as well as to society, of allowing himself in such manners. For who shall care to become further acquainted with one, to whom he hath so ungracious an introduction, or expect entertainment in a volume that hath a death's head and bones, in the title-pages?

The pity is! that the real nature and obligations of morality have been so little understood, that while, those, whose professional duty it hath been, to humanize mankind, have laid themselves out in teaching what nobody was ever the wiser for knowing, representing things as vice, for which society was never the worse; and things as virtue, for which it was never the better: the eternal distinctions between right and wrong, have been so overlooked and degraded by them, that they have considered the proprieties and fitnesses of sentiment, and conduct towards strangers, (who must necessarily be the infinite majority of mankind, to each other,) as below the dignity of moral inculcation. And a certain ferocity of countenance, a proud, scowling, indignant look, and a rough barbarity of manners towards a stranger, as if for no other offence than being a stranger, they were ready to knock him off the pavement, have become in this our civilized and *bibbized* metropolis, a mannerism of gentlemanly *affection*: and affected most by those to whose professed religion it should seem in nature, most incongruous, and affected to most observably on the day which they devote to religion. They never look so ugly and so spiteful as of a Sunday. As if piety and ill manners were the same thing, to be worn as the distinguishing badge of their order, and put on, as part of their bettermost habiliments.

O put it off! And put it off for ever! And that I am sure you will do. If ye but lend me your consideration to the utter *unfitness*, impropriety, and violation of all principles of justice and equity, which such manners involve.

Nor is the subject of that light moment, which your first glance might deem it to be.

The modes of exterior carriage between man and man, which, in their tendency, make all the difference between the general state of society, presenting the appearance of a highly cultivated garden, or of a waste, howling wilderness;—which, make all the difference, whether we shall be received by our fellow-creatures, with smiles or frowns, with dispositions to love and serve us, or a temper to hate and quarrel with us, are modes of action, than which, no considerations can more loudly call for, the adjustment and application of the *Great Principles of Morality*.

Human life is much more embittered by insults and indignities,

than by positive and definable injuries. Its general amount of sweetness and pleasantness, is made up of small courtesies, trifling services, and cheap and expenceless kindnesses, rather than of *great*, or of *many* acts of patronage, which any individual can ever have it in his power to show to another.

To any failure, then, in showing these, attaches the greater blame, the greater guilt.

We cannot always divide our bread with the hungry. We cannot, as we would, in every case, bind up the broken heart, and heal the wounded mind. But we may, if we please, carry the countenance, in which every eye may read there is the heart that *would do so*. We may *look* kindnesses. We may be courteous, frank, and affable, communicative as the light, and open as the day, *accessible to every body*, ready to converse with every body, ready to befriend and serve, and oblige every body. For this, and this alone it is, which constitutes, what rank and fortune cannot constitute, the character of *the perfect gentleman*, the gentleman to the very core: who may, perchance, be wrong in his opinions, wrong in his conduct, wrong in every thing else, but never, never wrong against humanity. It was the richest compliment that an enemy, and a bigot, paid to Julian, when he said—"Perfidus ille Deo—sed una et perfidus orbi."*

These are proprieties and fitnesses of sentiment and conduct, with respect to every man who is a stranger to us, being part and parcel of the fealty which we owe to society, of which each individual is *to us*, (till his own improprieties shall appear to forfeit the character) a representative, and plenipotentiary, entitled to receive expressions of homage and honour from us, by a right, as defined and positive, as that which determines the appropriations of property.

To look *rudely*, therefore, upon a stranger, of whatever rank he may be; to enter any room or place where strangers are, with an affected sulkiness of countenance; to withhold any quick act of courteous attention, which we could possibly show to any body: to embrace any sort of sentiments which can lead us to dislike those whom otherwise we should not dislike: or by any sort of proud and haughty behaviour, to shut the door against the interchange of at least a *kind word*, or a good-natured bow, to the very humblest brother and sister of our nature, is a breach, not merely of good manners, but of *moral righteousness*. And the offender therein, is not merely an unamiable man; but he is an unjust one. He taketh that, for which he hath not paid; and weareth the form of humanity, without discharging humanity's obligation, that of being humane.

There is no real danger that our affability of manners, which is a debt which we owe to society, should betray us into incon-

* "A traitor to God, but no traitor to the world."—PRUDENTIUS.

venient associations, or cause us to be much trespassed upon. Because there is such a natural goodness and gratitude in the hearts of men, that when they see our wish and will at all times to oblige them as far as with reason and fairness they could expect from us, they will *not* trespass upon us. And were it otherwise; a little *wrong* in this way, were what a good man should rather choose sometimes to endure, than at any time, to give a chuff answer, even to his enemy.

And how much ill feeling, how much heart-aching should we put an end to in society, would we but each of us, contribute our part to *put a better face on it*?

Men and Brethren—Ye have now as much within the limits of your attention as conveniently could be, a clear view of the *duties which a man owes to strangers*, as arising from logical demonstrations of the *proprieties and fitnesses of sentiment and conduct*. First, in relation to the general body of society, and secondly, in relation to the individual members of it.

To those of you whom I am entitled to address as members of this, our Society of Universal Benevolence—to *you*; our good-hearted young people. And you of hearts the best, and forms the fairest, that are, or shall be mothers of mankind; these our *duties to strangers*, (let it not seem invidious to those who in that capacity, nor for the first time, honour our Areopagus!) will ever be objects of your most uniform, consistent, and delightful observance. Benevolent as the day! Benevolent as the Deity himself ye are, for Virtue cannot be unconscious of the glories of her own bright shining.

To respect all mankind in the bonds of brotherly affection, and to see only in every individual of our race, whatever truths or errors may guide or misguide his understanding, *a second self*. Right heartily to love and honour *humanity*, in whomsoever found; and to know no hatred, but of that which would make us love and honour it less; are the especial consistencies involved in our distinctive name of universal benevolence. A name of which we only regret that it should be distinctive.

Gladly would we share it with the Brahmin, the Turk, the Lascar, or even the Christian, and chiefly do we bewail the existence of their religions, because it destroys in them the capacity of feeling that confidence, affection, and cordiality towards us, which we would feel to them.

In cases of great and commanding call upon men's generous sympathies, almighty nature triumphs over faith itself: and even the most bigotted discover that they are not altogether wicked. But it is for us, who have escaped the influences of that bad principle, and are not wicked in any thing, to bring the better principle of an entire and unlimited benevolence, into a uniform and never-failing politeness of manners, courtesy of behaviour, and *good-natured frankness to every body*: in which, and surpass

us who may in any thing else, we never can be surpassed. But if we can be surpassed by any body ; the worst I wish to those who think so ; is, that they may take it into their heads to try at it, and give us all the trouble they possibly can.

DELEND A EST CARTHAGO.

To Mr. Carlile.

DEAR SIR—You will oblige me by giving insertion, in any one number of “ The Lion,” the annexed FIRST PART of a satire on BRISTOL.

Your's &c,

H. D. R.

Low in a drear and gloomy vale immur'd,
By mud connected, and by smoke obscur'd,
A city stands, and BRISTOL is its name,
Both trade and dulness consecrate its fame;
That o'er her sons in form of Plutus reigns,
And binds their grovelling hearts in golden chains ;
This to their brain a leaden mask imparts,
And makes their heads as callous as their hearts.

In mingled heaps, here mind and misery lie—
VICE and RELIGION rear their standards high ;
Here sweating dustmen, sweating dustmen meets,
But all their efforts ne'er can cleanse their streets.
Like Sisypheus, they toil with endless pain ;
And find, like Sisypheus, their labour vain ;
While heedless magistrates recline in peace,
Content to mumble o'er the good police,
But ne'er essay its blessings to secure,
Nor stretch the hand to help the suppliant poor :
Suffice to them the name, the important air,
The fur-clad gown, and magisterial chair.
Hail ! BRISTOL hail ! and hail thy “ busy throng ;”
Whom thine own bard has famed in matchless song ;
For thee has tun'd the trembling string,
And bade his muse in lofty notes to sing.
Forthwith the music's tuneful air resounds,
And publish far thy deathless praise around :
No common theme demands his sounding strain,
No common praise his muse aspires to gain,
But as old Homer did to lasting fame,
Commit his Troy, so he will BRISTOL'S name.

Thrice-happy bard, of such a theme possess,
 Thrice-happy town with such a poet blest.
 Anxious we wait thy future verse to gain,
 T' imbibe instruction from the learned strain.
 Thou who hast said, "within our city dwell
 Dutch, Irish, Spanish, French, and Infidel"—
 Oh! curious wight, in future song declare,
 If only these inhale BRISTOLIAN air.

Does never Scotchman to our precincts roam—
 Does never Welchman find with us a home;
 Or dwell none with us of the race abhor'd,
 "The race of caitiffs vile, and murderers of the Lord?"
 Thy pious thoughts dwell on "the cursed tree,"
 Where God extended, shed his BLOOD for thee;
 And amply deems those rocks, which now abide
 Awful and tow'ring o'er the swelling tide,
 Yelap'd St. Vincent's, when the LORD was slain,
 With nature groan'd, and straightway rent in twain.
 Oh! say, sublime in science as in song,
 When first the river roll'd the rocks among:
 Tell us how long the current shall remain,
 And when the parted rocks shall meet again?

Ev'n on this theme, 'twere easier far to dwell,
 Than praise the city, which thou lov'st so well;
 Easier than proving (which thy strains presume)
 That BRISTOL wears the form of ancient Rome—
 That all her streets are *grand* beyond compare,
 Her sons all *generous*, and her daughters fair!

Turn muse of satire, devious now too long,
 And for the mighty subject leave the song.
 Bristol in thee has DULNESS fixed her throne,
 (Congenial seat) and marks thy sons her own:
 On thee the goddess cast her cloudy eyes,
 And saw sublime thy welcome fogs arise;
 From owl-like sleep, with secret joy awoke,
 Pleased with the incense of thy curling smoke.

To guard her laws, and aid her mighty reign,
 All-powerful Plutus fills the busy brain;
 Full oft the god inspires the golden dream
 Of cent per cent, and many a goodly scheme:
 In all his sons the mystic sign we trace,
 Pounds, shillings, pence, appear in every face.
 Here worth is prized, if worth will *ought* obtain,
 And truth is judg'd by rules of *loss or gain*:

The baited spirits held the contest long,
 But found at last the parsons were too strong :
 Then in strange tongues they spoke with wild affright,
 And begg'd to make some decent terms of flight.
 The holy seven denied the mild request,
 But on the foe with double ardour prest,
 And drove the demons from the poor possess ;
 The devils grumbling left their lov'd abode,
 And the freed LUKINS thank'd the men of God.

But who can tell where fixed their final doom,
 If in the Red Sea, or the river Froome ;
 Whether they sojourn with the men *divine*,
 Or entered (AS OF OLD !) the herd of *swine*.
 Trade, mighty trade, here holds resistless sway,
 And drives the nobler cares of *mind* away.
 To this sole object every effort tends,
 And virtue dies and pliant honour bends ;
 No soft humanities are cherish'd here,
 No sympathetic feeling prompts the tear ;
 No mild urbanity attracts the sight,
 No arts of skill or elegant delight ;
 But sordid wealth inspires the general cry,
 And speeds the step, and sharpens the eager eye ;
 Foul as their streets, triumphant meanness sways,
 And growling as their mud-compelling drays ;
 Discordant sounds compose the Babel hum,
 'Tis " How goes sugar ? What's the price of rum ?"
 " What ship's arrived ? and how are stocks to-day ?"
 " Who's dead ? whose broken ? and who's run away ?"

These constant cares with constant gain requite ;
 Hence BRISTOL boasts full many a wealthy wight ;
 Yet not benevolence is here display'd,
 No generous impulse warms the sons of trade :
 Avarice first taught the golden store to heap,
 Her next great lesson is that store to keep.

Amid the mantling gloom which long has spread
 Its thick'ning darkness over BRISTOL'S head,
 The muse beheld a spark of genius rise,
 Like the bright meteor in the midnight skies ;
 But foe to dulness and her sable train,
 The trembling lustre beam'd, but beam'd in vain :
 Her votive minions quench'd the rising ray,
 And the dark goddess holds unrivall'd sway.

Thus through the series of full many an age,
 (Annals of infamy !) her blushing page,
 Records alone *one* solitary name,
 To generous virtue dear, and dear to fame ;
 Benevolence gladden'd at her COLSTON's sight,
 And sickening Avarice sought the realms of night,
 He fear'd the bright example might inspire,
 His chosen children with the gen'rous fire ;
 But fearnot, BRISTOL shall uphold thy state,
 Tho' all shall *praise* him, none shall *imitate* !

COLSTON deceas'd, now from the dark retreat,
 See Avarice welcom'd to his ancient seat ;
 No secret foe shall rise in his domain,
 No voice oppose his universal reign,
 But loyal strains the motley crowd shall sing,
 Dulness their queen, and Avarice their king.

Tho' not thy stream in amber waves is roll'd,
 Nor like Pactolus flows o'er sands of gold,
 Yet rides the rich store o'er the sullen flood,
 And wealth comes wafted by its kindred mud.
 Nor less is fam'd the bridge, whose arches stride
 O'er the dull surface of thy turbid tide,
 Since Cotcott first, (who sigh'd to gain a name,
 And madly climb'd up half-built spires to fame)
 Cross'd o'er the pile with proud triumphant air,
 And risk'd his life to make the stupid stare.*

But Memory turns from folly's transient sway,
 To mark the horrors of a sadder day,
 When sacred Justice had the toll to cease ;
 But opposition chas'd the form of peace—
 The hand of power, the rightful claim withstood,
 And stain'd the streets with many a victim's blood.†
 Still the dread thought the indignant heart appals ;
 Still from their graves the voice of vengeance calls ;
 Tho' unrevenged it dies, nor fate, nor time,
 Shall blot remembrance of so foul a crime ;

* It is said that a Mr. G. Cotcott, ambitious of the honour of first paying the toll on the erection of the new bridge, procured himself the privilege of crossing on horseback, when the boards, placed as a temporary scaffold, were scarcely able to support the weight.

† The killed and wounded on this fatal day, amounted to upwards of seventy—their names will remain an eternal monument of the infamy of those who ordered the militia to fire ; and to the disgrace of the inhabitants who neglected to support an investigation of the cause of so horrid a massacre.

Humanity shall drop the pitying tear,
In pensive sorrow o'er each timeless bier.

Oppression, frequent as the varying hour,
Still marks this mighty *self-elected* power ;
To them the exclusive charter'd powers belong,
" The right " and privilege of doing wrong,
For suffering thousands fear their awful frown,
And fancy terrors in an old red gown.
Sweet Freedom dwells not in these dark domains,
Where crouching Avarice ever hugs its chains,
And heedless, views the violated trust,
Unguarded rights, and murder most unjust ;
Meanly submits all evil to endure,
And knows no sorrow while its wealth's secure.

Hail ! sons of power, hail ! turtle-loving throng,
To whom great BRISTOL and its sons belong,
Still you may keep the path you've long pursued,
You wish to rule them, and they choose you should ;
One only care the citizens implore,
Oh ! " save their pockets," and they ask no more :
Grant but this boon, they fear no other ill,
Gospel them, starve them, murder if you will,
Still shall they kneel, submit to kiss the rod,
And thank the hand that thus protects their God.

TO CORRESPONDENTS.

The correspondents of the LION are requested to keep up their contributions as before. The delay of a week may arise in the insertion of their articles, but not more. The chief feature of the LION for some time to come will be a report of the proceedings of the Infidel mission. Regular bulletins will be sent to London ; and we trust that we shall every week have something interesting to communicate. The mission will be kept up to a full challenge of the Christian ministry in and throughout the country.



The Lion.

No. 22. VOL. 3.] LONDON, Friday, May 29, 1829. [PRICE 6d.

INFIDEL MISSION: FIRST BULLETIN: BANNER OF INFIDELITY UNFURLED IN THE UNIVERSITY OF CAMBRIDGE: THE UNIVERSITY CHALLENGED: IT DECLINES THE CONTEST: RESORTS TO PERSECUTION AND PROCLAIMS ITS DEFECTS: GLORIOUS TRIUMPH FOR INFIDELITY!

—
Infidel Head-Quarters, Cambridge,
May 24, 1829.

WE arrived in Cambridge, from London, after a pleasant ride of six hours, about two o'clock on Thursday, the 21st inst. The people of the Sun Hotel, perceiving nothing but the better part of mankind in our faces, were all attention, and wished us to remain with them. We declined this for more than one night, walked abroad, and took a lodging at a print-seller's shop in the Crescent. We were soon recognized by some of the Collegians, who had been in our company in London, and the news of our arrival quickly passed through the town and University. At seven o'clock, we went to church, to hear a sermon from the Rev. Mr. Simeon. This is an old gentleman, who, to some other excesses, adds that of piety, and constitutes, under the name of Simeonites, the evangelical part of the Established Church in Cambridge. For forty years, he has represented this figure of evangelism, and has mannered and preached himself into contempt, among the better or more intelligent part of Cambridge, and into a maniacal adoration, among the weak and diseased. He is connected with a curious point in Mr. Taylor's history.

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While in Cambridge, Mr. Taylor, as a sincerely religious character, and a promising young man as to talent, attracted the attention and won the passionate esteem and attachment of Mr. Simeon.

Mr. Simeon is, we are informed, the patron of Saint Dunstan's in the West, in London; and it was he, who selected him from among the mass of Collegians and recommended Mr. Taylor as a curate to the Rev. Mr. Lloyd, Rector of St. Dunstan's and of Midhurst in Sussex, and procured him an ordination. After seventeen years' absence, Mr. Taylor found his old patron altogether unimproved, and preaching his evangelical bore in the same sing-song style, the same gesture and action. This old gentleman prays with his hands: and while his face is buried in one hand in the cushion, the other is put into an up-and-down movement, at the wrist—and every finger, aye, and every finger's nail, appears in a very high state of evangelization. This sort of praying reminded us of the Tartar Kurada, as the divine hand indicated to the congregation the degree of fervour in that part of the Holy Ghost which put it into motion.

His discourse was one of the worst imaginable for the morals of mankind, and we heard and observed with painful emotions, that such doctrines should pass as important religious instruction. His text was taken from that part of the gospel which represents the miraculous cure of the sick man of thirty eight years' standing, by the side of the pool of Bethesda, and the subsequent meeting of the man by Jesus in the Temple. Mankind were figuratively represented to have all been in a similar state of disease, and some of them of more than thirty eight years' standing, and not yet healed. Hell-fire was vehemently threatened to them, and for himself, the preacher declared, that he was delighted with the thought of having hell at his heels and heaven before his face. This was emphatically given as an often-repeated truth of his. There is an anecdote connected with this old preacher and a coachman. Some years back, a coachman drove from London to Cambridge, of the name of Richard Vaughan, who was notoriously a ruffian in speech and manners. The Rev. Mr. Simeon one day met and addressed him thus:—"They tell me that you are pleased to be called the hell-fire coachman."—"And they tell me," said the coachman, "that you like to be called the hell-fire parson." The parson said no more, his planned rebuke was frustrated, and he retreated. At another time, he entered a shop, which had in its window a caricature of his reverence, and kicked and beat a woman to a miscarriage; for which he paid forty pounds, as an atonement for the murder of the child. So much and enough of the Rev. Mr. Simeon, who has a very high accomplishment of one kind———at which, we shall leave the reader to guess: the Cambridge reader will have no difficulty to be right.

We walked through several of the Colleges, and observed the over-superstitious students at their devotions before the altar of the unknown God, and made several acquaintances in the course of the evening.

On Friday morning, we went early to our lodgings, and immediately prepared for action in filling up, addressing, sealing, and forwarding our circulars of challenge to all the heads of the Colleges, to the Vice Chancellor, to the Christian Advocate, and to every one in the University, who could be considered a distinguished divine. To the Christian Advocate and to Dr. Wood of St. John's College, we sent a copy of "The Diegesis." The first, in consideration of his office—to the second, as the Master of the College, to whom with the Fellows, the book is dedicated. One of them has been returned without note or comment; we cannot say which; but rather think it was that sent to the Christian Advocate.

Our circulars were delivered about the noon of Friday, and we have learnt that a consultation was held in the evening, by the most learned divines, as to what was to be done with us. We would have paid a trifle to have had a reporter among them; but their silence to our circular challenge, the returning of one of the copies of "The Diegesis," and a wreaking of their vengeance on the lodging-house keeper, who has most innocently received us as lodgers, betray their fears, and, with their fears, their other bad passions. That the Christian religion induces a wickedness of character and adds one more bad passion to the too many other bad passions of mankind, will be, in addition to ten thousand times ten thousand past proofs, proved most clearly, in this particular case. Our bulletins will contain all the facts of our mission; they will be printed immediately on the occurrences of such facts; and the printed statements will be laid before all the persons interested; so that, if any mis-statements be made, they will be open to immediate correction.

We have not thought it necessary to challenge the Dissenting preachers of Cambridge. We feel, that, in the presence of the University, we cannot properly have any thing to do with the inhabitants, in the shape of orations to, or discussions with them. Our business here is with the members of the University, and more particularly with the Doctors of Divinity, the Christian Advocate and Christian Lecturer, by appointment, the writing and oral defenders of the Christian religion, for this University. We are really going forth in search of the Christian talent of the country, that can show us to be in error. We do not want to pick out your little men, your weak men, your uneducated men, your fanatical and incompetent men, and to crow over them, our aim, our ambition, our honesty is of a higher stamp; we really desire to instruct or to be instructed. We seek the men, who have gained honours and titles as learned and talented men; we seek

the Bishops, the clever men of the church, the professors of arts and sciences, to put this great question of all religion, and more particularly of the Christian religion, in challenge before them. We feel, that we are going forth in majesty and power, and we call, first, upon all those men who avow Infidelity; second, on all those who feel, but do not avow it; third, on all those who say *free discussion*; fourth, on all those who talk about philanthropy, benevolence, and humanity; fifth, on all those who talk about reform and patriotism, to come forward, according to their means, and support us. Can such men now say, *it is not yet the time*? Can they say, *we are not the proper men to be supported in such a cause*? Can they say, *we have not talent, not honesty, not zeal, not courage enough for this cause*? Can they even say, *we are rash and untried*? Can they suppose the future existence of one, of two, or of any number of men that will better suit the purpose? Is that purpose good? Is the purpose of free discussion good? Is any thing good to be injured by it? Is truth to be shaken, moral character perverted, or benevolence misplaced or misdirected, by the new character of free discussion, which we would propose to, and even *impose* on society? As you feel the answers to those questions, so give us your support.

We printed our circular in the last No. of the LION; but as this will be read by thousands, who did not and will not read the last number, it will bear the repetition, and be again in place. It is in a printed form, and thus:—

“ CIRCULAR.

“ The Rev. Robert Taylor, A.B., of Carey-street, Lincoln's Inn, and Mr. Richard Carlile, of Fleet-street, London, present their compliments as Infidel missionaries, to (*as it may be*) and most respectfully and earnestly invite discussion on the merits of the Christian religion, which they argumentatively challenge, in the confidence of their competence to prove, that such a person as Jesus Christ, alleged to have been of Nazareth, never existed; and that the Christian religion had no such origin as has been pretended; neither is it in any way beneficial to mankind; but that it is nothing more than an emanation from the ancient Pagan religion. The researches of the Rev. Robert Taylor, on this subject, are embodied in his newly-published work, *THE DISEGESIS*, in which may be found the routine of their argument.

“ They also impugn the honesty of a continued preaching, while discussion is challenged on the whole of the merits of the Christian religion.”

This circular has been sent to the following persons, in or belonging to this University, and with the written additions and accompaniment to the two first divines:—

“ To the Rev. H. J. Rose, B. D., as Christian Advocate of the

University of Cambridge, in appeal to the principle and declared conditions on which he holds that office*—the Rev. R. Taylor respectfully submits his new and popular work, *THE DIEGESIS*, to the Christian advocate's powers of refutation, and begs to add, that himself and Mr. Carlile will be ready to defend the same in the public schools, under such arrangements, and in submission to such moderator, as the Christian advocate may be pleased to appoint.—*At home*, for conversation, at any appointed time."

"To the Rev. Dr. Wood, Master of St. John's College,

"The Rev. Mr. Taylor, respectfully presents a copy of his work, *THE DIEGESIS*, which he has, for the purpose of eliciting discussion, taken the liberty to *dedicate* to the Master and Fellows of St. John's.

"At home, for conversation, at any appointed time.†
7, Rose Crescent, May 21, 1829."

The Rev. C. Simeon, King's College.

Heads of Houses.

The Rev. Dr. Barnes, Saint Peter's College.
Webb, Clare Hall.

* Extract from Mr. Hulse's will, dated July 21, 1777. "The person to be elected into such office (on Christmas day, or within seven days after, for a term not exceeding five or six years) to be a learned and ingenious person of the degree of Master of Arts, or of Bachelor or Doctor of Divinity, of the age of 30 years, and resident in the University; who is to compose yearly, whilst in office, some proper and judicious answer or answers every year, to all such new and popular (*arguments*) or rather cavils and objections against the Christian or revealed religion, or against the religion of nature, as may, in the opinion of the trustees, or any two of them, seem best or most proper to deserve or require an answer, whether the same be ancient or modern objections; but chiefly such as are most modern, and especially such as have appeared in the English language of late years against Christianity, and which may not seem to have received a full and sufficient answer, if any such there shall be unto the year preceding his election; as likewise to be ready to satisfy any real scruples or objections in a private way, that may be brought from time to time by any fair and candid enquirer against the same: such writer to be called the Christian Advocate, and such his written answers to be in English, and only against notorious Infidels, whether Atheists or Deists, not descending to any particular controversies or sects among Christians themselves, except some new or dangerous error, either of superstition or enthusiasm, as Popery or Methodism, either in opinion or practice, shall prevail: in which case only, it may be necessary for that time to write or to reason against the same; and such treatise or treatises to be every year printed, the expence whereof shall be deducted out of the temporary stipend or salary; and the remainder of the said stipend or salary, or rents and profits, shall be paid or given every year to the several authors successively, as a reward for the same; but if the person chosen into the said office shall neglect, or not discharge his office as he ought to do, he is to forfeit and lose his salary for that year, which is, in such case, to be equally divided between the six senior Fellows of St. John's College."

† This invitation was repeated in all the letters.

The Rev. Dr. Gilbert Ainslie, Pembroke College, Vice-Chancellor.

_____ Martin Davy, Gonville and Caius College.

_____ Thomas Le Blanc, Trinity Hall.

_____ John Lamb, Corpus Christi College.

_____ George Thackery, Provost of King's College.

_____ Henry Godfrey, President of Queen's College.

_____ Joseph Proctor, Catharine Hall.

_____ William French, Jesus College.

The Lord Bishop of Lincoln, Christ's College.

The Hon. George N. Grenville, M.H., Magdalen College.

The Rev. Dr. Christopher Wordsworth, Trinity College.

_____ Robert Towerson Cory, Emmanuel College.

_____ W. Chafey, Sydney Sussex College.

_____ William Frere, Downing College.

The Lord Bishop of Peterborough, as Margaret Professor of Divinity.

In addition to these, we have distributed from twenty to thirty among the Collegians, and have posted a similar challenge in Greek and Latin, on the door of the University library.

Our challenge to the University is complete, and we could at once retire with honour; but we have engaged lodgings for a fortnight, with the intention to stay that fortnight, and shall remain so much of that period, as we find a means of making a profitable use of that time. As yet, our challenge is unanswered, unaccepted, in every way, but in an act of injustice towards our housekeeper. We understand, fully, how the Dissenters of the country will crow over the shrinkings of orthodoxy, and threaten to do what the University fears to do. We expect to be challenged by Dissenting preachers; but we will not meet any of them in or near to Cambridge. This spot shall be sacred to orthodoxy. Here Infidelity, by its missionaries, will only conflict with religion, as by law established, so long as the law gives to religion its countenance. We shall be ready for the Dissenters elsewhere. We confess, that they have more energy of character, more of the spirit of disputation among them, and that, by their practice of extemporaneous preaching, they have better memories, and are better public speakers, than the ministers of the Established Church. We have attended two churches in Cambridge, in which both the subject and the style of the preaching were no improvements upon a century, and utterly unequal to, and unworthy of, the aggregate state of mind, and of a chief seat of learning. But the learning of Cambridge! What is it? Nothing more than a higher degree of that very kind of learning which may be impressed upon any other animal. A knowledge of numbers or quantities, to know the whole of which is still to know nothing: a knowledge of divinity, to know the whole of

which, is still to know nothing; there are in Cambridge no high degrees of any other learning or knowledge.

Mathematics can never become anything more than a knowledge of quantity, distance, and figure, enough of which may be learnt by the eye, for all the useful purposes of life, except in navigation or mensuration. Allowing its relation to mechanics, it cannot be deemed necessary knowledge to those who have no need of labour, and who never intend to employ themselves in mechanics; and if we remember rightly, all the great inventions in machinery have been made by men who were not schooled mathematicians. A knowledge of mathematics is certainly not necessary to constitute ability in the legislator, the magistrate, the philosopher, the moralist, or the priest. It is, therefore, not a necessary education for him who is to be called a gentleman. It crept into our schools, when no more useful knowledge presented itself, and it has since excluded more useful knowledge, when it has been presented. What arguments shall your clever mathematician bring against our Infidelity? What does he know of history? What does he know of chemistry, or the quality of things? Having measured the earth, what does he know beyond its measure? Having ascertained its distance from the sun, what does he know of the properties of the sun, and of the relations of the sun to the earth? We are incessantly bored with the question "Was not Sir Isaac Newton a Christian and a religious man?" We answer, upon the authority of his contemporary, Whiston, that upon every other subject but mathematics, Sir Isaac was a weak, a timid, and a superstitious man, and was not a man of general and extensive acquisitions. His knowledge was particular. Lord Bacon was much his superior in useful knowledge. Mathematics have nothing to do with religion; have nothing to do with the principle of moral power; have nothing to do with history; have nothing to do with metaphysics. The relation of the science is entirely to physics, and the least useful part of physics; and though it may be adduced as an authority for Atheism or physitheism, it can have no relation to and be no authority for the assumption of moral Theism. Dr. Johnson was an eminent man in the knowledge of words, was eminent even as a moral reasoner, where his morals were unmixed with superstition; but he was still a very superstitious, and as a superstitious, a very contemptible man. He had almost unpardonable faults, in his mannered and moral character; and as he lived like a superstitious bully, so he died like a coward, or as a conscious knave should die. Sir Isaac Newton had more modesty, but not more courage or strength of mind. We have examined the statue of Sir Isaac Newton in the chapel of Trinity College, here in Cambridge, and its phrenological indications are *number* and nothing eminent but *number*. He was a mathematician and nothing but a mathematician. We are not aware of any philosophi-

cal deduction that he drew from his mathematical knowledge, but has since been shaken, and overthrown. From seventeen to twenty years ago, when Mr. Taylor was graduating in this University, Infidelity abounded among the students and graduates, and his sincerity in religion was ridiculed, by some whom he now finds in possession of high distinctions, upon the assumption that, "if Sir Isaac Newton had been bold and honest enough, to avow his Infidelity, the christian religion would have been extinguished in the University." We now see the defect of their assumption. We see, if ever Sir Isaac Newton felt an Infidelity towards the Christian religion, it was at a very late period of his life, of which there is a traditional rumour, if not a record, in existence; but that, in the early, middle and advanced part of his life, he was much too weak a character to have been an Infidel. Mr. Carlile's idea of the importance of a University is not improved by visiting Cambridge. He would gladly see the funds of the Colleges applied to more useful learning; but he feels that he has gained more useful knowledge in Dorchester Gaol, than any man has gained in Cambridge; and that he is really and truly **MAGISTER MAGISTRORUM ARTIUM**—a *Master of the Masters of Arts*. If the titular distinction or academical honours were to be valued by a philosopher, he might honestly and prudently write himself up as **RICHARD CARLILE, M.M.A. OF THE UNIVERSITY OF CAMBRIDGE**; but he is not at present disposed to exchange honours with any man in Cambridge.

Divinity, which is the other great feature of what is here falsely called learning, is nothing more than a principle similar to that which has been called the *black art or necromancy, the white art or leucomancy, white and black witchcraft, surpliced or gowned divinity*; the law, that recognizes the one, has recognized the other; the divine books from which the one is drawn give an authoritative existence to the other; they are inseparable principles and represent nothing but imposture practising upon the ignorance and credulity of mankind. The whole spiritual world is the offspring of human disease, which, for wicked purposes, has been rendered perpetually epidemical. It has no relation to knowledge, nor knowledge to it, and if we do remove, as we can remove, every pretension to historical evidence for the Christian religion, the Christian may still retain his religion and his faith; for the faith is as good without and stronger than with the historical evidence. Faith and evidence cannot co-exist. We do not expect to convert those who dwell on faith, and see through faith, and live by faith; but we strive to make those men honest, who talk about evidences. It is not their faith, but their evidences, historical, or physical, or moral that we can put to the test of criticism. Faith is insanity, and cannot reason, cannot compare, cannot reflect. It wants not proof, it wants not

knowledge. Enthusiastically disordered feeling is its source, and it is like the ignited vapour of a foetid marsh that must burn out to be cured or extinguished. Divinity is not knowledge. It is a continuation of the conjuration of old, a god's spell, an incantation, a charm; it is sorcery, magic, witchcraft, dealing with the devil; it is a curse upon mankind, and they are wicked or deluded men, who oppose our exposure of this mixture of fraud and error. The University of Cambridge is still a monkish institution, as much so as it ever was; there is now as much Popery, image worship, and nonsense in it, as there was before what has improperly been called the Reformation; and less honesty and usefulness.

The following is the general challenge, as it was posted on the door of the University Library:—

“ Ἀνδρες Καταδριγύστες κατα πάντα ως διδασκαμονστέρους υμᾶς θεοῦ.

“ Vir Reverendus Robertus Taylor, hujusce Academiæ primam lauream adeptus, nec non V. C. Ricardus Carlile, ex vico dicto Fleet-street, Londini, Infidelitatis Missionarii, concessis debitibus honoribus, totam hanc Academiam ad argumentationis certamina provocant, de omnibus meritis Religionis Christianæ, freti fiducia penes se esse facultatem probandi talem hypostasin ut Jesum Christum, scilicet Nazarenum, nunquam exitisse, ac Christianismum nequaquam eam originem quæ perhibetur habuisse, nec generi humano utilem; sed revera nihil aliud esse quam Paganismum antiquum continuatum.—Viri Reverendi Roberti Taylor Investigationes ad has res enucleandas, compressæ sunt in novo ejus opere ‘*Ἡ Διμνησις*, in quo de re agitur.”

Excepting the motto, the sentiment of the challenge is precisely that of the circular—The motto is a paraphrase of the address of Saint Paul to the Athenians, and like him, we can truly say, “Ye men of Cambridge, we perceive, that, in all things, ye are too superstitious.” There is a strong parallel between our present characters and that of St. Paul at Athens, excepting that we claim the better purpose. An old fellow-collegian of Mr. Taylor’s says of him:—“Taylor was a very clever fellow at Cambridge; but he studied too much and has made himself mad.” Paul was told, that too much learning had made him mad. Many a Felix trembles before us; and many a conscientious mind seems to say, *almost thou persuadest me to be an Infidel*. We have better arguments than had Paul. We have more knowledge than had Paul. We have more genuine inspiration than had Paul. We, more than Paul, do really “prove all things and hold fast that which is good.” We have more honesty than had Paul, but that is no compliment, as we do not know that he had any.

We shall now detail the character of the persecution that has

arisen at Cambridge. It is trivial, and will leave none but good effects; but it indicates the spirit that would do more, if it could and dared to do it. As we return annually to Cambridge, which we now intend to do, we shall very soon turn this spirit of persecution into hospitality. The future Vice-Chancellor may be very proud to lodge us himself, or to find us rooms in one of the Colleges; and the least that the present should have done, should have been to offer us other lodgings, before he complained of the present and deprived our host of his licence. We have hitherto had reasons to complain of the lodgings that have been provided for us, and therefore, mean to be more particular in our choice for ourselves; but we do confess, that we have not the fear of the Vice-Chancellor before our eyes, as the inhabitants and other graduates and undergraduates have, and the reason why we do not fear him, is, that we have a reason for every thing that we say and do, and are ever ready to submit those reasons to the Vice-Chancellor's consideration.

May 25. We heard of no complaint on Friday; but every one whom we conversed with congratulated us on our visit to Cambridge, and expressed delight at our coming to challenge the divine Dons. We noticed that very few Collegians were seen abroad, as is usual on so fine an evening. We found them not even in their College walks. Every thing was silent, as if all was consultation. On the Friday, one of the editors of the Cambridge papers had promised to announce our arrival and challenge, and had set up a paragraph for insertion; but, on the Saturday morning, we found it suppressed. No such paragraph appeared. Early on Saturday, a messenger came from the Colleges to hear what he could hear from Mr. Smith, our house-keeper. Soon after, another came to demand his licence as a lodging-house keeper, which he had obtained only the day before. The licence was refused by Mr. Smith; but he wrote the following letter to the Vice Chancellor:—

MR. VICE-CHANCELLOR,

I beg leave most respectfully to state, that I am not aware of having infringed the "Regulations of Lodging-Houses" in any shape or manner, and am therefore very much surprised at the demand made in your name to give up my licence. As I cannot see any reason for such step, I beg most deferentially to request you will be pleased to state in writing the reason for such demand, or I must suppose an improper use has been made of your name.

I have the honour, to be,
Mr. Vice-Chancellor,

Crescent,
May 23, 1829.

Your most obedient humble servant
W. H. SMITH.

No answer was given to this letter ; but very soon after, the following bill was printed and stuck up in the butteries of the different Colleges.

Pembroke Lodge, May 23, 1829.

Agreed that the Lodging-House licence of William Haddon Smith, of 7, Rose Crescent, in the parish of St. Michael, be revoked, and that notice thereof be sent to the Tutors of the several Colleges.

G. AINSLIE, Vice-Chancellor.

H. KIRBY, Senior Proctor.

J. POWER, Junior Proctor.

As the readers of THE LION generally, will not understand what this licence means, we will introduce it as it is presented to them in print, with the Regulations issued for the Lodging-Houses.

LODGING-HOUSE LICENCE.

Cambridge, June 13, 1828.

We authorize W. H. Smith, to receive into Dwelling-house, situate in Rose Crescent, in the parish of St. Michael, the Members of any College who may require Lodgings: he having previously signed the Regulations prescribed by the University respecting Lodging-Houses.

At the following prices per week:

	£.	s.	d.
<i>First Set</i>	1	1	0
<i>Second Set</i>	0	16	0

G. AINSLIE, Vice-Chancellor.

H. KIRBY, Senior Proctor.

J. POWER, Junior Proctor.

N. B. No Lodging-House keeper can require the lodgings to be taken for more than One Term certain.

REGULATIONS OF LODGING-HOUSES.

" We whose names are hereunto subscribed, do promise that we will lock the doors of our houses at ten o'clock at night, and note down the hour after ten o'clock at which any Lodger enters or leaves his Lodgings. That we will deliver or send a list every morning to the Porter of the College to which any Lodger belongs, to be by him inserted in his gate-bill for the inspection of the College Officers; and also will deliver or send a weekly statement of the above particulars to the respective Tutors of those Colleges to which any Lodgers belong.

"That we will report to the Tutor the next morning if any Lodger shall pass the night out of his lodgings.

"That we will not allow on any account a key of any outer door of our houses to any of the Lodgers

"That we will not supply or receive into our houses a dinner for any Lodger without a note being previously obtained from the Tutor.

"That the house for which each of us individually applies for a licence, is in our own occupation, and that we have no connection with any other."

MR. SMITH,

Above is a copy of the Regulations which you have signed in the Book. You will take notice, that on detection of any false return in the daily or weekly bills, or in evasion of any of the above regulations, the licence of the Lodging-house will be suspended or wholly revoked, according to the nature of the offence, at the discretion of the authorities who granted it.

And you will further take notice, that you are to show your Licence to such student as is desirous to take your Lodgings, and you cannot require him to take it for more than One Term certain.

Caius Lodge,
June 2, 1828.

G. AINSLIE, Vice-Chancellor.

N.B. Undergraduates lodging in Houses not licensed will not be considered as resident in the University, or keeping their Terms.

It may be seen at a glance, that it is not a very pleasant thing to be a lodging-house keeper in Cambridge. If you report the lodger truly, you offend him; if you do not, you offend the authorities. "I'd rather be a dog and bay the moon," than be a Cantab, in gown or town, as "snob or nob;" but a little defiance and spirit would very soon abridge the authority of the authorities. The inhabitants of Cambridge tremble at the thought of them, as almost every man's living depends upon them. It is a wretched state of things, to which we have commenced the application of the remedy. These haughty monks shall no longer rule in peace. We have disturbed their quiet. We shall hereafter be ever present to them. If they injure any person for giving us assistance, we will manage to set up that person to bid them defiance. We will keep up before them a perpetual challenge, so long as they inculcate the Christian religion. We will apply to Parliament, and to the Court of Chancery about their misapplication of their funds, and more particularly of the Hulsean funds. We will show, that they are no better than public robbers wal-

lowing in wealth that should be otherwise applied and is otherwise publicly wanted.

Finding that the paltry spite of the Vice-Chancellor was inexorable on the subject of the licence, we addressed him the following note:—

To Dr. Ainslie, Vice-Chancellor of Cambridge.

REVEREND SIR,—We see your respectable name attached to a document which reflects dishonour on you. Its tendency is to brand you with the odium of being a *Persecutor*. You revoke the licence of William Haddon Smith, of 7, Rose Crescent, as a lodging house keeper, for no alleged offence; but solely for his having let his apartments to us, who came here, as entire strangers to him, as to you: thus doing a very serious injustice to an innocent person—(a tradesman, having a wife and six children) to avenge the mortification you have received from us, and the noble challenge we have given you.

The University of Cambridge admits its incompetence to defend the pretended evidences of the Christian religion, against the mighty cogency of the facts and arguments adduced in the *DIEGESIS*. It plays spiteful. It resents its disgrace on the creatures of its power. It assumes affected airs of contempt. It punishes the innocent. It crushes the weak. It oppresses. It persecutes. It leaves the open impugnors of its faith, and the bold challengers of its ability to defend that faith, unanswered, unopposed, to tell to every other University in Europe, and to the whole world, *as they will not fail to tell*, that the University of Cambridge, entirely knows, and thus virtually admits, that the Christian religion is incapable of a rational and argumentative defence.

Repair the wrong that ye have done, and protect your names from everlasting infamy, while it is in your power to do so. For ourselves, we ask nothing, but your acceptance of the challenge which we have given, which we come here to maintain, and are in this consideration,

Respectfully, yours,

ROBERT TAYLOR, A.B. { Infidel
RICHARD CARLILE, { Missionaries.

7, Rose Crescent.

Sunday, May 24, 1829.

On Monday morning Mr. Smith sought a personal interview with the Vice-Chancellor, which was refused, and then he sent him, and also to the Proctors, the following letter:—

MR. VICE-CHANCELLOR,

I am extremely sorry I should have done any act to give offence to the University. I can safely say it has been the study of the

last five years of my life in particular, to conduct myself in such a manner as would put it out of the power of the most inveterate of my enemies to find any fault with me. In the present case, I am sure any one who had lodgings to let, would have let them to any one coming with a full sleeved gown* and hat, without questioning him as to who or what he was. My conduct in the case has been fair and open, and such as, I had hoped, would have satisfied the University I was not, and am not, in any way connected with the obnoxious parties. I do most solemnly assert, I had had no previous knowledge of, or communication with, or intimation of their arrival in Cambridge, till they appeared in my shop. I had never seen the parties in my life, and this I can bring proof of, if allowed. In fact, I believed, from newspaper reports, that Mr. Carlile, was at that moment, in bed, suffering under a broken leg. Will you be pleased to inform me what proof you will admit. The parties will, with your permission, inform you I was an utter stranger to them, and that I was, in no way whatever, a party to their arrival in Cambridge. They are extremely sorry to have done me so serious an injury, and offer, if it will be of any service to me in the restoration of my licence, to leave the town immediately, (as their business is complete). I trust yourself and the Heads of Houses will take my case into immediate consideration, and do an act of justice and mercy. Do not injure an industrious man with a wife and six children, who will never willingly or knowingly give offence to you. Waiting your answer, I am so long as permitted

Your most obedient,
and humble servant,
W. H. SMITH.

The case of Mr. Smith remains unsatisfied ; but it is detestably mean of the authorities to resent our visit on an inhabitant, who was certainly as innocent as themselves, of our coming to the town : and we trust, that the readers of this, who may visit Cambridge, will assist in making him compensation.

This case of Mr. Smith is not the only case of the kind that has happened in Cambridge. A young man of the name of Morehen, a cabinet-maker, who was a reader of Mr. Carlile's publications, was assaulted in his workshop, by some other young men throwing a piece of wood at him. He brought them before Dr. Abbott, who has received one of our circulars. They pleaded, that they threw the wood at him, because he read the publications of Carlile. The plea was deemed good by Dr. Abbott, who, having required from Morehen an acknowledgment of his infidelity, decided, that though he had been ill-used by the young

* Mr. Taylor observed the custom of the place, and never appeared without his gown in Cambridge.

men, he deserved it, for that the followers of Carlile were a disgrace to society, and he should dismiss the parties, and leave him, the plaintiff, to pay the cost.

The consequence did not end here. Morehen's employer was ordered to discharge him. He owed his employer some few pounds for furniture, and a demand was made upon him for the total. He offered to pay ten shillings a week, which was rejected, and an attorney's letter came, a writ followed immediately, a cognovit was signed, judgment was entered up with all dispatch, an execution put into his house, his goods all sold, another writ issued for his body, which was taken to prison, where he lay until he could extricate himself by the insolvent debtor's act; and all this, because he was an Infidel, and had brought a case of assault before Dr. Abbott, a Christian magistrate. Now, who are the disgrace of society, Carlile and his followers, or Dr. Abbott and his followers? This is the character and nature of that Christian religion, which, we are told, will leave society ruined, if we remove it. It has ruined mankind, and the followers of Carlile will become the great redeemers: and may Dr. Abbott live to see it. *Ecrasez l'infame.*

THE INFIDEL MISSIONARIES.

HEAD-QUARTERS OF INFIDELITY, UNIVERSITY OF CAMBRIDGE, MAY 24, 1829.

" If ye have writ your annals true, 'tis there,
That, like an eagle in a dove-cot, We
Fluttered your Dons i' th' University—
Alone, we did it."

To have embarked in a great and glorious enterprise, and at the same time to derive no satisfaction to our own feelings, no pride of heart, no rewarding approbation of our minds, no claim on the approbation of others; in a word, to "have the ambition, and not to have the illness that should attend on it," were a perfection of virtue, if indeed it be a perfection, as little to be attained, as desired.

We are, deserving well of mankind; but what good will it do to mankind, if we should punish ourselves for well deserving, by playing the part of *Tantalus* upon our vanity, and refusing to sip the waters of the sea of Glory, in which we swim?

Has there ever been a great and good man in all the world, whose virtue never borrowed a service from his vanity? Or what other argument should we find, wherewithal to elicit and encourage the good qualities of any man, if we should withhold from him the right of self-gratulation, and say to him, "You

must be all this, but not be conscious of being all this: you must deserve with great and good men, but write yourself in the reckoning at nought and carry nought?" In a word, Of what use is that same *finger i' th' eye* virtue, humility?

"The love of praise, howe'er concealed by art,
Reigns more or less, and glows in every heart.
The proud to gain it, toils o'er toils endure;
The modest shun it, but to make it sure.
It aids the dancer's heel, the writer's head,
And heaps the plain with mountains of the dead.
Nor ends with life, but nods in sable plumes,
Adorns our hearse, and flatters on our tombs."

Here then we are! Here in this seat of science and citadel of theology, stand we at this moment in the noblest attitude ever maintained by man, entering our protest against hypocrisy and fraud, and calling upon the Christian world, e'en on the field where all it has to boast of talent, and ability, is formally concentrated, to meet us as men, to fulfil the obligation by which they profess to be bound, "*to give to every man that asketh them a reason of the hope that is in them;*" to come forward and meet our challenge, who here at their feet throw down the gauntlet of our charge against them, "that Christianity is altogether fabulous and false, and that they know it to be so."

If in this far-famed University, Christianity cannot find a champion: if *here*, even *here* in their own schools of divinity, professedly built and assigned as the arena of polemical discussion, at their own time, upon their own terms, under their own regulations and arrangements for the fair conduct of the controversy; they are found to shrink from it, and cannot find a man honest or bold enough to have a word to say for the evidences of Christianity, where such men as we may be allowed to answer to what they shall say. What conclusion can be more consequential? What inference more irrefutable than that they totally surrender their cause; and that Christianity, the bugbear of children, the dream of idiots, the delirium of madmen, the wand of jugglers, shrinks from the presence of honesty and intelligent inquiry?

In the strictly logical language of the University, those who have prosecuted their studies here at Cambridge, (and who will deny that my fellow-labourer in this mission, has done this?) if they happen to distinguish themselves, (and who will deny that my fellow-labourer has done this?) are said to "*take honours.*" This, implying, that honours are not *given*, or conferred; but achieved, and won: not conceded by sycophancy, nor bestowed by flattery; but yielded, e'en by those who would fain deny, but cannot. The *yielding*, is none the less, while the glory is all the more, when it is yielded with an ill grace, with reluctance, and with dislike to the party, by whom it is said to be taken. *Ho-*

ours, are not taken from friends, but from adversaries: and from them, not with their good will, but as much as may be, against their will. And on this ground, I assert, that Mr. Richard Carlile has made good his claim to the title of MASTER of *Masters of Arts*: and may henceforth take the style of *Richard Carlile, M. M. A. of the University of Cambridge*—as I trust, I, may by parity of ratiocination, and as finding no Doctor of Divinity competent to dispute the pre-eminence, be called, *Doctor Doctorum Divinitatis*, and be written D. D. D. 'Tis certain that we are both of us, *Senior Wranglers*. An' let 'em give the medal to whom they will; 'tis we who have taken the shine out of it; 'tis we alone who are the real *Incomparabiles*: ours is the glory, theirs the brass!

But apart this song of degrees! Our mission will have the effect, not only of assaying the standard of Christian confidence in the Christian cause, and putting to silence for ever the vain-glorious and mendacious pretence which once characterized Unitarian priestcraft—"that Christianity needed only a calm and serious investigation of its claims, and would require no more than '*a clear stage and no favour*,' to enable it to command the convictions of all rational men." (None but the most impudent and barefaced *asserter of any-thing*, who would *lie* against the sun, and swear it was not day, at noon, will ever again assert, that Christianity is not afraid of discussion.)

But it will enable the friends and advocates of the great cause of mental emancipation, to ascertain to their own feelings, the genuineness, sincerity, and nobility, of the sentiments they hold in relation to that cause. If they would *ever* aid and serve the cause—will they not serve it *now*? Shall there *ever* arise a hope or prospect of deliverance to man; if an attempt like ours be suffered to prove abortive? Where shall future virtue or maturer talent and competence for the arduous struggle, look for encouragement, should it come to stand on the record, that its first champions were deserted in the hour of conflict, and left to pour out the noblest energies and the purest zeal that ever animated the human heart, upon a dry unchannelled enterprise.

Shall hypocrisy really become a virtue? Shall submission or non-resistance to the prevalence of *known* and admitted imposture, become the condition of comfortable existence among men? Why, NO! Forbid it, every hope of human happiness! forbid it, every philanthropic feeling! forbid it every capacity of noble sentiment and generous emotion in the human heart.

If ever there were a moment, "in all the tide of time," when the lay me down a good round sum of money, would purchase, aye, would *merit* eternal honour and the grateful remembrance of future ages, now, is the time. If ever there were a truly great and glorious act of which an individual could be the doer, a munificence, of which one or two might be the conferring party,

and millions would be the recipients, it would be the act that would ensure the pecuniary independence of the INFIDEL MISSION, and redeem the anxieties of its apostles, from all waste on inferior considerations. A ready fifty, or one hundred pounds, sent up as ammunition to sustain our charge, would sink the thousands, and hundreds of thousands, expended on colleges and schools, into comparative insignificance. What would the founder of an University for the perpetuation of delusion, or of learning prostituted to the perpetuation of delusion, be compared to the effectual founder and efficient supporter of the challenge we have given, whose *happily-timed* generosity, should have turned the scale between the success or failure of our enterprise, the most noble effort that was ever made, to throw imposture from its saddle, and to deliver a priest-ridden people? What are the founders or benefactors of a St. Luke's, or Bethlehem Hospital, for the cure of insane persons, compared to the man whose means shall have established an institution which tends to prevent the occurrence of insanity altogether, and which in its ultimate success, will entirely eradicate the disease and the liability to it from the human constitution. For there is nothing more certain in physiology, than, that a mind habituated to hold converse only with *rationalities* could never become irrational; and that, consequently, all mental aberrations take their origin in the admission and entertainment of ideas whose prototypes are not traceable to their conveyance through the portals of sensation.

What are all co-operative dreams, or schemes of political or economical reform, for the redress of the miseries and wretchedness of mankind, compared to the only pledge and promise of effectual relief, which *Infidel Emancipation* offers? Give the poor man, all that his wishes crave, let there be abundance of labour, and let labour be abundantly rewarded. While his mind continues cowed and bowed down under fear of Gods on earth, and Gods in *no-where*; he would still, and for ever, be poor and wretched. Rid him from *that fear*, deliver him from the impostures that have broken his heart, subdued his spirits, and paralyzed his understanding. Give him back, ye black-robed thieves! his sobriety of mind, his own native energies of character, of which pour Circean cup of salvation, has deprived him; restore him, to himself. Give him to be, what but for your accursed over-reaching, he *would have been*; and he would find his proper level, and *achieve his own happiness*, not from your favour, but in your despites—he would be the maker of his own fortune, the God of his own world.

“Man is of soul and body formed for deeds
Of high resolve, on fancy's daring wing
To soar unwearied; fearlessly to turn
The keenest pangs of pleasantness, and taste

The joys that mingled ~~sense~~ and passion give :
 Or he is formed for abjectness and woe,
 To grovel o' the dunghill of his fears,
 And quail at ev'ry sound, to know
 That hour as blest when on his wretched days
 The closing hand of death shall set his seal,
 Yet fear the cure, tho' loathing the disease.
 The one is man that shall hereafter be,
 The other——man, as vice has made him now."

To effect this happy, this only to be desired, and effectual reform ; or at least to contribute more towards it, than ever yet was done by mortal man, lies at this moment within the power of a thousand and of many thousands of individuals. A single liberal *bonus*, thrown into our store of ammunition, *at this time*, would enable us to give a shock to the proudest fortresses of superstition. It was the power of wealth that set it up ; that power, can set it down :—A millionth part, I am confident a millionth part of such a sum as without the whole of which, Christianity could not exist, would be sufficient to give a decided triumph to Infidelity.

It is impossible to stand in the midst of these magnificent buildings, and to contemplate the immense array of wealth and grandeur, and of consequent power and influence devoted to the maintenance of Christianity ; and to think for one moment, that any other means than such as these, ever bore any part, in its dissemination or establishment.

Walk about the University, and tell the towers thereof, mark well her bulwarks, calculate her revenues, appraise her patronage ; and then say, if any lie that was ever told by a lying tongue, or conceived by a fraudulent and wicked heart, was ever more palpably and monstrously flagrant, than that, which would pretend that such magnificence originated in the labours and eloquence of the fishermen of Galilee. It is not only impossible, but inconceivable. It will not merely, not endure the examination of reason—but it will not even bear to be imagined. Jonah in the whale's belly—the camel in a needle's eye—the whole universe in a child's mouth, are less outrageous *wildnesses* of conceit. The conversion of the world from Paganism to Christianity, the surrender of the pomp and pride of learning, to the arguments of poor vagrant fishermen.—It never happened.—It never *could* have happened.—It could not have been brought about by the almighty power of God himself, e'en had he sweated at it.—It out—Herod's Herod.—The transition from Paganism to Christianity, if there were ever any perceptible transition at all, was a mere game of *slide the butcher*.—One set of rogues showed another set of rogues off the bench, but it was never any but the sturdier and the stronger rogues, that kept themselves on it. Had the University of Cambridge been conscious that they could make the Missionaries of Infidelity appear ridiculous, they would have accepted our challenge ; conscious as they are, that the Missionaries

of Infidelity could make them appear to be so: they have only acted as crafty cowardice might be expected to act. To all intents and purposes, they have yielded the victory; and have left in our hands the right to say, that *Christianity is indefensible*. Their avenging their defeat by persecuting an innocent man, with his wife and six children, for only suffering us, whom he had never seen before, to occupy his lodging's—give us a right to say, what may be better thought, than said. There is but one reason, why I cannot say that I love Christianity any the less for this!

ROBERT TAYLOR, D. D. D.

DELEND A EST CARTHAGO.

TWELFTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their Chapel, Founders' Hall, London,

On Sunday, Oct. 15, 1826,

On the Duties which a Man owes to his Relations.—PART I.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—In this course of moral science, proceeding from the first established principles of moral fortitude, and justice; we have in successive demonstrations, brought before your convictions, the resulting proprieties, or *fitnesses of sentiment and action*, which are called DUTIES.

These duties, or proprieties of sentiment and action, we have considered in their most natural order—of duties which a man owes to himself—duties which he owes to his enemies—duties which he owes to his friends—and duties which he owes to strangers. We come now, therefore, to the consideration of the duties, which arise from the situation in which a man finds himself, whether he will or not, in relation to those from whom the term itself is derived; who are full often found to be worse than enemies, less than friends, and more than strangers—his natural, or conventional relations. Such are man and wife, parent and child, brothers and sisters, to each other.

It is only for the necessary admonition of those, who now for the first time, visit this Areopagus of science and truth, and who are novices to such a mode of moral inculcation—that we have to repeat, that in our idea of *duties*, no sense of binding obligation, or of imposing authority, is included; least of all, of any such obligation as could hold a man, for one minute, without his own consent; or of such authority as could either in this world,

or any other, reward him for the observance, or punish him for the neglect of them.

How men would conduct themselves, upon having either their real or imaginary duties laid before them, under the adscititious sanctions of such constraining obligation, or of such imposing authority, the world has seen. The experiment has been made; and the experiment has failed. But 'tis *yet* to be seen—'tis *yet* to be discovered—whether men will persist in any thing which is wrong, when that which is right shall be made to be nothing else than the clear deduction of their own reason: and whether they will not do their duty, when it shall be shown to them, that their duty and their happiness are but one and the same thing.

The proprieties and fitnesses of sentiment and action, therefore, not only in the view of them which I am *now* to bring before you, but in every view, ask not your favour for their influence on you; ask not for our authority, nor for your obedience; nor need a God to command, nor a thunderbolt to enforce them.

The modes of sentiment which are *fit* and *right*; that is, the feelings and dispositions which we ought to entertain and encourage in our bosoms, because those feelings and dispositions will be, and are, the most sweet, delightful, and pleasurable to ourselves, and for no other reason whatever; and the *modes of conduct*, with which those most pleasurable and delightful feelings will necessarily reciprocate, as the one leading to the other, and in turn producing and produced by the other, and therefore to be observed by us, because they serve our purpose, and for no other reason whatever: these eternal proprieties and fitnesses, which alone constitute the moral duties of man, are emanations of that *everlasting law of righteousness*, which guides the mind, that guides the universe, and are no further *fit* and *right*, than as the mind itself perceives them to be so. To inform the understandings of men, is therefore virtually the same thing as to rectify their conduct. For the conduct never can be obdurately or pertinaciously wrong, but as the understanding is wrong. If the *fit* and *right* of sentiment and action, towards those whom we call *our relations*, shall appear so to be, from the enunciation of this demonstration to your understandings; I am sure that you will adopt those *fit* sentiments, and pursue that *right* conduct: because, you can't help doing so, if you would. So sure and certain is the science of morality! Persuade yourselves, if you can, that ten times ten is not a hundred; or that it will *not* take you ninety-nine and one more to make up that sum; and *then*, and not till then, will you be able to persuade yourselves that what is *fit* and *right*, is *not* *fit* and *right*: or having arrived at a knowledge of what is so, to act contrary to that knowledge.

All relation, or affinity of man to man, distinctive from that of the whole species, each to each, is either *natural*, *conventional*, or *mixed*; that is, partly natural, and partly conventional. The

relation of parents to their children is wholly natural. The relation of brothers and sisters, uncles and aunts, nephews and nieces, and all remoter affinities, is wholly conventional. The relation of married persons—the most sacred of all sources of human attachment—that from which “relations dear, and all the charities of father, son, and brother, first were known”—is *mixed*; being *partly* natural, and *partly* conventional.

’Tis *wholly* natural, that the sexes should be attached to each other. The economy of nature, in the production of nearly equal numbers of each, and the absolute necessity of more than the care of one parent, to the preservation of the species, seems to indicate the necessary, eternal, and indefeasible sanctity of wedded love.

Whether the addition of *conventional* sanctions, intended, as they have been, to remedy the fluctuations of sentiment, have *not*, in the very attempt to impose a law on nature, by binding persons together, whom affection and sentiment could not bind, been productive of the very evils they seemed designed to prevent—have degraded, humiliated, and injured the human character—it appertains not to the moral science to determine.

But of all apparent unfitnesses and improprieties in morals, imagination could not conceive one more monstrous in character, and more mischievous in consequences, than the existence of an inseparable *conventional* connection of persons, between whom there is no connection of sentiment and affection, and consequently no *natural* relation at all.

The morality of the question, determines only, that where the convention exists, its terms should be respected; as the terms of all covenants should be respected. It is the essential fitness and propriety of the predicament, that what was promised to be done, on one part, and reasonably expected to be performed, on the other; should be *so* done, and performed, *as* promised and expected. But the error was, in *primo timine*, in the very first digit of the calculation, and must therefore necessarily run through the whole arithmetic, and can never afterwards be set right; if *that* was promised, which the promiser must have known could not be owed; and *that* expected, which the promisee might have known, could not be paid. That if this conventional interference with the sacred relation of wedded love, existed no more, the relation itself would exist no more, is an apprehension that *can* exist only, with the ignorance that dreams of mending nature.

A study of Nature’s laws, will lead the mind of the intelligent observer, to the discovery of her eternal and all-sufficient provision, in the very vanity of a man, the constitution by which he is respectable to himself, and his life is dear to him; that he should find in life besides, none else so dear, no creature else so precious to his heart, so honourable in his sight, as his second and better self—the partner of his life—more naturally worshipful, and more

to be adored, than God himself; as being *visibly* and *sensibly*, what God is only in an abstraction of the thought—the source of his life and the guarantee of his immortality—the proximate creator of himself, and the continuator of his existence in his species.

The tide of impetuous passion may ebb and flow; the insane attachment of two fools, smitten with youth's natural beauty, (as nobody is too wise to be,) as they began without a reason, may without reason end. The wisdom of interfering legislation may bind the bear and tygress, in the everlasting campaign of connubial hostilities. But legislation cannot increase, nor lessen; nor youth and folly create, or destroy, the natural, primordial, best and dearest of all relationship, and source of all other relations—the hymeneal tie: in which, those who have been once so naturally and rationally affianced, are by an ineffable charm, affianced for ever: and once having been lovers, can never cease to be so.

From *this*, which we define as the proper *connubial sentiment*, will arise the proprieties and fitnesses of *connubial conduct*; which the sentiment itself were best left to suggest.

I pass on to the consideration of the relative duties, or proprieties of sentiment and action, in that relation which is *wholly* natural—that of parents and children.

That parents should love their children, would seem at the first glimpse, as essential and necessary a provision of nature itself, without leaving room to the intention of a virtue, as that the species itself should come into existence, without such intention. But, alas! one is more willing to *hope*, than able to *find*, that such a love really exists.

The female kangaroo, that shelters her affrighted progeny in her own bowels—the pelican, that wounds her soft bosom to supply her young—the myriads of all creatures else, round whose parental bosoms Nature hath entwined her silken chord, to tie them to their offspring's claims upon them, in bonds more fast than fate—more sure than death—more strong than strength itself: are so many testimonies, against the little advantage the human animal possesses, in his faculty of reason, for supplying the place of the dictates of instinct.

Even our English language, originating as it did coevally with the fatal march of the most cruel and unnatural superstition that ever was in all the world, for surely none but that ever professedly aimed to “set the father against the son, the mother against the daughter, and the mother-in-law against the daughter-in-law”^{*}). This, our *revelationized* language, that hath terms enough in it to express the sentiment of all other kinds of love, has no term, nor has found even a name, for *that sort of love*, the strongest, purest, holiest of all, which the Greeks have denominated *ΣΤΟΡΗ*: as peculiarly expressive of the feelings of parents towards their

* See that horrible text, in Luke xiv. 26: and see its horrible consequences wherever Christian mothers have infidel sons.

children—a feeling, as pure from passion, as the chrystal drop that hangs on Dian's temple, yet as warm as the sun's ray that shines on it.

In this affection, all other affections of natural relationship, take their origin. It is naturally returned by children towards their parents; but *not in equal degree*; nor intended by Nature so to be. None ought to love, none *can* love, so intensely as a mother. Among the brute creation, with whom every thing is exactly what it should be, it is at the best, equivocal, whether the young ones return any love at all to their parents. The love on *one side* being quite sufficient to secure the ends that Nature aims at; that is, the continuance of the species, and consequent security, for the preservation of those of the species who can't preserve themselves. The mother loves her child, or *should* do so, by a *primary* emotion of nature, which is not relative to, or subordinate to the condition of her being equally beloved in return; however fit and to be desired it be, that she should be beloved in return. The parent knows its offspring; and in that knowledge, knows its duty too. The offspring has no knowledge of its parent, but such as it derives from its experience of the parent's kindness and attention. And one single inch beyond the measure of that experience, *that* relation does not exist at all.

Perhaps in the whole round of this demonstrative science of morality, there is no theorem more clear, (and certainly, in its effect on human character and happiness, there is none more palpably consequential,) than this *theorem* is—"That, for the mere circumstances of paternity, and for such a degree of protection only, as the parent's regard for his own character with other persons made it incumbent on him to show to his offspring, his offspring owes him, in the *positive* scale, just nothing at all; but in the *negative* scale, a little bit of revenge and fair retaliation upon him, for having stolen a reputation from the public, at his child's expense, of being a better man than he was; and having stood in the place of one who ought to have been always kind and affectionate to him."

In morals, therefore, as well as in physics; there is nothing like laying the axe at the root of the tree; and applying the remedy at the seat and cause of the disease.

The parent, who shall calculate that his paternity hath invested him with an autocratical authority; that his children are his, as subjects of his tyranny; and that 'tis enough for him to caress and spoil them; to love them only as the agents of his will, the instruments of his power, the trophies of his vanity, or the pastime of his idleness; would be as demonstrably wrong in his calculation, as if he had counted his tens for scores, or dozens for fiftens, in his arithmetic.

'Twill then be time enough, and not till then, to tax humanity with a capacity of ingratitude, and to complain of the dis-

obedience of children, and their little affection and care of their fathers and mothers, when the world shall have seen (what the world has yet *never* seen,) a single instance of a father or mother, who had never forfeited their claim on the affection of their child, who found that affection *wanting*.

The rectification of the generally prevailing, but most erroneous notions, which mankind have been led to entertain, with respect to these duties, (and in no respect are the prevailing notions more erroneous,) is of the best promise for the utility of this our exclusive study of morals. With this view, in the proposed catechism of moral instruction, (to be taught to the children of the Sunday-school, which, as soon as shall be convenient, is to form a part of the general economy of this our Society of Universal Benevolence,) it is propounded, that the pupil shall here be taught, with a view to carry home to those who are as interested as himself in the instruction, those infinitely consequential solutions of the moral questions—

First: "*How do you know your parents?*"—Of which the solution is—"By the love they show to me; which love is demonstrated to me in my experience of their continual care, and particular providence over me."

Of the question, "*Were those you call your parents, not thus loving, careful, and provident over you, would you still consider them as your parents?*"—The solution is, "NO! I would not. Because, it is a parent's tenderness alone, which is the foundation of a parent's honour; and when *that* fails, all obligations end."

Of the question, "*Are you not obliged to them for having brought you into existence?*"—The solution is, "NO! Because they had no intention of favour to me therein."

"*Then are you not obliged to them for their care over you during all the long time of your helpless infancy?*"—The solution again is, "NO! Because, nothing can be obliged but that which is sensible; nor beyond the measure in which it is capable of being so. My parents (continues the respondent) are obliged to do all that lies in their power, to promote my health and happiness; to make me a partaker of all pleasures, advantages, and honours, which they themselves enjoy; to preserve me from vice and superstition; to prevent my mind from being weakened by the imposition of religion; and to cause it to be strengthened by exercises of science; by the cultivation of sound learning, and the acquisition of useful arts."

And these duties having been first faithfully and entirely performed, or being in the proceeding course of their faithful and entire performance, the reasoning youth, whose cultivated understanding has perceived the demonstration of the theorem, that all his obligations to his parents arise, and exist, only in consequence, and in relation to, the grand and indefeasible condition of the *prior* fulfilment of theirs; will *feel*, will acknowledge, and (what

is infinitely better,) will, by an inevitable concurrence of his understanding and of his inclination, *perform*, and never fail of performing the consequential duties which he owes to his parents.

"To love, honour, and succour, his father and mother; to promote their interests beyond that of all other persons, and to respect their authority above all other authority; to submit his will to theirs, in all things in which they have the advantage of experience and knowledge, to obey all their *reasonable* commands, and submit himself to all just and necessary discipline; to forgive and conceal their faults from all other persons; and to do unto them in all things, as he would that *his* children, hereafter, should do unto himself."

Is it desirable that all this should be so? and not only desirable, but demonstrably certain, that it will be so? Can the reciprocation of love and duty between parents and children, that source of all life's happiness, and of all society's virtue, be regulated with the mathematical accuracy of the oscillations of the pendulum; that *so* surely as the sentiment is *this*, the action shall be *that*—as the love is *here*, the duty shall be *there*? It can—nor wants a God to do it. It wants only—(what this great metropolis wants, at this moment, and what all bad men in it are more afraid of its finding, than either of the devil, or the god of their idolatry.) It wants only the publicly supported means of fair, legitimate, and honorable *moral instruction*.

Moral instruction should be segregated and delivered from its insulting subserviency to fables and fictions, as false as dicer's oaths; in respect of which insane trash, the certainties of what men ought to do, have been represented as deductions of the uncertainties which they ought to believe. In the place of the clear ray of reason to guide men in the path of life, they have been huffed off with the morals of a *Jack-o'-lanthorn* in the clouds.

For, look ye, Sirs! It hath not been enough, that in all other places ostensibly pretending their dedication to the great end of promoting the moral improvement of mankind, the machinery of superstition, and the apparatus of dramatical representation; should seem to have been enlisted to supply their unnecessary and supervacaneous assistance, to the cause of moral virtue, but they have actually levelled all the thunders of their war *against* that cause. Both the pulpit and the stage have competed with each other, in the common villainy of their endeavour to unteach every thing which reason and nature would have taught, to consecrate unnatural and preposterous sentiments, and to dignify mischievous, wicked, and cruel examples.

Would you contemplate the effect on the human character of the popular divinity of our day—even of the best they ever preached, or ever knew how to preach—or of all their other

adopted means of moral instruction, in this our gospel-suffocated, bible-super-saturated metropolis—

“ Ah! turn your eyes ”

where—(the great scandal of our manhood’s gallantry!)—where the poor, houseless, shivering female, lies. She had once a father. She must have had a mother. She *should* have had a home. But that father and mother, perchance, are *Christians*: and if so—for the possible frailty of their child—she is forgotten to be their child. So, farewell home! and farewell peace and hope forever!

Were this an uncommon, or merely occasional tragedy of life; were it less common than the streets we walk in; I had spared your feelings, as well as my own, the pain of such an allusion; and should have patiently endured the popular conceit, that morality and women must (I suppose) be very much obliged to religion. But when in morality’s despite, all the religion that is in the world, is found thus visibly and apparently co-existing with a state of things, than which the eternal damnation of the whole universe would have been better, ’tis time to call in the decision of great Nature’s voice, and ask—whether in all the fitnesses and proprieties of her ordination, it were ever fit and proper that a parent should conceive the idea, for any cause whatever, or for all causes put together, of *not forgiving* his child; of considering his child, for one moment, under any circumstances of disgrace or misfortune whatever, less precious to him than his child: that should be in prosperity or adversity, in honour or dishonour, dear to his heart, and welcome to his bosom?

He should not forgive, indeed, nor conceive the idea of forgiveness; because, the notion of superiority, and distinctness of interests from those of the offender, which constitute the possibility of forgiving, or not forgiving, is incompatible with the identity of parentage which makes the child, of every parent who is worthy of a parent’s name, the soul of his soul, the life of his life itself.

Nor would it have been otherwise with humanity, nor would the human animal have been found to be the only creature that could be unnatural, or could by any possibility become insensible to the claims of its offspring, had not principles at war with every thing that is natural and humane, *superinduced* that insensibility, and clashed upon, and broken down, the faculty of perceiving the eternal proprieties and fitnesses of sentiment and action, which when perceived, never failed, nor can fail, to influence his character; and in the stead thereof, had consecrated to his imagination as fit and proper, what his judgment must have pronounced unfit and improper; and made his faith respect what his nature would abhor.

When the Pagan mythology had devised the apologue, that their god, Saturnus, had eaten his own children; though it was understood to be only a symbol of the absorption of infinite dura-

tion, in the distinctness of an eternity *a parte post*; yet, because of the influence on public morals of such an hieroglyphical sentiment, Saturnus was no longer deemed a proper object of public worship, and the good-natured and hospitable JUPITER succeeded him in the honours and dignities of the eternal power and god-head. It remained for fathers and mothers who are capable of the sentiment of eternal hostilities and everlasting resentments against their children, to find the apology of their conduct, in their worship of a demon who set them the example of it—a God who, having but one Son, was believed to have used him so villainously, as would have made Jupiter himself, cry "*shame on him.*"

When all the subsequent miseries of life, and all the crimes and cruelties that disgrace the human character, are so clearly and distinctly to be traced to this sufficient cause and everlasting source of them, how incumbent is it on the moral demonstrator, to call the attention of all who wish to be good and moral men, to the palpable means of removing that cause, and preventing those miseries. 'Tis but to do, what never yet has been done, JUSTICE TO CHILDREN!

The tragic muse hath often engaged our sympathies for bearded manhood's wrongs, and the big tear has fallen at tales of woe endured by those who *could* endure it; but no tear has fallen, no sympathy has risen in men's hard hearts, for the *wrongs of children*—the deep tragedies of the nursery and the school-room—of children, by their own natural protectors, choused and chuffed, cheated, insulted, trampled on; their tender heart-strings wrung with premature sensations of disgrace and anguish, and their unripened flesh violated with cuffs and blows, which "Mercy, with a bleeding heart, weeps when she sees inflicted on a brute!" Eternal God! a parent strike his child! *He hath no right to do it.* It is an impropriety against the law of nature, a forfeiture of the honour of generation, and sinks the parent's in the coward's character. 'Tis violent to strike a man—to strike an enemy: suppose but one who striketh children—his *own* children, and the maternal vulture on her clifted nest—the mother tygress midst her rabid cubs—may shame the *reasoning monster* of humanity. Add but to this reckoning the deceits and impositions practised upon the minds of children, and allowed so to be by the present economy of education, and you need look no further, and no longer reproach the imagined depravity of nature, for all the crimes and villainies that stain the human character, and the human character only. *Perfidissimus* boasted, that though he did not believe in the established religion of his country himself, he yet brought up his children to the profession of it. And like "the London citizen of sober fame," himself

"Never at church—'twas such a busy life:
He duly sent his family and wife."

Should that wife, thereafter, dishonour her marriage-bond; should those children thereafter stab their father as he slept, in the

award of the dread *law of everlasting righteousness*, he would have been but justly served: their crime would not have equalled his. Weigh but this case in your mind's remembrance, and I have put it *strongly*, and put it last, that ye may remember it; and ye shall perceive, that to have given existence, and been the means of sustentation to others, is *one thing*—to have discharged the duties of father and mother is *another*. Ye will have learned that children are *not to be struck*; that they are not to exist under an apprehended liability to be struck. But above all, they should never, never be deceived! Then will they never, in their turn, become deceitful; but gentleness, honour, honesty, and truth, will become, what Nature certainly meant them to be, the characteristic attributes of man.

DELENDA EST CARTHAGO.

To Mr. Carlile.

Manchester, May 16, 1829.

DEAR SIR—I send you £2. 2s. my annual subscription to the *Infidel* rent, being for the year 1829. Your friends here are highly satisfied with your having no committee, nor any other kind of ships, but your own ships. Money is not so bulky an article that it should require a warehouse to store it in—it is too much like bird-lime, that sticks to every thing it comes near. We are also delighted with the “Nair system;” it takes away the evils of matrimony and leaves all the good.

I have lent my “Every Woman’s Book” to five gentlemen, three of whom have since married, seeing a remedy provided against those expences their circumstances could not afford. I solicited a subscription from them on your behalf; they said they could not give to an unbeliever, as they were believers in the Bible; they acknowledged your benevolence in publishing so excellent an antidote to prostitution, and said what a pity it was you was not a Christian.

I am, Sir, yours truly,

S. OLLERENSHAW.

THE BEAUTIES
OF SHAFTSBURY’S “CHARACTERISTICS.”

(EXTRACTED BY H. D. R.)

Continued from p. 656.

I can hardly forbear fancying that, if we had but an inquisition or some formal court of judicature, with grave officers and judges

erected to restrain poetical licence, and in general to suppress that fancy and humour of versification; but in particular that most extravagant passion of love, as it is set out by poets, in its heathenish dress of Venus' and Cupids; if the poets, as ringleaders and teachers of this heresy, were under grievous penalties, forbid to enchant the people with their rhymes; and if the people, on the other side, were, under proportionable penalties, forbid to hearken to any such charm, or lend their attention to any love-tale, so much as in a play, a novel, or a ballad; we might perhaps see a new Arcadia arising out of this foolish persecution: old people and young would be seized with a versifying spirit; we should have field-conventicles of lovers and poets: forests would be filled with romantic shepherds and shepherdesses; and rocks resound with echoes, and hymns, and praises offered to the powers of love. We might indeed have a fair chance, by this management, to bring back the whole train of heathen gods, and set our cold northern island burning with as many altars to Venus and Apollo, as formerly either Cyprus, Delos, or any of those warmer Grecian climates.

It is well we have the authority of a sacred author in our religion, to assure us, that the spirit of *love* and *humanity* is above that of *martyrs*. Otherwise, one might be a little scandalized, perhaps, at the history of many of our primitive confessors and martyrs, even according to our own accounts. There is hardly now in the world so good a Christian (if this be indeed the mark of a good one) who, supposing he lived at Constantinople, or elsewhere, under the protection of the Turks, would think it fitting or decent to give any disturbance to their mosque worship. And as good Protestants, my lord, as we both are, we should scarce think him better than a rank enthusiast, who, out of hatred to the Romish idolatry, should, during high-mass (where mass perhaps was by law established) interrupt the priest with clamours, or fall foul on his images and relics.

There are some, it seems, of our good brethren the French Protestants, lately come among us, who are mightily taken with this primitive way. They have set a-foot the spirit of martyrdom to a wonder in their own country; and they long to be trying it here, if we will give them leave, and afford them an opportunity; that is to say, if we will only do them the favour to bandy or imprison them, if we will only be so obliging as to break their bones for them, after their country's fashion; blow up their zeal, and stir afresh the coals of persecution. But hitherto no such favour can they obtain of us. So hard-hearted are we, that, notwithstanding their own mob are willing to bestow kind blows upon them, and fairly stone them now and then in the open street; though the priests of their own nation would gladly give them their desired correction, and are anxious to light probationary fires for them; we Englishmen, who are

masters in our own country, will not suffer these enthusiasts to be thus used.

But how barbarous still, and more than heathenishly cruel, are we tolerating Englishmen! for, not contented to deny these prophesying enthusiasts the honour of a persecution, we have delivered them over to the cruelest contempt in the world. I am told for certain, that they are at this very time the subject of a choice droll or puppet-show at Bartholomew fair. There, doubtless, their strange voices and involuntary agitations are admirably well acted, by the motion of wires and the inspiration of pipes. For the bodies of the prophets, in their state of prophesying, being not in their own power, but (as they say themselves) mere passive organs, actuated by an exterior force, having nothing natural, or resembling real life, in any of their sounds or motions: so that how awkwardly soever a puppet-show may imitate other actions, it must needs represent this passion to the life. And whilst Bartholomew fair is in possession of this privilege, I dare stand security to our national church, that no sect of enthusiasts, no new venders of prophecies or miracles, shall ever get the start, or put her to the trouble of trying her strength with them, in any case.

Happy it was for us, that when Popery had got possession Smithfield was used in a more tragical way. Many of our first reformers it was feared were little better than enthusiasts; and God knows whether a warmth of this kind did not considerably help us in throwing off that spiritual tyranny. So that had not the priests, as is usual, preferred the love of blood to all other passions, they might in a merrier way, perhaps, have evaded the greatest force of our reforming spirit. I never heard that the ancient heathens were so well advised in their ill purpose of suppressing the Christian religion in its first rise, as to make use at any time of this Bartholomew fair method.

The Jews were naturally a very morose people, and would endure little raillery in any thing, much less in what belonged to any religious doctrines or opinions. Religion was looked upon with a sullen eye; and hanging was the only remedy they could prescribe for any thing that looked like setting up a new revelation. The sovereign argument was *crucify, crucify*. But with all their malice and inveteracy to our Saviour, and to his apostles after him, had they but taken the fancy to act such puppet-shows in his contempt, as at this hour the Papists are acting in his honour, I am apt to think they might possibly have done our religion more harm, than by all their other means of severity.

But though the Jews were never pleased to try their wit or malice this way against our Saviour or his apostles, the religious part of the heathens had tried it long before against the best doctrines and best characters of men that had ever arisen amongst them. Nor did this prove in the end any injury, but, on the con-

trary, the highest advantage to those very characters and doctrines, which, having stood the proof, were thus found solid and just. The divinest man that had ever appeared in the heathen world, was in the height of witty times, and by the wittiest of all poets most abominably ridiculed in a whole comedy, written and acted on purpose. But so far was this from sinking his reputation, or suppressing his philosophy, that they both increased the more for it, and he apparently grew to be more the envy of other teachers. He was not only contented to be ridiculed; but, that he might help the poet as much as possible, he presented himself openly in the theatre; that his real figure (which was no advantageous one) might be compared with that which the witty poet had brought as his representative on the stage. Such was his good humour. Nor could there be in the world a greater testimony of the invincible goodness of the man, or a greater demonstration that there was no imposture either in his character or opinions. For that Imposture should dare sustain the encounter of a grave enemy is no wonder. A solemn attack, she knows, is not of such danger to her. There is nothing she abhors or dreads like pleasantness and good humour.

In short, my lord, the melaancholy way of treating religion is that which, according to my apprehension, renders it so tragical, and is the occasion of its acting in reality such dismal tragedies in the world. And my notion is, that provided we treat religion with good manners, we can never use too much good humour, or examine it with too much freedom and familiarity. For, if it be genuine and sincere, it will not only stand the proof, but thrive and gain advantage from hence: if it be spurious, or mixed with any imposture, it will be detected and exposed.

The melaancholy way in which we have been taught religion makes us unapt to think of it in good humour. It is in adversity chiefly, or in ill health, under affliction or disturbance of mind, or discomposure of temper, that we have recourse to it. Though in reality we are never so unfit to think of it as at such a tedious and dark hour. We can never be fit to contemplate any thing above us, when we are in no condition to look into ourselves, and calmly examine the temper of our own minds and passions. For then it is we see wrath, and fury, and revenge, and terrors in the Deity; when we are full of disturbances and fears within, and have, by suffering and anxiety, lost so much of the natural calm and easiness of our mind.

(To be continued.)



The Lion.

No. 23. VOL. 3.] LONDON, Friday, June 5, 1829. [PRICE 6d.

INFIDEL MISSION.—SECOND BULLETIN.

Head-quarters, Nottingham,
June 1, 1829.

FINDING our business complete at Cambridge, as far as we could be active without opposition, and supposing, that our absence might restore the licence to the lodging-house-keeper, after addressing the following letter to the Vice-Chancellor, we left the town on the 26th ult. and proceeded to Wisbeach:—

“ To the Rev. Gilbert Ainslie, D.D., Vice-Chancellor of the University of Cambridge.

“ The Rev. Robert Taylor, A.B., late of St. John's College, and Mr. Richard Carlile, of Fleet-street, London, present their compliments to the Rev. Dr. Ainslie, and beg to inform him, that, having affixed their challenge to discussion, on the pretended evidences of the Christian religion, in the Latin tongue, according to due form, upon the door of the University Library, an English version of which they have caused to be sent to himself, as Vice-Chancellor, to the several Heads of Houses, to the Regius and Norrisian Professors of Divinity, and to the Christian Advocate,—they, the Infidel Missionaries, will hold themselves in readiness, upon convenient notice sent to their London addresses, to return, at any time, to make good, before the University of Cambridge, the honourable challenge they have given, whenever the University shall feel itself competent to defend the pretensions of Christianity, on those grounds of free, fair, and liberal discussion, to which its professors have been thus respectfully invited.

“ The Infidel Missionaries, disclaiming all solicitation on their

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own account, respectfully suggest to the Vice-Chancellor, and to all persons to whom the honour of the University should be matter of consideration, the expediency of revoking a measure that will so ill abide public animadversion, as that of taking away the licence of the lodging-house-keeper, who had let his apartments to them, as entire strangers.

"Disclaiming, also, all emotions of resentment of this injustice, or of the affected contempt with which their challenge has been evaded, the Infidel Missionaries, in discharge of their duty to the public, in the event of a continuing refusal of their challenge, intend to apply to the High Court of Chancery, by petition, for a sequestration of the property bequeathed by Mr. Hulse's will, for the remuneration of the Christian Advocate, whose office and duty, in pursuance of the terms of that will, should be—" *to answer the new and popular arguments, or rather cavils and objections, against the Christian or revealed religion, but chiefly such as are most modern. Such, his written answers, to be in English, and only against notorious Infidels, whether Atheists or Deists, except,*" (as hereafter excepted,) on the ground of the conditions of that will not having been fulfilled.

"They also intend, in prosecution of their just and philanthropic purpose, to seek redress, by petition to Parliament, of the flagrant wrong done, in the perversion of the funds of the University so egregiously from the ends and designs of its institution, as that, in these days of general scepticism and widely extended disbelief in Christianity, there should be found no Professors of the University able or willing to undertake its defence, or to meet the most formidable and overt attack ever made upon it, with any better resistance than the convenient affectation of contempt for learning which they cannot surpass, and argumentation which they cannot equal: thus branding the religion which they profess with the apparent ignominy of shrinking from a challenge to free discussion, and the recreancy of appearing incompetent to conflict with the opposition which they affect to despise.

"7, Crescent, Cambridge, May 26, 1829.

"To the Vice-Chancellor."

The chief thing that is called learning in Cambridge consists of the proposing and solving of mathematical riddles. In point of utility, it deserves not to be called any thing more than a school for conundrums. We could perceive nothing taught there that was really *knowledge*. A young man may learn all the mathematics, all the divinity, and all the languages taught at Cambridge, and still know nothing, still be as ignorant as the uneducated ploughman, and all the less shrewd, sagacious, and discerning, as to men, manners, and things, in having the head filled with such learned lumber. The University of Cambridge is a school of ignorance, an impediment to the acquisition of knowledge, and is

a check on the expansion of the human mind, which, without perversion, is naturally in a progressing state. A few clever young men break through the shackles there prepared for them and become Infidels; but these have a most painful conflict to endure, in having taken up knowledge for themselves, which the managers of the University do not allow to be acquired. We ascertained, that there were about fifty of the young collegians, who were somewhat bold in avowing Infidelity among each other; but the principle of the University calls for hypocrisy, and suppresses open and honestly avowed Infidelity; and this is a state of things in which the better part of the human character sustains persecution. We have great reason to be proud of our missionary visit to Cambridge, as it will make a tale to be lastingly told. Though we had no clamorous proceedings, we have agitated a subject that can never there subside into its former condition. The stagnant pool of fraud and hypocrisy is stirred up, and the ingredients infused that must produce a fermentation and purification. So, Cambridge, we mark thee as our own.

We can say but little of Wisbeach. Perceiving no chance of speedily getting a proper place wherein to address the inhabitants, hearing of no preacher there that could be called popular, or that was worth a moment's notice, we did not stay above eighteen hours. We expected to find more boldness and forwardness, more influence in the town, among the Infidels, but whether our unapprising visit surprised them, or whether Infidelity has not yet there displayed an open and challenge-giving front, we cannot determine, but we found no encouragement to remain, and no early prospect of doing the good that is there necessary to be done. We would exhort the Infidels of that town to stand out and present, at least, as good a front as any sect of superstitionists presents. The present fault of Infidelity is, too much humility, too much cowardice, too much hypocrisy. No where in the country does it fully and properly assert its great moral superiority over all religion. The Infidels should be the lights of the town, and not hide their light. They should keep up a standing challenge for discussion with all who are opposed to them, and give their names and residences for that purpose. We, the Infidel Missionaries, will come or return any where, in preference, where a proper place for oration or discussion can be secured for us. We will not preach or discuss in the streets, nor in common public-houses, we will not contend with physical force; but we will in the proper place, and at the proper time, assert and try our Infidelity before all the moral power that the country can bring against it. Infidelity should appear in its proper character, that of simplicity and honesty, seeking instruction and correction from all, but no where and when hiding itself from moral conflict; ever proving all things and holding fast that which is good; but

never taking any thing upon faith, conjecture, or project ; dealing in physics ; but not in metaphysics.

Apologies may be made for the past shrinkings of Infidelity, on the score of the physical power and persecuting disposition of the religious world ; but the balance is taking a turn, and it is now the time for Infidelity to stand forth and not to be content with self-correction, but to pursue the correction of others. If all the Infidelity of the country were to avow itself, the religion that remains would cower down before it, as it does before the challenge of the Infidel mission, and quickly retire from its Sion and other high places.

We hope to send up something interesting for the third bulletin. We conclude the present with a copy of our petition to the House of Commons, respecting the University of Cambridge, and a list of the persons to whom we have sent our circular in and about Nottingham,

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The humble Petition of Robert Taylor, A. B. Clerk, and Richard Carlile, Bookseller, both of London.

Sheweth,

That the University of Cambridge, having been founded and being at present supported by public property, held under engagement, that the holders thereof should perform certain duties and offices, which duties and offices have grown into desuetude, and are in part or wholly neglected. Your petitioners humbly pray, that your Honourable House will take the matter of the misappropriation of such public property into your consideration, and either insist on the fulfilment of the condition under which it is held, or reclaim the same from the usurpation of private peculation, to the proper and only rightful dedication, the service of the state ; that your petitioners more especially implore the animadversion of your Honourable House upon the flagrant abuse and perversion of the funds held by the University of Cambridge, under the will of the late Rev. John Hulse, dated July 21, 1777, to found and endow the office and duty of *Christian Advocate*, who, according to the express terms and obligations imposed by that will, as the conditions on which such funds should be held, should be "a learned and ingenious person, of the degree of Master of Arts, or of Bachelor or Doctor of Divinity, &c., &c., and resident in the University ; who is to compose yearly whilst in office, some proper and judicious answer or answers every year, to all such new and popular (arguments) or rather cavils and objections against the Christian or revealed religion, as may, in the opinion of the trustees, or any two of them, seem best, or most proper to deserve

or require an answer, whether the same be ancient or modern objections, but chiefly such as are most modern, and especially such as have appeared in the English language of late years against Christianity—if any such there shall be unto the year preceding his election; as likewise to be ready to satisfy any real scruples or objections in a private way, that may be brought from time to time by any fair and candid inquirer, against the same: such writer to be called the **CHRISTIAN ADVOCATE**, and such his written answers to be in English, and only against notorious Infidels, whether Atheists or Deists, not descending to any particular controversies or sects among Christians themselves except, &c.”

That such office of *Christian Advocate*, has been rendered entirely nugatory, and the duties of that office, upon which the property bequeathed by Mr. Hulse is held by the University, have been totally and altogether omitted, neglected, and set at nought—inasmuch as, that, in these days of general scepticism and widely extended Infidelity, no answer has been given to the objections of notorious Infidels which have been advanced at any time within the last ten years: neither has the *Christian Advocate* or the University of Cambridge been found competent to answer the objections adduced in the *DIREGESIS*, a work of laborious learning and research, on the origin, history, and evidences of Christianity, or willing to meet your petitioners either publicly or privately in their own divinity schools, or elsewhere, to discuss the merits of the Christian religion, though respectfully challenged to do so by a protocol, which we as Infidel Missionaries caused to be affixed, according to due form, in the Latin tongue, upon the doors of the University Library, and sent in an English rendering of the same, to the Norrisian and Regius Professors of Divinity and to all the **HEADS OF HOUSES**.

The *DIREGESIS* itself, a work replete with objections which have arisen from admissions made by Christian critics and divines themselves, and from researches and discoveries which none of the earlier writers on the evidences of Christianity, could possibly have treated or anticipated, has been returned wholly unnoticed by the *Christian Advocate*, or by the University, except in the vindictive and persecuting measure of taking away the licence of the house in which your petitioners had lodged while attending to maintain the challenge they had given. The *Christian Advocate*, in the literal terms of the will, by which he holds his office and receives his salary, thus flagrantly “neglecting to discharge his office as he ought to do.”

Your petitioners therefore humbly pray, that your Honourable House will call for inquiry into the abuse complained of, and either cause the terms of the said will to be complied with, or take into your own hands the direction and occupancy of the

funds so perverted from the ends and purpose of the testator, and

Your petitioners will ever pray, &c.

ROBERT TAYLOR,
RICHARD CARLILE.

Our circulars have been sent in Nottingham to

The Rev. Dr. Wilkins.

_____ Mr. Butler.

_____ Stewart.

_____ Cresswell.

_____ Almond.

_____ Thorpe.

_____ Willson.

_____ Gilbert.

_____ Cecil.

_____ Alliot.

_____ Pickering.

_____ Jarman.

_____ Smith.

_____ Hopwood.

_____ Sleigh.

_____ Eaton.

_____ Beaumont.

_____ Ward.

_____ Taylor.

_____ Carpenter.

Of the Established Church.

Roman Catholic.

Dissenters.

And to the Editors of the Newspapers.

THE INFIDEL MISSIONARIES.

POSTSCRIPT TO THE SECOND BULLETIN.

Wednesday, June 3.—Our circulars have gone forth, and, as yet after two days, we have had no acknowledgment but from the Roman Catholic priest, who bears an excellent character, and in this case, excepting in the weakness of his cause, has behaved like a gentleman and as an honest man. We shall make the other saucy preachers hide their heads, and their future pulpit crowings over Infidelity will come forth as awkward as they will be ludicrous. We have put poor old Sir Gerard Noel, of Eaton Park, in a quandary, by asking his consent to use a fine hotel, that he is building there and has nearly finished. This postscript is to be a detail of the correspondence that has so far arisen, and we opine, that Sir Gerard will wish, that he had the power to recal his letter when he finds it in print. It is a little specimen of the aristocratic feeling on the subject of Infidelity. Sir

Gerard's family is well known as a family of fanatics. His sons are zealous missionaries; but we were told that Sir Gerard's crack was not in the same part of the head, and that as he was eccentric, we might possibly succeed with him in such an application. Another consideration was, that Sir Gerard was poor, and his fine hotel but miserably supported, paying him only a rent of fifty pounds a year, not five shillings per cent. of pounds laid out upon it. Our duty is to report every thing that happens, however it may tell to our immediate advantage. We feel that our errand cannot fail, our cause cannot sink.

The following note was appended to the printed circular sent to the Roman Catholic priest:—

"The Rev. Mr. Taylor presents his compliments to the Rev. Mr. Willson; Mr. Taylor was present in the Catholic chapel last night, and would be happy to find Mr. Willson as candid and as willing to correct his apparent and egregious mis-statements with respect to Mr. Taylor, as Mr. Taylor is to admit and admire the general correctness and benevolent intention of Mr. Willson's interesting discourse."

The following is the answer:—

"The Rev. W. Willson presents his compliments to the Rev. Mr. Taylor, and acknowledges the receipt of his note. Being perfectly satisfied with Christianity, Mr. Willson feels no desire to enter upon the topic of Infidelity.

"Mr Willson begs further to assure Mr. Taylor of his good will towards him, in common with every fellow-being; and that he feels not the slightest degree of personal animosity against him for differing on the *awful* and *important* subject of religion: and that he will not fail to offer his feeble, but fervent supplications to Almighty God, for Mr. Taylor's everlasting welfare.

"George Street,
June 2d, 1829."

The following is the correspondence with Sir Gerard Noel.

To Sir Gerard Noel, Bart., Eaton Park.

— Nottingham, May 31, 1829.

SIR—Mr. Standwell, of the Stamford Hotel, seeming to be entirely disposed to let his great room for the convenience of a course of philosophical lectures on astronomy, phrenology, and the general bearings of history and science on the question of religion, I, and the Rev. Robert Taylor proposed to him, to deliver on Friday last, such a course: and a copy of the first of which, as a specimen, I have taken the liberty to enclose, being desirous to engage the assurance of your allowance to Mr. Standwell, so to accommodate us, in order to prevent any possible difference arising between parties whom I can have no wish but to oblige.

The splendid, even unrivalled, talent for oratory, which distinguishes the Rev. Robert Taylor, cannot fail of being conducive, as a matter of attraction, to the interests of the Stamford Hotel.

A consenting line from you, Sir Gerard, or from Mr. Standwell, addressed to the Post Office, Nottingham, will oblige

Your very respectful and obedient servant,

RICHARD CARLILE,
of 62, Fleet-street, London.

SIR—It is quite a mistake on your part to suppose that there is such a thing as Standwell's Hotel, at Stamford; nor is there such a room in that building as you describe. There is no room there for fellows making such a silly remark as, "that men have two ears, that they may hear on both sides," in which, if Standwell should let it for such purpose, the deed would instantly be fatal to his being my tenant any more.

As you are full of the Holy Ghost against your will, I pity the distension of your stomach and bowels; perhaps, if you remain at Nottingham, you will be safer than by travelling to Stamford in that condition; where, of all places, you are the least likely to obtain relief from your windy complaint, or to propagate your filthy disease.

I send you back your trumpery and conceited oration.

G. N.

This may be taken as a specimen of the Christian spirit operating in an influential man. The readers of the oration in question, will perceive that it is entirely misrepresented, and the most charitable apology for Sir Gerard is, that he had no faculties remaining by which to comprehend and understand it.

We find obstacles in Nottingham. A public hall, called Thurland Hall, which had been engaged and paid for, has been since refused. **CHRISTIANITY CANNOT BEAR DISCUSSION.** The old story was, that it would bear it with competent persons, who would come to the discussion in the proper spirit; but that was an evasion, an excuse. It has now given up all pretensions to discussion, and will die in the ratio of time, in which mankind may grow sensible enough to withdraw support from it, and to cease from being thus cheated.

We failed to get the use of the theatre, and then applied to the proprietor of the Black's Head Inn, who holds the hall called Thurland Hall in conjunction. The inn and hall are the property of the Duke of Newcastle, who is a man of some weight here, though he cannot collect his ideas for a speech in the House of Lords.

Consent for the use of the hall was obtained, the price paid,

and a circular-card printed or ordered to be printed, admission at half a crown, when the following note was received :—

To the Rev. R. Taylor, Lecturer on Ancient History.

SIR—A friend of Mr. Smith's, who generally officiates in his absence, is here and will not allow me to let Thurland Hall for the purpose you want it. I therefore return you your guinea, and will thank you to give the bearer my receipt.

I am, Sir,

Your obedient humble servant,

MARY PAYN.

Black's Head,
June 3, 1829.

(Answer.)

Mrs. Payn having represented herself as fully authorized to let Thurland Hall, and now receding from her engagement upon the instigation of a person who has not the fairness to assign his name or his reasons for such an arbitrary interference.

The Rev. Robert Taylor trusts, that Mrs. Payn will see the justice of defraying the bill for printing incurred to Mr. Bennett, on account of that engagement, as well as of returning the money advanced, or Mr. Taylor will have no alternative, but a suit at law to recover for the whole damages incurred.

Miss Byrne's, Angel Row,
June 3, 1829.

NOTTINGHAM.

I FIND a general sinking of the condition of the working people in this town. The change is very visible to me, who was in the town nine months ago. I am informed, by some gentlemen competent to judge, that, from one quarter to a third less money is paid for the wages of labour now than nine months ago. Last year, I contrasted the superior condition of the working people of Nottingham with those of Lancashire; there still remains a superiority; but I fear it is fast sinking to the level of starvation. The cotton-spinners of Lancashire, who, two years ago, retained a superiority over all other branches of the cotton trade working people, feel themselves in the same predicament, and sinking to insufficient wages for the necessities of life. This is a painful state of things to contemplate, and I see no remedy for it; but in the rousing of that energy of mind, which, while it seeks the means of shaking off present unnecessary and unjust burthens, shall avoid the accumulation of new objects for the increase of

popular misery and unhappiness. Almost every trade has at present its excess of numbers of working people; and no trade is seen to keep its numbers in full and constant employ. To add to those numbers will most certainly be to increase the evil, and to abate the present amount of mental energy.

The twist hands of Nottingham are uniting amicably to reduce the hours of labour at each machine to twelve per day. This is well, as far as it goes; but it is not a permanent remedy, and indicates accumulating distress. Trade is not to be well regulated upon any other system, than the regulation of the numbers engaged in it, keeping, as far as possible, the numbers, or supply of labour, a little below the demand. It is a monstrous and brute-like habit in mankind to breed to the increase of unhappiness. Other animals are killed off to a proper level. This principle of killing off is not to be well applied to mankind, and the only alternative is not to produce the necessity of such a state of things. There are but two natural means of thinning the quantity or number of animal life—*famine and pestilence*. None will be found to advocate the utility of, none will express the desire for, either of those means. The only artificial means of thinning the numbers are *war and non-creation*. Now, think of which is the best for the general and progressing increase of human happiness—*war, that is to desolate, produce horror, pain, mangled bodies and destruction of property, or precaution which is equal to the preservation of all the property that has been accumulated, and of adding to that accumulation.*

This subject only wants a serious thought. New truths are always offensive; but they are not the less and generally the more important. If the working people will not think for themselves, they scarcely deserve the pity of those who do think. I still feel myself as one of them, I please myself in holding out good advice to them, I will be their friend in spite of their prejudices and even of their hostility, and if they will not help themselves, they must go on to suffer the damnation which they merit.

RICHARD CARLILE.

PROPER CASTIGATION FOR ANONYMOUS BRAVADO AND IMPERTINENT ADVICE.

To the Rev. Mr. Taylor. Reform in the Ecclesiastical Courts.

PERMIT an unknown to suggest to you the great benefit you would confer upon the public at the present moment by *writing*

down the Ecclesiastical Courts. "*England expects every man to do his duty.*"

To the Unknown Suggester.

THERE is too much of the monkey's liberality in the scheme which he suggested to poor puss for roasting chesnuts, in the suggestion of this *Unknown*, to entitle it to the respect of any man who has wit enough to keep his fingers out of the fire. The *excess* of caution, which would not trust a knowledge of the suggester's name, to the party called on to attend to the suggestion, sits with the worst grace that ever was in the world, on one who expects that "*every man should do his duty.*" I am sure, that ecclesiastical power is a necessary and inseparable concomitant of the prevalence of religion, in any shape. I am sure, that any attempt to write it down, while the principle that keeps it up, remains inviolate, would only tend to write it over into other and worse hands than those which grasp it now. King Log, is indeed an incumbrance, a dead-weight, and a greedy sucker-up of the moisture of our stagnant pool: but King Stork, would be king with a vengeance. Our well-fed masters, leave us whole skins: the hungry thieves, our *would-be* masters, would fleece and skin us too. We should I am sure, find the state of things that would ensue on the overthrow of the Church, (unless the overthrow of religion altogether were coincident with it) a mere leaping out of the frying-pan into the fire. The little finger of Dissenterian priestcraft, would be heavier than the Church's loins.

I take this opportunity, however, of suggesting to all suggesters, a suggestion which I owe to my own feelings, and which they will ever find characterizing my carriage in life, the star of my navigation, and the chart of my course.

Though I have never in my life willingly or wittingly caused another to incur hazards, or provoke persecution on my account; (and never will do so) I shall certainly never allow myself to be treated as a person whose company may be sought in private, but avoided in public. I will never shake hands with Nicodemus: I have sustained a character honourable in the sight of my enemies, honourable in the conviction of those who most oppose the opinions I maintain, and I am not going to surrender to the worthless patronage of that recreant cowardice which would "borrow friendship's tongue to speak its scorn," and thus fasten on me an affront which no enemy I ever had could ever have found means to put on me, making me seem to admit that I am such a man as any man on earth need seem afraid or ashamed to converse with: or would ever respect the suggestion of any man, who has so little respect for me, as to think it *prudent* to address me anonymously.

Nottingham, June 2, 1829.

ROBERT TAYLOR.

THIRTEENTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Oct. 22, 1826,

On the Duties which a Man owes to his Relations.—PART II.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—We have in our last Discourse treated of the duties, that is, the proprieties and fitnesses of sentiment and action, which may be discovered on principles of science and demonstration, not less certain than the ratio of the radius to the circle, to be the proprieties and fitnesses which quadrate and appertain to the social and natural relations of husbands and wives, parents and children. It hath been demonstrated with the clearness and accuracy of a geometrical theorem, that such as were then propounded, and none other, were the moral sentiments which, by the eternal and *everlasting law of righteousness*, suit the place and predicament of all persons standing in those relations; and such, and none other than those modes of action, which were the deducible corollaries of those proprieties of sentiment; the sole law of the *Fax atque Nefas*—of what should be done, and what should not be done, in those relations.

The main difficulty of our science is, its having to conflict even in minds otherwise liberal and well-cultivated, with the almost invincible prejudice, which will still continue to associate its clear and certain demonstrations, with notions of authority and dictation; as if the "*what were proper to think*," and "*what were right to do*," of which the only possible obligation is the mind's unbiassed and unforced conviction, were for ever to depend on the capricious *flat* of the thundering god, or the proclaiming oracle. Or, (which is the same thing,) as if it were possible for the moral teacher to lead you astray, and make one thing *appear* to be your duty, when another was so.

Thus, when in the prosecution of still emergent science, arising grade by grade, as legitimately as the successive theorems of geometry, we arrive at the discovery of *truths*, bearing a strong appearance of novelty to the mind. (And look but at the general state of morals among men, and ye must see, that any thing like *truth*, is very likely to be a novelty to them.) When we bring before you an apparatus of moral fitnesses and proprieties, upon the first perception of which, the startled mind is wont to exclaim, "I see *that* to be fit and proper, now, which seemed not so, before." The mind is apt to recur to its long habituated vice of implicit acquiescence, and to seek to save itself the pains of per-

pending the demonstration, by *surrendering* its conviction, rather than *paying* it. Or, what is worse, the moralist himself is supposed to have sunk his character in that of the Hierophant—to have set up opinity on the throne of science, and to have borrowed your conviction from your favour.

Against this vice of mind, (and it is a very great vice), which will inevitably stand in bar of the useful and practical application of our moral knowledge, we have again and again to enter our protest, by summoning your remembrance to that grand initiatory *axiom* of this science, that neither God nor man can create a duty, because “neither God nor man can avoid seeing that to be true which they see is true; or judging that to be fit and reasonable which they see is fit and reasonable.”

If any thing that hath been set before you, or that shall be brought before you, in the course of these demonstrations, as *your duty*, shall not, to your own mind's unconstrained conviction, appear to be so; or at the best, shall seem but as a matter of your choice—a something that may be taken for right because a friend suggested it; or that would be a whit less right, or less imperatively binding upon you, for being the counsel of your enemy; you are free. To *you* it is no duty at all. The attempted demonstration, in *that* respect, has totally failed.

When, therefore, in our last Discourse from this place, our methodical trutination of the *duties of parents to their children*, or of the proprieties and fitnesses of sentiment and action which appertain to that natural relationship, the problem brought out the demonstrated impropriety and unfitness of the existence of any sort of coercion or violence in the maintenance of the parental authority; and we had to startle out of its strong hold of habit and superstition, the common apprehension, that the happiness of children may be legitimately compromised to the power or passion of their parents; and that parents are to see only in the offspring of their bodies, the subjects of their will. By the moral demonstration which we laid before you, “that the happiness of children is *not* so to be compromised, nor the authority of parents *so* to be maintained”—the proposition, whether welcome or unwelcome to your apprehension, owes its evidence solely to the measure of your conviction; and to no powers of argumentation in us, that could possibly have made it appear other than that it is. This, your conviction, will enlarge and strengthen itself in your minds, during every moment of the mind's entertainment of it; and the more especially, as ye shall perceive from the further proposition to which we now advance, how one great moral truth, concatenates and dovetails into another. We come now to—

The duties of grandfathers and grandmothers to their grand-children.

Well! Have *they* a right, under any conceivable circumstances

whatever, to strike or punish their grand-children? Or, on the supposition of the demise of the *immediate* parents, would any part or portion of such a right, devolve to *them*? Or would it come to them, included and involved in the devolving obligation of supplying the place of the *immediate* parents? The mind almost intuitively perceives, that it would *not*; and startles at the palpable impropriety and unfitness of the conduct and sentiment supposed, to *that* supposed relation.

Because, 'tis at once perceived, that in *that* relation, all the duties of service and gratitude, of love, honour, and reverence, which the child owes to his parent, standing but in this one remove from the immediate rights of paternity, exist only in the evidence to the child himself, appearing, of a peculiar tenderness and affection shown towards him; which evidence of tenderness and affection, in the contrary evidence of any act, or continued series of acts of harshness and severity, would be wholly abolished and destroyed; and *with it*, the relationship itself, to all moral intents and purposes, would be destroyed too.

On the part of grandfathers and grandmothers, the relationship to the offspring of their children is *wholly natural*; and natural to the rational animal only. But *backward*, from children to the parents of their parents, the relationship is *wholly conventional*: as is *that* of brothers and sisters, uncles and aunts, nephews and nieces. Of which relationships, Nature knows nothing at all; for the respect and observance of which she has made no provision; neither would they exist at all, nor any man be bound to a respect and observance of them, but for the *convention* or tacit compact and agreement of society, that they *should be* respected.

As far as the social compact can contribute to an end, by the mere aim and proposal of it, the relative duties of persons standing in this nearness of consanguinity to each other, are identical with those which we have already treated, as duties which a man owes to his friend. But when brothers and sisters, or any other proximities of kindred, are *not* friends, 'twill take a further study of the moral science, to determine exactly, what their duties are.

We see, in the provision of Nature for the affection of parents, revived and continued towards their children of a second generation, the highest compliment of her partiality towards humanity; and one of the noblest lessons humanity has to learn. The brute creation, know nothing, and feel nothing of kindred, beyond the claims of their *immediate* offspring. There, then! there, we are their betters. The turtle-dove, that absolute perfection of a mother, that sits with painless patience o'er her unfledged brood, spreads out her silvery wing to shield them from the storm, and conquers the coldness of the elements, in their behalf, with the warm pantings of her downy bosom—*that* duty done, revives to no second sense of its enjoyments. "But one glad office more, and then dissolves parental love at once:"—

" 'Tis on some summer's evening, when the eagle
 For the first time catches its plumy burthen,
 'Till vanish'd every fear, and every power
 Rous'd into life and action, light in air
 The acquitted parent sees its soaring race,
 And once rejoicing, never knows them more."

In the human bosom only, Nature awakens a *second* passion, towards the offspring of their children—the *Στοργή*; that unspeakable affection of parental tenderness, revives in the bosom of a grandfather or grandmother, towards the secondary family, and glows with a milder fervour, but with undiminished satisfaction. And something of this is natural in every well-constituted human heart, towards all children. To children whom we see often, whether we have the happiness to stand in so near a relationship to them or not, we feel the awakening emotion; the busy irresistible advocate, within, of their soft claims upon us; the beginning of a relationship with them; the wish that they were ours—the will to treat them as if they were such.

The desire of immortality, so natural to man; the ardent longing after, and wish of, extended existence, so inseparable from existence itself; and a physical adaptation of this particular sentiment, to cause a prolonged existence, constitutes the natural bond of the relationship of grandfathers and grandmothers; and (*en masse*) of all *adult*, to *young* persons.

To this sentiment, the utter incongruity and monstrous impropriety of any sort of harshness of conduct, is seen and felt in a moment. It has the intuitive demonstration, which the logicians call *self-evidence*, of its unfitness. The sentiment won't bear it. It is absorbed, abolished, and lost in the very idea of the possibility of such a harshness. A grandfather or grandmother, although, whatever there be of authority and sanctity in parentage, must be doubled in them, by the additional venerableness of their age and experience, would be well aware, that that accumulated authority would give them no right of violent coercion over their offspring; not because such a right had past over to another, but because at this remove, it is *more clearly seen*, that affection hangs on too slender a thread, to bear the oscillations of so great a weight.

The affection that was once *outraged* by the unkindness of a grandfather, would be perceived and sensibly felt, never to have returned, nor to be capable of returning: but the cold and diluted form, in which the necessity of still continuing dependence, might guarantee an appearance of its continuing towards a tyrannical parent, is a punishment of that tyranny, heavier I had almost said, even heavier than the fault.

The relation of grand-parents and grand-children is the utmost extent of what can be called natural relationship. To this extent, and no further, Nature lends this portion of her excellence,

subservient to the great end of moral righteousness, by laying its foundations in the first principle of life itself.

Men and women who love their children, do virtually live again in those children. But the *Erōs* of parental affection, revived by Nature's fostering hand, in the bosoms of grandfathers and grandmothers, does actually *re-create*, and lengthen out the principle of existence, in themselves. They *live* by it.

Anatomical dissections have been competent to establish the physiological fact, that there are thousands of persons, who owe the last ten or fifteen years of their lives, mainly to the felicity of their having had grand-children.

There is, in the tender endearment of their innocent caresses, an unspeakable delectation, that operates specifically as an anodyne balsam, immediately upon the heart itself. It dilates the fibres of that delicate muscle, heals its abrasions, softens its rigidities, and modifies the time-keeping of its *systole* and *diastole* of motion, to that congenial *balance* of power and action which are adapted to the economy of the longest possible continuance. I have known parents who by some sad accident had suddenly lost their children, who laboured for years afterwards under spasmodic constrictions of the heart itself, and temporary hesitations of its action, indicated by the pulse, and accompanied with a sense of acutest pain in that *primum mobile* and *ultimum moriens* of life. The heart of a person accidentally dying in the full exercise of all the social and tender affections, will invariably be found of larger proportionate dimensions, of greater compactness and elasticity of fibre, and in every circumstance of its anatomy, bespeaking the capacity of a longer and better-wearing, than the shrivelled, languid, and therefore easily ossified heart of the misanthrope and the cynic. Of such essential assistance to the functions of the heart is the indulgence of all benevolent and tender affections—especially of such as the pure and innocent *love of children*, is by Nature intended to excite in the human bosom—that it may be fearlessly recorded as an aphorism of physiology, that a man cannot affectionately take a child in his arms, without living the longer for it. A noble lesson this of Nature's giving, as to the essential proprieties and fitnesses of sentiment and action, not only between the relations of grandfathers and grand-children, which we are now considering, but between all other persons, who are or ought to be especially dear to each other.

The eternal and immutable law of Nature, is, LOVE and LIVE! And the more you *love*, the longer you shall *live*: for this purpose, she implants her strong maternal *Erōs* in the breasts of animals, under the temporary inspiration of which, we see them assume a character of astonishing magnanimity and virtue. The soft, effeminate hen, forgetting the disparity of her force, in her brood's protection, becomes a champion, and gives challenge to

the vulture : for them she conquers, or for them she dies ! In human breasts, this *Στοργή* is a second time rekindled towards a second generation, and is the natural means of longevity, as well as the stimulus to all the duties of tender sentiments, and kind and gracious actions, which become the relation which it creates.

The return of tender sentiments and gracious attentions on the part of grand-children to the parents of their parents ; and on the part of all young persons, generally, to their elders, tutors, and to all adult and venerable persons, who have shown, or may show, affection and tenderness to them, is so apparently fit and proper, that there can be no faculty of perceiving what is naturally fit and proper in any thing in the mind that could be so wicked, or warped, as not to perceive it.

Even among barbarous nations, the very first perception of moral obligation by which their vagrant clans became capable of social existence, was their awakened sense of the respect and reverence due from all young persons to their elders. 'Tis recorded of the more polished Greeks, that they carried their sense of this natural propriety so far, that it was esteemed a grand national calamity, and a crime that could hardly be expiated by a sacrifice to their gods, when the young men in their theatre had forgotten to get up from their seats, upon the entrance of the sacred person of an old man.* So that *he* would have reason to judge himself less polished than the Greek, and less civilized than a barbarian, who should be insensible of the obligation of respecting and honouring the natural sanctity and majesty of age.

The duties of sisters to sisters, of brothers to sisters, and of uncles and aunts, to sisters' children, though they are entirely of the conventional character, and are not provided for by Nature, in her implanted *Στοργή*, or strong *pathos* of affection, stand evidently in the nearest proximity to ties of Nature, and call for a character of sentiment and action, of tender sentiment, and of generous action, as *peculiar* to those relationships. There is a propriety in the tender affection of sisters for each other, which the general sense of mankind in all ages has observed, and respected, which the necessity of their being much together has exalted into one of the noblest sources of a pure and genuine friendship, and which their native fidelity and excellence of heart, has adorned with infinite examples of matchless constancy and truth. For where should woman's sorrows find repose so naturally and so surely as in woman's kindred heart ? The fitnesses of sentiment and action to persons standing in the relation of sisterhood, to each other, have been treated, or are included in

* " Credebant hoc grande nefas, et morte plandum,
Si Juvénis vetulo non assurrexerat ; et si
Barbato culcumque puer."

JUVENALIS, Sat. 12. lin. 55.

the duties of friendship, which in this course of morals have been already exhibited.*

The affection of brothers to sisters, is a natural emanation of the parental affection, which in addition to its being the most expressive and delicate return to parents for their care and tenderness to us, by taking up and sharing with them in the more peculiar solicitude which every good parent feels for his female offspring, as more needing, and being therefore more naturally entitled to his *partiality*, is provided for, in the universally observable *gallantry* of Nature.

Our gratitude and honour to our parents, is most delicately and exquisitely expressed, in the unostentatious but apparent evidence of our feeling as they feel, and acting as they would act. A good brother, therefore, loves his sisters with a more exalted and sacred feeling than that by which Nature has made it impossible not to love them: but this love to his sisters, is his heart's most delicate and ardent expression of homage to his parents, and in them, and to them, he pays the tribute of that homage. This *filial* sentiment, enhanced and dignified by the noble feeling of *gallantry*, in which our Nature's pride (and humble indeed would be the wretch, in whom that pride were wanting) binds us in bonds of adamant, to the object that confers on us, the infinite honour of accepting our protection. This gallantry of feeling, this homage of filial duty, and sense of delegated parentage, with all besides of loveliness which Nature has conferred upon the paragon of her works, (than which in heaven or earth there is no creature else so lovely!) makes up and constitutes the proper fraternal sentiment which binds a brother, to a sister's claims.

The peculiar affection due to a *sister's children*, is an emanation of that due to themselves: as that due to themselves, was derived immediately from the filial sentiment.

The sister naturally looks back with maternal anxiety, to claim for her children, an extension of the honours that had been due to herself. When they are loved and protected, *she* is loved and protected. In all cases, *her* son or daughter, have *prior* claims to the son or daughter of a brother. And in the case of the demise of the father and mother, the nephew or niece by a sister, would have equal natural claims upon their uncle, with his own children. A man should love his sister, as he loves himself; and therefore should love his sister's children, as he loves his own children. So highly was this sentiment of natural justice appreciated among nations with whom natural sentiments had their most extensive influence, that Tacitus records it as a characteristic sentiment that governed the manners of the ancient Germans, *Sororum filijs idem apud avunculum, qui apud pa-*

* See the Tenth Discourse.

*from honor**—"To the sons of sisters, the same honour from an uncle, as from a father." So quick a sensibility, had they of the Merovingian race of kings, to this high point of honour, that frequent wars were undertaken in the quarrels of sister's children, which would not have been engaged in for their own; and the hostage of a sister's son, was considered as a *surer* guarantee for their fidelity to their treaties, than their immediate children.

This relationship, therefore, though not more near nor dear than that of brothers to sisters, in which it takes its origin, is much nearer and dearer, and consequently in all its accruing obligations, more to be respected than that of brothers to brothers, or that of a brother to a brother's children. Because, the supposed perfect equality and mutual independence of each other, among the male members of a family, is wholly incompatible with that reciprocation of benefits and services, of favours, and gratitude, which is essential to the perception of a tie of relationship.

All the duties of sentiment and action, which appertain to these relationships, are determined solely by the principle of natural equity, and provided for by the everlasting law of righteousness, which awards that all reasonable expectations, should be reasonably realized, that every degree of love, and kindness, and honour, shown to us, should be returned with all we have to pay, of gratitude, and love, and honour, that.

The affectionate solicitude, and tender care of parents, especially, should be returned with an intensity and perpetuity of love towards them, with an affection and homage of their persons, "never to be weaned nor changed by any change of fortune," and with a remembrance of their love to us, as "lasting as our lives, and sparkling even in the dying eye."

This is justice. It is no more than justice. This is the debt which all good children owe to their *good* fathers and mothers, and will not fail to pay: and of this the like is owed, and in relative proportion, by all persons who experience a proportion of parental tutelage from an uncle or aunt, from an elder brother, or sister, or from a faithful tutor or instructor, who, because of the *delegated* trust which he holds, by commission from the father and mother, is himself a relation, and entitled to a proportion of the respect with which *they* are to be honoured. The modes of action, which this just sentiment will infallibly establish, that is, the behaviour of all good-principled young persons, will be regulated by dispositions of a cheerful submission to the discipline necessary for their moral improvement, and a frank and delighted obedience to the authority that they see exercised, solely to assist their reason, and to promote their happiness.

* Quidam sanctiorem et acutiorem hunc lexum sanguinis arbitrantur, et in accipiendis obaldibus, magis exigunt; tam quam il, et animum firmius, et domum latius teneant.—TACITI, De Moribus Germanorum, 20.

of the God of Truth! that he should be offended at us, for having refused to put the lie upon our understandings as much as is us lay; and be satisfied with us for having believed, at a venture, and against our reason, what might have been the greatest falsehood in the world, for any thing we could bring as a proof or evidence to the contrary!

If a man has not any ill-will to stifle his belief, he must have surely an unhappy opinion of God, and believe him not so good by far as he knows himself to be, if he imagines that an impartial use of his reason in any matter of speculation whatsoever, can make him run any risk hereafter; and that a mean denial of his reason, and an affectation of belief in any point too hard for his understanding, can entitle him to any favour in another world. This is being sycophants in religion, mere parasites of devotion. It is using God as the crafty beggars use those they address, where they are ignorant of their quality. The novices among them may innocently come out, perhaps, with a good sir! or a good soorsooth! but with the old stagers, no matter who they meet in a coach, it is always good your honour! or good your lordship! or your ladyship! For if there should be really a lord in the case, we should be undone (say they) for want of giving the title: but if the party should be no lord, there would be no offence; it would not be ill taken.

And thus it is in religion. We are highly concerned how to beg right; and think all depends upon hitting the title, and making a good guess. This is the most beggarly refuge imaginable, which is so mightily cried up, and stands as a great maxim with many able men, "That they should strive to have faith, and believe to the utmost; because if, after all, there be nothing in the matter, there will be no harm in being thus deceived; but if there be any thing, it will be fatal for them not to have believed to the full." But they are so far mistaken, that whilst they have this thought, it is certain they can never believe either to their satisfaction or happiness in this world, or with any advantage of recommendation to another. For besides that our reason, which knows the cheat, will never rest thoroughly satisfied on such a bottom, but turn us often adrift, and toss us in a sea of doubt and perplexity; we cannot but actually grow worse in our religion, and entertain a worse opinion still of a supreme Deity, whilst our belief is founded on so injurious a thought of him.

To love the public, and study universal good, and to promote the interest of the whole world, so far as lies within our power, is surely the height of goodness, and makes that temper, which we call divine. In this temper, my lord, (for surely you should know it well) it is natural for us to wish that others should partake with us, by being convinced of the sincerity of our example. It is natural for us to wish our merit should be known; particularly, if it be our fortune to have served a nation as a good mini-

ter; or as some prince, or father of a country, to have rendered happy a considerable part of mankind under our care. But if it happened, that of this number there should be some so ignorantly bred, and of so remote a province, as to have been out of the hearing of our name and actions; or hearing them, should be so puzzled with odd and contrary stories concerning us, that they knew not what to think, whether there were really in the world any such person as ourself; should we not, in good truth, be ridiculous to take offence at this? And should we not pass for extravagantly morose and ill-humoured, if instead of treating the matter in raillery, we should think in earnest of revenging ourselves on the offending party, who, out of their artless ignorance, ill judgment, or incredulity, had detracted from our renown?

How shall we say then? Does it really deserve praise, to be thus concerned about it? Is the doing good for glory's sake so divine a thing? or, is it not more divine, to do good even where it may be thought inglorious, even to the ungrateful, and those who are wholly insensible to the good they receive? How comes it then, that what is so divine in us, should lose its character in the Divine Being? And that according as the Deity is represented to us, he should more resemble the weak, womanish, and impotent part of our nature, than the generous, manly, and divine?

There is an odd way of reasoning, but in certain distempers of mind very sovereign to those who can apply it; and it is this, "There can be no malice but where interests are opposed. A universal being can have no interest opposite; and therefore can have no malice." If there be a general mind it can have no particular interest; but the general good, or good of the whole, and its own private good, must be of necessity one and the same. It can intend nothing besides, nor aim at any thing beyond, nor be provoked to any thing contrary. So that we have only to consider, whether there be really such a thing as a mind that has relation to the whole, or not. For if unhappily there be no mind, we may comfort ourselves however that Nature has no malice; if there be really a mind we may rest satisfied, that it is the best natured one in the world. If there really was a God, the highest goodness must of necessity belong to him, without any of those defects* of passions, those meannesses and imperfections which we acknowledge such in ourselves, which as good men we endeavour all we can to be superior to, and which we find we every day conquer as we grow better.

Methinks, my lord, it would be well for us, if before we ascended into the higher regions of divinity, we would vouchsafe

* "For my part," says honest Plutarch, "I had rather men should say to me "that there neither is, nor ever was, such a one as Plutarch; than they should say, there was a Plutarch, an unsteady, changeable, easily provoked, and revengeful man."

to descend a little into ourselves, and bestow some poor thoughts upon plain honest morals.

Page 42. I know not how it comes about, that he who is ever said to do good the most disinterestedly, should be thought desirous of being praised so lavishly, and be supposed to set so high a rate upon so cheap and low a thing as ignorant commendation, and forced applause.

Page 45. I am not a divine, good enough to resolve what spirit that was which proved so catching among the ancient prophets, that even the profane Saul was taken by it. But I learn from holy scripture, that there was an evil, as well as the good spirit of prophecy. And I find by present experience, as well as by all histories, sacred and profane, that the operations of this spirit is every where the same, as to the bodily organs.

ON THE FREEDOM OF WIT AND HUMOUR.

Page 65. I have known some of those grave gentlemen undertake to correct an author for defending the use of raillery, and at the same time have upon every turn made use of this weapon, though they were naturally so awkward at it. And this, I believe, may be observed in the case of many zealots, who have taken upon them to answer our modern free writings. The tragical gentleman, with the grim aspect and mien of true inquisitors, have but an ill grace when they vouchsafe to quit their austerity, and be jocose and pleasant with an adversary, whom they would choose to treat in a very different manner. For, to do them justice, had they their wills, I doubt not but that their conduct and mien would be pretty much of a piece. They would, in all probability, soon quit their farce, and make a thorough tragedy. But at present there is nothing so ridiculous as this Janus-face of writers, who, with one countenance, force a smile, and, with another, show nothing but rage and fury. Having entered the list, and agreed to the fair laws of combats by wit and argument, they have no sooner proved their weapon, than you hear them crying aloud for help, and delivering over to the secular arm.

Page 69. According to the notion I have of reason, neither the written treatises of the learned, nor the set discourses of the eloquent, are able of themselves to teach the use of it. It is the habit alone of reasoning that can make a reasoner. And men can never be better invited to the habit, than where they find pleasure in it. A freedom of raillery, a liberty in decent language to question every thing, and an allowance of unravelling or refuting any argument, without offence to the arguer, are the only terms which can render such speculative conversations any way agreeable. For, to speak the truth, they have been rendered burdensome to mankind by the strictness of the laws prescribed to them, and by the prevailing pedantry and bigotry of

those who reign in them, and assume to themselves to be directors in these provinces.

In matter of reason, more is done in a minute or two, by way of question and reply, than by a continued discourse of whole hours. Orations are fit only to move the passions: and the power of declamation is to terrify, exalt, ravish, or delight, rather than satisfy or instruct. A free conference is a close fight. The other way in comparison to it, is but a brandishing, or beating the air. To be obstructed therefore, and manacled in conferences, and to be confined to hear orations on certain subjects, must needs give us a distaste, and render the subject so managed, as disagreeable as the managers. Men had rather reason upon trifles, so they may reason freely, and without the imposition of authority, than on the most useful and best subjects in the world, where they are held under a restraint or fear.

If men are forbidden to speak their minds seriously on certain subjects, they will do it ironically. If they are forbidden to speak at all upon such subjects, or if they find it really dangerous for them to do so; they will then redouble their disguise, involve themselves in mysteriousness, and talk so as to be hardly understood, or at least not plainly interpreted, by those who are disposed to do them a mischief. And thus raillery is brought more in fashion, and runs into an extreme. It is the persecuting spirit that has raised the bantering one: and want of liberty may account for a want of true politeness, and for the corruption or wrong-use of pleasantry and humour.

That this is really so, may appear by looking at those countries where the spiritual tyranny is highest. For the greatest of buffoons are the Italians; and in their writings, in their freer sort of conversation, on their theatres, and in their streets, buffoonery and burlesque are in the highest vogue. It is the only manner in which the poor cramped wretches can disgrace a free thought. We must yield to them the superiority in this sort of wit. For what wonder is it if we, who have more of liberty, have less dexterity in that egregious way of raillery and ridicule?

It is for this reason, I verily believe, that the ancients discover so little of this spirit, and that there is hardly such a thing found as mere burlesque in any authors of the politer ages.

Page 74. Grimace and tone are mighty helps to imposture. And many a formal piece of sophistry holds proof under a severe brow, which would not pass under an easy one. It was the saying of an ancient sage, "that humour was the only test of gravity; and gravity of humour. For a subject that would not bear raillery, was suspicious; and a jest that would not bear a serious examination, was certainly false wit."

Page 81. We dream of happiness, and possessions, and enjoyments in which we have no understanding, no certainty; and yet we pursue these as the best known and most certain things

in the world. There is nothing so foolish and deluding as a partial scepticism. For whilst the doubt is cast only on one side, the certainty grows so much stronger on the other. Whilst only one face of folly appears ridiculous, the other grows more solemn and deceiving.

Page 83. There was a time when men were accountable only for their actions and behaviour. Their opinions were left to themselves. They had liberty to differ in these, as in their faces. Every one took the air and look which was natural to him. But in process of time, it was thought decent to mend men's countenances, and render their intellectual complexions uniform and of a sort. Thus the magistrate became a dresser, and in his turn, was dressed too, as he deserved; when he had given up his power to a new order of firemen. But though it was agreed that there was only one certain and true dress, one single peculiar air, to which it was necessary all people should conform; yet the misfortune was, that neither the magistrate nor the firemen themselves, could resolve which of the various modes was the exact true one! Imagine now, what the effect of this must needs be; when men were persecuted thus on every side about their air and feature, and were put to their shifts how to adjust and compose their mien, according to the right mode; when a thousand models, a thousand patterns of dress were current, and altered every now and then upon occasion, according to fashion and the humour of the times. Judge whether men's countenances were not like to grow constrained, and the natural visage of mankind, by this habit, distorted, convulsed, and rendered hardly knowable.

Page 87. Impostors (as we will rather suppose) having considered that they ought in their principles to appear as fair as possible to the world, the better to conceal their practices, found it highly for their interest to espouse some excellent moral rules, and establish the very best maxims of this kind. They thought it for their advantage perhaps, on their first setting out, to recommend the greatest purity of religion, the greatest integrity of life and manners. They may perhaps too, in general, have preached up charity and good will. They may have set to view the fairest face of human nature; and together with their by-laws, and political institutions, have interwoven the honestest moral and best doctrine in the world.

Page 91. If we fall presently into horrors and consternation, upon the hearing of maxims which are thought poisonous; we are in no disposition to use that familiar and easy part of reason, which is the best antidote. The only poison to reason, is passion. For false reasoning is soon redressed, where passion is removed. But if the very hearing of certain propositions of philosophy, is sufficient to move our passion; it is plain, the poison has already gained on us, and we are effectually prevented in the use of our reasoning faculties.

Page 98. Knaves I know there are in notion and principle, as well as in practice; who think all honesty a mere cheat; and by a very consistent reasoning, have resolved deliberately to do all that by power or art they are able, for their private advantage. But such as these never open themselves in friendship to others. They have no such passion for truth, or love for mankind. They have no quarrel with religion or morals; but know what use to make of both upon occasions. If they discover their principles it is but at unawares. They are sure to preach honesty, and go to church.

Page 98. I could be almost tempted to think, that the true reason why some of the most heroic virtues have so little notice taken of them in our holy religion, is, because there would have been no room left for disinterestedness, had they been entitled to a share of that infinite reward, which Providence has by revelation assigned to other duties.* Private friendship and zeal for the

* By private friendship no fair reader can here suppose is meant that common benevolence and charity which every Christian is obliged to show towards all men, and in particular towards his fellow Christians, his neighbour, brother, and kindred, of whatever degree; but that peculiar relation which is formed by consent and harmony of minds, by mutual esteem, and reciprocal tenderness and affection; and which we emphatically call a FRIENDSHIP. Such was that between the two Jewish heroes below mentioned, whose love and tenderness was surpassing that of women. (2 Sam. ch. 1.) Such were those friendships described so frequent by poets, between Pylades and Orestes, Theseus and Pirithous, with many others. Such were those between philosophers, heroes, and the greatest of men, between Socrates and Antisthenes, Plato and Dion, Epaminondas and Pelopidas, Scipio and Lælius, Cato and Brutus, Thræsea and Helvidius. And such have lately been, and still perhaps in our own age; though Envy suffers not that the few examples there are of this kind should be remarked in public. The author's meaning is indeed so plain of itself, that it needs no explanatory apology to satisfy an impartial reader. As for others who object to the singularity of the assertion, as differing (they suppose) from what our reverend doctors in religion maintain, they may read what the learned and pious Bishop Taylor says in his treatise on friendship. "You inquire (says he) how far a dear and a perfect friendship is authorized by the principles of Christianity? to this I answer that the word friendship in the sense we commonly mean by it, is not so much so much as named in the New Testament; and our religion takes no notice of it. You think it strange, but read on before you spend so much as the beginning of a passion or a wonder upon it. There is mention of friendship of the world; and it is said to be enmity with God: but the word is no where else named, or to any other purpose in all the New Testament. It speaks of friends often; but by friends are meant our acquaintances, or our kindred, the relatives of our family or our fortune, or our sect, &c. And I think I have reason to be confident, that the word friend, (speaking of human intercourse) is no otherwise used in the gospels or epistles, or acts of the apostles." And afterwards, "Christian charity (says he) is friendship to all the world; and when friendships were the noblest things in the world, charity was little, like the sun drawn in at a chink, or his beams drawn into the centre of a burning-glass; but Christian charity is friendship expanded, like the face of the sun, when it mounts above the eastern hills." In reality the good Bishop draws all his notions as well as examples of private friendship from the heathen world, or from the times preceding Christianity. And after citing a Greek author, he immediately adds:—"Of such immortal, ab-

public, and our country, are virtues purely voluntary in a Christian. They are no essential parts of his charity. He is not so tied to the affairs of this life; nor is he obliged to enter into such engagements with this lower world, as are of no help to him in acquiring a better. His conversation is in heaven! nor has he occasion for such supernumerary cares or embarrassments here on earth, as may obstruct his way thither, or retard him in the useful task of working out his own salvation! If, nevertheless, any portion of reward be reserved hereafter for the generous part of a patriot, or that of a thorough friend: this is still behind the curtain and happily concealed from us; that we may be the more deserving of it, when it comes.

It appears indeed under the Jewish dispensation, that each of these virtues had their illustrious examples, and were in some manner recommended to us as honourable, and worthy our imitation. Even Saul himself, as bad a prince as he is represented, appears, both living and dying, to have been respected and praised for the love he bore his native country. And the love which was so remarkable between his son and his successor, gives us a noble view of a disinterested friendship, at least on one side. But the heroic virtue of these persons had only the common reward of praise attributed to it, and could not claim a future recompence under a religion which taught no future state, nor exhibited any rewards or punishments besides such as were temporal, and had respect to the written law.

And thus the Jews as well as heathens were left to their philosophy, to be instructed in the sublime part of virtue, and induced by reason to that which was not enjoined them by command. No premium or penalty being enforced in these cases, the disinterested part subsisted, the virtue was a free choice, and the magnanimity of the act was left entire. He that would be generous, had the means. He that would frankly serve his friend, or country, at the expense even of his life, might do it on fair terms—*DULCE ET DECORUM EST* was his sole reason. It was inviting and becoming. It was good and honest. And that this is still a good reason, and according to common sense, I will endeavour to prove to your satisfaction. For I should think myself very ridiculous to be angry with any one for thinking me dishonest; if I could give no account of my honesty, nor show upon what principle I differed from a knave.

abstracted, pure friendships, indeed there is no great plenty; but they who are the same to their friend *αἰώνιος*, when he is in another country, or in another world, are fit to preserve the sacred fire for eternal sacrifices, and to perpetuate the memory of those exemplary friendships of the best men, which have filled the world with history and wonder; for in no other sense than this can it be true, that friendships are pure loves, regarding to do good more than to receive it. He that is a friend after death, hopes not for a recompence from his friend, and makes no bargain either for fame or love; but is rewarded with the conscience and satisfaction of doing bravely."

P. 106. A public spirit can come only from a social feeling or sense of partnership with human kind. Now there are none so far from being partners in this sense, or sharers in this common affection, as they who scarcely know an equal, nor consider themselves as subject to any law of fellowship or community. And thus morality and good government go together. There is no real love of virtue, without the knowledge of public good. And where absolute power is, there is no public.

They who live under a tyranny, and have learnt to admire its power as sacred and divine, are debauched as much in their religion, as in their morals. Public good, according to their apprehension, is as little the measure or rule of government in the universe as in the state. They have scarce a notion of what is good or just, other than what mere will and power have determined. Omnipotence, they think, would hardly be itself, were it not at liberty to dispense with the laws of equity, and change at pleasure the standard of moral rectitude.

P. 109. It is ridiculous to say, there is any obligation on man to act sociably, or honestly, in a form of government; and not in that which is commonly called the state of nature. For, to speak in the fashionable language of our modern philosophy, "Society being founded on a compact; the surrender made of every man's private unlimited rights into the hands of the majority, or such as the majority should appoint, was of free choice, and by a promise." Now the promise itself was made in the state of nature: and that which could make a promise obligatory in the state of nature, must make all other acts of humanity as much our real duty, and natural part. Thus faith, justice, honesty, and virtue, must have been as early as the state of nature, or they could never have been at all. The civil union, or confederacy, could never make right or wrong, if they subsisted not before. He who was free to any villainy before his contract, will, and ought to make as free with his contract, when he thinks fit. The natural knave has the same reason to be a civil one, and may dispense with his political capacity as oft as he sees occasion. It is only his word that stands in his way. A man is obliged to keep his word. Why? Because he has given his word to keep it. Is not this a notable account of the origin of moral justice, and the rise of civil government and allegiance.

But to pass by these cavils of a philosophy, which speaks so much of nature with so little meaning; we may with justice surely place it as a principle, "that if any thing be natural, in any creature, or any kind; it is that which is preservative of the kind itself, and conducing to its welfare and support."

P. 113. It is strange to imagine that war, which of all things appears the most savage, should be the passion of the most heroic spirits. But it is in war that the knot of fellowship is closest

drawn, it is in war that mutual succour is most given, mutual danger run, and common affection most exerted and employed. For heroism and philanthropy are almost one and the same. Yet by a small misguidance of the affection, a lover of mankind becomes a ravager: a hero and deliverer becomes an oppressor and destroyer.

P. 119. True courage has so little to do with anger, that there is always the strongest suspicion against it, where this passion is highest. The true courage is cool and calm. The bravest of men have the least of a brutal bullying insolence; and in the very time of danger are found the most serene, pleasant, and free. Rage, we know, can make a coward forget himself and fight. But what is done in fury or anger, can never be placed to the account of courage. Were it otherwise, womankind might claim to be the stoutest sex; for their hatred and anger have ever been allowed to be the strongest and most lasting.

P. 121. It is the height of wisdom, no doubt, to be rightly selfish. And to value life, as far as life is good, belongs as much to courage as to discretion. But a wretched life is no wise man's wish. To be without honesty, is, in effect, to be without natural affection or sociableness of any kind. And a life without natural affection, friendship, or sociableness, would be found a wretched one, were it to be tried. It is as these feelings and affections are intrinsically valuable and worthy, that self-interest is to be rated and esteemed. A man is by nothing so much himself as by his temper, and the character of his passions and affections. If he loses what is manly and worthy in these, he is as much lost to himself as when he loses his memory and understanding. The least step into villainy or baseness, changes the character and value of a life. He who would preserve life at any rate, must abuse himself more than any one would abuse him. And if life be not a dear thing indeed, he who has refused to live a villain, and has preferred death to a base action, has been a gainer by the bargain.

P. 123. Our philosophy now-a-days runs after the manner of that able sophist, who said, "Skin for skin: all that a man has, will he give for his life."—(Job, ch. ii. 4.) It is orthodox divinity, as well as sound philosophy, with some men, to rate life by the number and exquisiteness of the pleasing sensations. These they constantly set in opposition to dry virtue and honesty. And upon this footing, they think it proper to call all men fools, who would hazard a life, or part with any of these pleasing sensations.

P. 124. But you, my friend, are stubborn in this point: and instead of being brought to think mournfully of death, or to repine at the loss of what you may sometimes hazard by your honesty, you can laugh at such maxims as these; and divert yourself with the improved selfishness, and philosophical cowardice

of these fashionable moralists. You will not be taught to value life at their rate, or degrade honesty as they do, who make it only a name. You are persuaded there is something more in the thing than fashion or applause; that worth and merit are substantial, and no way variable by fancy or will; and that honour is as much itself, when acting by itself, and unseen, as when seen and applauded by all the world.

Should one who had the countenance of a gentleman, ask me, "Why I would avoid being nasty, when nobody was present?" In the first place I should be fully satisfied that he himself was a very nasty gentleman who could ask this question; and that it would be a hard matter for me to make him ever conceive what true cleanliness was. However, I might, notwithstanding this, be contented to give him a slight answer, and say, "'Twas because I had a nose." Should he trouble me further, and ask again, "What if I had a cold?" or, "What if naturally I had no such nice smell?" I might answer perhaps, "That I cared as little to see myself nasty, as that others may see me in that condition." But what if it were in the dark? Why, even then, though I had neither nose, nor eyes, my sense of the matter would be still the same; my nature would rise at the thought of what was forbid; or if it did not, I should have a wretched nature indeed, and hate myself for a beast. Honour myself I never could; whilst I had no better idea of what, in reality, I owed myself, and what became me as a human creature.

Much in the same manner have I heard it asked, why should a man be honest in the dark? What a man must be to ask this question, I won't say. But for those who had no other reason for being honest than the fear of a gibbet or a gaol; I should not, I confess, much covet their company or acquaintance. And if any guardian of mine, who had kept his trust, and given me back my estate when I came of age, had been discovered to have acted thus, through fear only of what might happen to him, I should for my own part, no doubt, continue civil and respectful to him: but for my opinion of his worth, it would be such as the Pythian god had for his votary, who devoutly feared him, and therefore restored to a friend what had been deposited in his hands.

"Reddidit ergo metu, non moribus; et tamen omnem
Vocem adiit dignam templo, veramque probavit,
Extinctus tota pariter cum prole domoque."

Juv. Sat. 13.

I know very well that many services to the public are done merely for the sake of a gratuity; and that informers in particular, are to be taken care of, and sometimes made pensioners of state. But I must beg pardon for the particular thoughts I may have of these gentlemen's merit; and shall never bestow my esteem on any other than the voluntary discoverers of villainy, and hearty prosecutors of their country's interest. And

in this respect, I know nothing greater or nobler than the undertaking and managing some important accusation ; by which some high criminal of state, or some formed body of conspirators against the public, may be arraigned and brought to punishment, through the honest zeal and public affection of a private man.

I know too, that the mere vulgar often stand in need of such a rectifying object as the gallows before their eyes. Yet I have no belief, that any man of a liberal education, or common honesty, ever needed to have recourse to this idea in his mind, the better to restrain him from playing the knave. And if a saint had no other virtue than what was raised in him by the same objects of reward and punishment, in a more distant state ; I know not whose love or esteem he might gain besides ; but for my own part, I should never think him worthy of mine.

“ Nec furtum feci, nec fugi, si mihi dicat
 Servus : habes pretium, loris non ureris, aio.
 Non hominem occidi : non pasces in cruce corvos.
 Sum bonus et frugi : renuit, negat atque sabellus.”

Hon. Epist. 16.

By this time my friend, you may possibly, I hope, be satisfied, that as I am in earnest in defending raillery, so I can be sober in the use of it. It is in reality a serious study, to learn to temper and regulate that humour which nature has given us, as a more lenitive remedy against vice, and a kind of specific against superstition and melancholy delusion. There is a great difference between seeking how to raise a laugh from every thing ; and seeking, in every thing, what justly may be laughed at. For nothing is ridiculous but what is deformed ; nor is any thing proof against raillery, but what is handsome and just. And therefore it is the hardest thing in the world, to deny fair honesty the use of this weapon, which can never bear an edge against herself, and bears against every thing that is contrary.

A man of thorough good breeding, whatever else he be, is incapable of doing a rude or brutal action. He never deliberates in this case, or considers of the matter by prudential rules of self-interest and advantage. He acts from his nature, in a manner necessarily, and without reflection, and if he did not, it were impossible for him to answer to his character, or to be found that truly well-bred man, on every occasion. It is the same with the honest man. He cannot deliberate in the case of a plain villainy. A plum is no temptation to him. He likes and loves himself too well, to change hearts with one of those corrupt miscreants, who amongst them gave that name to a round sum of money gained by rapine and plunder of the commonwealth.

(To be continued.)



The Lion.

No. 24. VOL. 3.] LONDON, Friday, June 12, 1829. [PRICE 6d.

INFIDEL MISSION.—THIRD BULLETIN.

Head-quarters, Nottingham,
June 9, 1829.

Up to this date, we cannot get a suitable room for an oration in this town. We have engaged, paid for, and have been disappointed by subsequent refusal, in no less than five places. Having engaged Thurland Hall on Tuesday last, the Rev. Mr. Taylor took his card to be printed to one Wright, who printed the bills and tickets last year in the affair of Gilbert's concert at public discussion. Wright began to talk about difference of opinion; just as if a man of business should be rogue and fool enough to say he cannot do business with any one differing from him in opinion. Mr. Taylor told him, he had come there with a job of printing, and not to ask his opinions. Wright declined, and the next printer's shop that stood in the way was that of Bennett, in the Market-place. Bennett, or some one acting for him, took the order and promised to execute it by ten o'clock the next morning; but instead of doing this, he put himself in motion to frustrate the object of the card. On calling on him on the Wednesday, to ascertain what expence had been incurred, we found that there was an understanding between him and Mrs. Rayn. Each made a shuffling excuse; but neither of them ventured to speak the truth of the case. Some one had called on Mr. Bennett to tell him he need not print the card, when no person but himself had fair cause to know that he had the card to print; and some one had called on Mrs. Rayn, to say she must not let the hall; and she, without reference, had discovered Mr.

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Taylor's address in Angel-row, which had not been communicated to any one but Bennett. We called on Mrs. Payn, and found she had returned the money for the hall with the following note:—

" To the Rev. Robert Taylor.

" SIR—Thurland Hall door will be closed, and if an advertisement appears, a counter one will also appear.

" I am, Sir, your humble servant,

" June 3.

" MARY PAYN."

The next place engaged was the Cockpit, a seated, chapel-like building, used for a variety of sporting and other purposes. The owner of this was a Mr. Pawlett, a grocer, who, with Mrs. Pawlett and Miss Pawlett, were very much frightened, when they heard of the purpose for which the place was to be used. Mrs. Pawlett observed, that they did not object to let it for sparring; but could not think of an oration or lecture from Mr. Taylor.

Similar disappointments arose with the holders of the late Jews' synagogue in Clare-street, with a room called the Union Room in Woolpack-lane, and with all the large rooms that could be thought of and asked for.

As soon as Mr. Taylor had engaged Thurland Hall, and had a prospect of doing something, he engaged a respectable lodging, at the house of Miss Byrne, a milliner, in Angel-row, Nottingham. On the second day of being there, Mr. Taylor received a visit from his hostess, who requested him, that, with all speed, he would be so good as to suit himself with another lodging, as a knowledge of his public character had put her under great alarm as to the consequences which might follow his being there. The next morning, Mr. Taylor being ready to quit Miss Byrne's lodgings, we sought an interview with her for explanation, and the consequence was an entire removal of her prejudices toward us, though not perhaps a removal of her fears as to the consequences of our being there. She entered into conversation like an amiable, honest, and sincere woman, and entirely gained our esteem by her candour and frankness. We can say for Miss Byrne, that she was no hypocrite, and we make her a case in point, to prove, that the honesty of all opinions is alike. I never allow a Christian to shine over me in good manners or in good sense; for the moment I perceived in him any thing good, which I did not before exhibit, I would imitate him. Miss Byrne's honesty led her into a defence of her religion, such as no hypocrite could make. There was an earnestness in all she uttered, and a yielding to reasons against which she could no longer reason. The scene was that which it should have been, sincerity conflicting with and yielding to sincerity. We were all the better friends, for the better knowledge of each other, and if there were

to come a day of judgment, the Christian misrepresentation which we receive would be enough to damn all the Christians concerned in it.

The next step taken was to write to the Duke of Newcastle, as follows:—

“ *To his Grace the Duke of Newcastle.*

“ MY LORD DUKE—Understanding, that I have to ascribe to apprehensions of your Grace’s very formidable discountenance, the hindrance thrown in my way in the reclaiming of Thurland Hall, after I had engaged and announced my engagement to deliver therein a Public Lecture on Ancient History, as bearing on the origin and evidences of Christianity, I most respectfully beg the honour of such intimation of your Grace’s pleasure on the subject, as may prevent wrong imputations on your Grace’s liberality, and determine the chance, that the great cause of truth and reason may have (as far as your Grace’s sentiments are concerned) of finding acceptance in society.

“ My Lord Duke, respectfully,

“ Your Grace’s servant,

“ At Miss Byrne’s, Angel-row,
Market-place, Nottingham,
June 4, 1829.

“ ROBERT TAYLOR, A. B.”

No answer has been received from the Duke.

Our task is so far complete in Nottingham. There is no man here who dares to stand forth to defend the Christian religion, where he can be answered. The saucy, when pulpitied, Gilbert, is as still as a mouse when the cat is known to be near. We have sent our circular to two very celebrated Wesleyan preachers, who are here, the Rev. Theophilus Lessey, of Tiviot Dale chapel, Stockport, and the Rev. Robert Newton of Liverpool. There is a good specimen of the Wesleyan talent in the town; but what is it, when put side by side with the Infidel mission? What is all the fine preaching about *the everlasting God that did die on the cross, about the worm that never dieth, about the sacerdotal character and sacrificial blood of Christ, about the New Jerusalem, the Heaven, the Hell, the day of judgment, the sin, the fall and the redemption of man*, contrasted with that sentence in our circular, which asserts our competency to prove, *that such a person as Jesus Christ never existed*. What is it all? We heard the Rev. Theophilus Lessey preaching on Sunday last, Mr. Taylor was also in Gilbert’s chapel, but one question of ours would have shut the mouths of both. They preach what they know not, and the hearers attend to hear because they understand not. These preachers are public cheats and liars. The hearers are dupes, fools, idiots, cheated, trembling cowards. Religion is a madness, which is systematically perpetuated to make

industry subserve the purposes of a few cunning and idle conjurers.

In Loughborough, there is a weekly prayer-meeting among the Methodists, to pray to Almighty God, that he will be pleased to revive trade, that is, to cause more stockings, bobbin-net, &c., to be consumed! Do not these people see, that the God that can revive the trade is the God that has caused the depression? And might not God, if he could speak in answer, say, "I made you fit to live without stockings and bobbin-nets, and if you cannot live without them, you ought to be starved first and damned afterwards. Did I make your machinery? Did I invent your systems of trade and bad modes of living? Did I cause your distress? Did I create your excessive taxation? Do I call upon you to pay priests and to be religious? Did I claim from you labour on useless articles? Do I require your prayers? I gave you life and the means of supporting it, and if you have set aside my arrangements, pray not to me to set aside your own created evils. Am I the author of all things or of nothing?"

We see no cure but distress and the starvation that accompanies it, for the madness of this people. Reason and good sense cannot reach them. Their madness bids it defiance, and calls it the reverse of what it is. These people always want a rational Jesus Christ, but, in their state of madness, they will always crucify him. They want a saviour; but they will not receive him. They want a redeemer; but they will not know him. The allegorical representations on which their religion is founded are all very proper, if properly understood. They were once well meant; but they have been mistaken. They might have been made a source of good, but they have been made a source of evil.

The aggregate state of mind in Nottingham is very low. There is no visible communication of useful knowledge to the working people. The public-house mania and the chapel mania, both alike mischievous, are the chief features of the town. It exhibits nothing respectable in talent but its machinery. The three newspapers of the town partake of the character of the people. Two of them, the Journal and Review, are attached to the chapel mania, and the third, or the Mercury, has the lead in the public-house mania, the odd-fellowship mania, and all the rougher passions of the town. Neither of them communicates an atom of useful knowledge to the mass of the people. They learn no good thing in their churches or chapels. They learn no good thing in their public-houses. They seek no good thing at home. This is the character of the mass; and though exceptions be allowed, they do not stand out prominently as good examples. There wants the permanent infidelity in the town, that shall be open to discussion, that shall denounce preaching without discussion, and that shall agitate more useful knowledge among the

multitude; and this any where but in a public-house, amidst smoking, spitting, and sottishness.

THE INFIDEL MISSIONARIES.

ASPECTS OF INFIDELITY.

Head-quarters of the Mission, Nottingham,

June 4, 1829.

HERE I am, set down but not settled for the experiment, whether any of the clergy or ministers of religion in this great town will accept the invitation which myself and fellow-labourer in the mission have given them, or notice our circular—"at home for conversation at any appointed hour"—at as genteel an address, and in as elegant an apartment as Angel Row, Nottingham, Market-place, the only part of Nottingham worthy the name of a place, will afford.

The streets are placarded with very large and handsome bills—which are allowed to remain unsoiled and undisturbed, in announcement of a Grand Jubilee of Missionary zeal, to be held in the several chapels of this town, in the course of next week, in aid of the funds of the Wesleyan Missionary Society. It is ostentatiously announced, that several of the Missionaries themselves will be present to plead in person the cause and claims of Missionary exertions. These Nottinghamites will have their minds (if they have any minds) wrought up into fervours of entatic sympathy, for the salvation of the blubber-lip and copper-coloured souls of the Chimpanzes and ourang-outangs, while they are quite reconciled to the eternal damnation of their infidel fellow-citizens. They will suffer their pockets to be drained of the ill-afforded pence, the last they can save from the gin-shop, or pinch from the necessities of their families, to fan the fever of the fanaticism that at once delights and destroys them. I have just heard that the jugglers have raised 1200*l.*, at Manchester. So! So! I had just written thus far, and had returned at a quarter before ten, at night, to retire to my quiet bed, when my Christian hostess, brings up the pen and ink I had ordered from the servant, and in the least offensive way possible, begs me immediately to provide myself with fresh lodgings. So, farewell my elegant apartments, in Angel (black angel) Row, Market-place, Nottingham; the ostracism of ancient Athens was not a more effectual banishment. These good Christians would deny me the use of fire and water. I invite them to free discussion, I call on them to reason with me, I ask them to do but what the text of their religion binds them to do, ("to be ready to give an answer to him that asketh them a reason of the hope that is in

them.") I entreat them to let me shew *them* to be in error, or to shew *me* to be so, I present them the mightiest apparatus of argument, of facts, and proofs, that ever was in the world for my swelling heart would burst to challenge less for the *DIREGESSIS*, and say, "Men and Brethren, are not these things so"—and all the reply I can elicit is, "We won't hear: we won't see; we won't think: you shan't speak: you shan't write: you shan't lodge: you shan't live."

When the woman, who let me the Thurland Hall, apprehended that a note I had sent came from me, she exclaimed in a paroxysm of anxiety, that she "would not open it, nor read it, nor look at it," and only did so upon a mistake.

Bennett, the printer, took my order for the circulars, to announce my intended oration in Thurland Hall, under promise to execute the order, and availed himself of it, to go and set aside the engagement I had made. Only supposing there should be a mind in the *powers that be*, to cast me again into prison, what sort of a chance of fair play should I have at the hands of a Christian jury? I sleep to night, for the first time in my life, under a hostile roof. The servant, who waits on me, seems to look at me with gawky wonder, that I have no horns, nor tail. Had I the spirit like their own, to provoke, or irritate the fanaticism which thus indicates what it would do, if provoked—how would Duncan sleep to-night?

Friday morning, June 5th.—I suppose that Mr. Carlile may relate the pleasing issue of the explanation which took place on settling my account for two days' accommodation in Angel (not black angel) Row. The moral strongly illustrates the great truth that, between good hearted people, nothing is wanted but *explanation*. My hostess had indeed given me notice to quit. Her mind had been filled with apprehension and alarm; but it had really no place for cruelty: and it was easy to see that she was terrified at the complexion of the severity her fears had forced upon her. Religion has had power enough to make her unhappy; but not enough to make her deserve to be so: it has cowed and subdued her mind; but not destroyed it. She is really a good creature, and in the simplicity of an honest heart, gives lodging to a sentiment whose tendencies she is not aware of, whose inferences her logic has never reckoned on,—the sentiment of *sincerity*.

She has persuaded herself that, "if a person be but sincere, and act consistently with the direction of conscience and conviction, he cannot fail of being entirely acceptable to God." But there avast! She had never before dreamed of *the what must follow*, or that persuasion, "that revelation is utterly superfluous, since, and make the best on't, it could never do more than render men acceptable to God: which the persuasion assumes, that they could be, without any revelation at all." Mr. Carlile's conversation

had the most powerful effect upon her. Her objections; in answer, were shrewd, clever, and honest. Her eye glistened with intelligence, and, on surrendering to the conviction of the evidence of the sincerity which we adduced, was washed by a tear, that increased its lustre, and spake a language more eloquent than that of intelligence—

“ No radiant pearl that crested fortune wears,
No gem that twinkling hangs from Beauty's ears,
Not the bright stars that night's blue arch adorn,
No rising suns that gild the vernal morn
Shine with such lustre.”

It was the tear of sympathy for the persecutions we had undergone, of sorrow for the part she had for a moment seemed to take against us, of exquisite satisfaction in the perception of dissipated prejudices. It did not overflow the channel of the eye, but obeying the censure of a dignified understanding, returned to purify and enrich the heart from which it sprang. I guess, I could have continued to lodge in Angel Row, if I had wished to do so.

The clergy are right enough upon their wicked counsel, in vituperating us, and in doing all they can to prevent our being heard. If we could once gain that point upon them, their cause would be lost for ever. Only let us be heard, and we should not leave them a single honest heart upon their side.

But O, how horrible are the ravages of Christianity! how grievous the desolation of all mental energies, and moral sentiments, that it causes! what excellent understandings does it prevent! what noble and good hearts does it destroy! My late hostess has consented to read the *DIEGESIS*. I cannot but be sure of the result: she will no longer be a Christian. But if her sincerity of heart should betray her, as the same principle did me, to the open avowal of her conviction, I shudder at the thought of the sorrows I may have entailed on her. Has she a mother?—I had one once—she—she—O turn not thy complexion that way Patience! lest thou and I part company. No thought can devise the illustration, no compass of language reach definition of the horrors of this *exitiabilis superstitio*, which has all but turned hypocrisy into virtue, and made concurrence in imposture and fraud, the condition of existence.

I confess, that I should be tempted to give up the struggle, and sit down in flat despair, on the conclusion, that resistance is hopeless, and that mankind never will be, and never can be other than the dupes and victims of priestcraft, were not my despondency reproved by the irresistible demonstration of the comparison of what really has been accomplished with the means employed to do it. This is *multiplication-table* argumentation; and it is not the multiplication-table that is or can be wrong; but the mind that is wrong, that subscribes not its accuracy; or that

struggles against its inductions. Twice two are four, and twice the means which my noble brother-apostle and myself have had to employ in this apostleship, would as certainly produce twice the effect. And who could say, that to have presented ourselves as we have done in Cambridge, in Wisbeach, in Stamford, in Nottingham, as avowed Infidel Missionaries, challenging the clergy to discussion, publicly proclaiming Christianity to be a cheat, and enforcing on the observance of stupidity itself the irresistible cogency of the fact, that we are not and cannot be answered—is not to have done something—is not to have done at least more with less means, than was ever done before.

We have thrown a stone into the stagnant pool of human ignorance; all the effect that we have seen of it, is, that we have raised a splash on the surface and offended our own nostrils—and despair might say, *that is all we have done*. But so say not the frogs and toads that create, and are created by its filth. They are conscious, that the inviolability of the thick mantle that covers their skulking place, is no more. Others may do, what has been once done—and a succession of stones may destroy the security of their state for ever. They are hindered by the gradual advance of scepticism, right sore against their will, from having recourse to direct prosecution; as fearing the extended notoriety of our powers of argument and of the justice of our cause. And, on this policy, which is unquestionably their best, they will persist to the last hour of act: but they will never again be able to pretend rational evidences for their Christianity, nor attempt to invite men to inquire for themselves, or to say that Christianity can abide a fair and indifferent examination and comparison of all that can be alleged either for or against it. It is not true. It will not bear the light. It may be preached: it may be believed; but it will not abide criticism and investigation.

After all my researches, labours and studies, to ascertain what was the original germ or basis of Christianity, and which I am sure I have ascertained, I find no argument so natural, simple, cogent, and apt to catch the minds conviction, as that which sets imagination to the business of considering the monstrosities, the contradictions, the impossibilities of the story of the resurrection. It is not only, not to be believed; but it will not bear to be thought on. The faculty of imagination starts back from it: it outrages every function of the mind. *A dead man come to life again*—Grasp the idea if you can. The mind relieves itself, by the instant substitution of the idea of a case of suspended animation, and carries that idea to the utmost confine of possibility—But it sinks at once into a state of syncope and entire loss of action, when urged on to the miraculous stretch of the idea. Not to have been of flesh and blood is not to have been a man. To have been a man, and not to have grown older, and ultimately, at any rate, to have died, is to have been and not to have been at the same time.

How then is the conclusion evaded? How is it, that sensible and rational men, in all other respects, can look each other in the face and profess themselves Christians? How is it, that a system so monstrously false; so idiotishly silly; so wildly absurd, that the faculty of thinking—sickens at the thought of it, can yet be palmed on rational animals; can lend the adherence of the many, and overawe the resistance of the wise; enforcing all the intelligence and virtue that there is on earth, to bow to the supremacy of ignorance, to do homage to idiotcy, and pay tribute to imposture? It is owing solely to that loss of mental energy, or that physical warp which the mind receives from the vice of believing.

A little reflection on the nature of the human mind, and application of the analogy of what has passed in our own will, I opine, convince the speculatist on this interesting question, that the triumph of the great and glorious cause of Infidelity, will not and cannot be gradual. If Christianity be ever to fall, it will fall at a crash. The only effect of tender dealing, and of waiting for the gradual developement and ripening of the human mind, is to lull to sleep the energies that should be engaged in active resistance, and thus to perpetuate and guarantee the reign of imposture. If any thing were to be hoped from the *gradual* progress of Infidelity, and from the power of *covered* attacks and *insinuated* objections, the Infidel writings of the age of Charles the 2nd, of Anne, and the first George, of the Shaftsburies, Morgans, Chubb, Tindals, and Tolands, would have discovered their efficacy. They have had time enough to do so. But all these gradual advances of Infidelity, have only served to give time for the surer seating of the power of priestcraft. Hypocrisy has repaired the breaches made on faith and Christianity, as known to be a lie, and inwardly despised by its own preachers, has got a firmer hold on power, and is more warily guarded, and more wisely advocated, than ever it was. The priests may now apply the apothegm of Cæsar, with respect to his soldiers, "Our religion gets us money, and our money gets us religion."

The only really cheerful and consolatory aspect in the auguries of Infidelity, is the chance, (if it be no more than a chance) that the honest enthusiasm that animates our hearts, may one day come to glow in the breast of some who shall have means to give effect to their good will. I am not more sure of my own existence, than I am of the fact, that there are ten thousand individuals now living, any one of whom might, by his single act, write *CRIDIT* on Christianity. Build us but one edifice for the public advocacy of sincerity and truth, of equal visible respectability to any one of a hundred devoted to hypocrisy and imposture, in London, and one in each of our Universities. Ensure to Truth (all that she ever asked; but what yet she has never had,) *a fair hearing*,

and the Christian religion would not descend to another generation.

The wealthy Infidel, who will look on, and see us over-borne for lack of the aid he could afford us, has just so much right to think himself a good man, as appertains to one who prefers the conceit of great possessions—to the reality of securing the *have* out of them. Who prefers the satisfactions of a swine to those of a man, and would rather be content to eat and drink his way through a worthless existence, than to merit the eternal fame of having rendered truth respectable, and the everlasting remembrance of an emancipated world. Yet come it will, the bright day! when hypocrisy shall be resisted, as yet it never has been. At present, all things tend to it, all interests subserve it, and the feeble means afforded to Infidelity itself, rather strengthens than alarms its universal empire. When once it shall be to be said, that a chance in the struggle, only any, the lowest appreciable chance has been given to truth, I will myself cease to be true, if it shall be to be said, that truth lost the game. The clerical religion of Nottingham is altogether hypocrisy.

The endemical character of the Nottinghamites is made up of indolence, drunkenness, vanity, and religion, the natural offsprings of tobacco and poverty. Like the ancient Athenians, the gawky louts may be seen standing at the corners of the streets, as if to hear or to inquire for some new thing, but not like them, capable of the faculty of attention, if any new thing were offered them. They are in the highest degree cataleptic; so that you shall see them with matted hair, and faces that were washed the last time, with hands in breeches' pocket, and scarce wit enough to wipe the dust out of their eyes, obliging the stranger to step off the pavement if he would pass them. Their most conversible men will talk one way, while they are looking another; those who are orators among them, endeavour to hold your attention by the button, for want of ability to fix their own, and will embark into a sentence, which they leave to Divine Providence to finish, "*To wit, as I was going to observe, and that brings to my mind a—a—a*"—is the usual exordium to a hundred pithless worryings of your patience, which end with most abortive conclusions; tales of which, if the hearer perceive the gist, it is so much more than the teller ever did. I ascribe this disease to the influence of religion, tobacco smoke, and Cobbett, to bad habits, bad air, and bad ale. I have attended church, chapel, and theatre. I have heard the Rev. Mr. Gilbert, the drawling monotonous Hierophant of St. Paul's, where I had like to have died of the *Lord have mercy upon us*; the Roman Catholic Willson, the only one who told lies interestingly; and the stark-staring stentor of Hockley chapel, whose "each strained ball of sight seemed bursting from his head." The Rev. Theophilus Lessey was truly terrific: his

nonsense would have been ludicrous, had not its effect upon his sweating auditory and his roaring, screaming, bellowing wildness rendered it frightful. I cannot laugh at madness. The audience were entirely of the school of Jonathan Martin. They sighed, groaned; wept, sobbed, and when their man of God described the torments of the damned, which he did, as he said he would not, and denouncing the fire that never should be quenched, especially against Infidels, ejaculated in horrid intonation, "*Lord, make them feel this, Lord, put fear into their hearts,*" several voices exclaimed "*Ah, do Lord, and amen to that,*" in a way that made me involuntarily wish myself "safe at home in bed."

Ah! poor humanity! ah! cruelly insulted, abused, dishonoured, outraged, murdered reason. Will future ages believe, that these maniacs can make lace; that their machinery has reached a perfection beyond the dreams of science, and may be seen every day working in a majesty that would almost make imagination believe that itself was conscious of the wonders that it produces, and like the chariot of the sun, wheel within wheel, with spirit of life instinctive.

Mr. Kendal has politely shewn me all over his truly stupendous and magnificent factory, and endeavoured to make me understand what, after all, I do not understand, the successive processes of operation, from the raw material to the completed fabric. I could not but feel my intellectual insignificance compared to such mighty prowess of mind over matter; and blush for the cheat that has caused the man who can make Latin, pass for the superior of the man that can make lace.

Alas! that a people possessed of such an infinity of resources, such exhaustless invention, such omnipotence of art, should be so befooled, besotted, bemaddened, as to say prayers and weep and howl to the figment of a dream. Poverty, wretchedness, beggary, slavery, misery, are the punishment of it. Can justice say, that that punishment is not merited?

Oh! my poor countrymen! O! my abused fellow-men! the cause of all your sufferings is your faithlessness to yourselves. If ye would be but rational, it would not be in the power of fate itself to make you miserable. Down with priestcraft, and happiness will become the indefeasible inheritance of man.

Awake, arise, or be for ever fallen.

ROBERT TAYLOR.

FOURTEENTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Oct. 29, 1826,

On the Duties which a Man owes to his Country.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—When a man shall have discharged (as every wise and good man will) the various duties which he owes to himself, to his enemies, to his friends, to strangers, and to the immediate circle of his domestic relations; when he shall have strengthened his mind, (as every wise and good man will constantly endeavour to strengthen his mind,) by the best and utmost possible cultivation of his intellectual faculties; when he shall have possessed his good and noble heart with the excellent virtues of fortitude and justice—he shall perceive himself standing in a relation to other men, of less endearing interest than that of the immediate ties of consanguinity, but of more imperative obligations. This is his relationship to his country, and from this arises, in most natural sequence, the subject which I am now to bring before you, that is, *The duties which a man owes to his country.*

In the treatment of this subject (as we have treated every subject of moral investigation, on principles of absolute certainty and demonstration, and never shall we recognise or respect any other principle of morals) it may become incumbent on us to use a language startling to the ear, and alien to the apprehension of persons, who, now for the first time, visit our Areopagus. Such persons, not understanding the principles on which our science has been thus far substantiated, must necessarily find themselves considerably thrown out in the pursuit, upon finding *that* science now in an attitude of advance beyond the range of their speculations, speaking a language which they never heard, and establishing theorems which they had never contemplated.

In the celebration of the sacred mysteries of the Eleusinian Ceres, upon the annunciation of their *Arcana Interiora*, or more secret and more sacred ceremonies, the Hierophant was wont to proclaim, *Abeate, abeste, O procul, abeste profani*—Be far, far hence, O ye profane.

Without that incourtesy, but with that justice, upon entering on this scientific examination of the moral duties, comprehended in the word **PATRIOTISM**, we claim a right to admonish our auditors, that if they are here in expectation of hearing the ten thousandth repetition of what they have heard before, and may

hear any where else ; if they anticipate the conciliation of their prejudices, the least degree of respect for their religion or any attempt to tie down the eagle flight of still expansive thought, to the dull log of consecrated stupidity—they are going now to be most grievously disappointed. There are nurseries for infants, there are schools for boys and girls, there are churches and chapels for very good sort of people—this is the place for MEN ! Go there, and be for ever innocent of strange doctrines, or of new ideas ; go there, and be sure that no fresh-suggested thought, or words unheard before, shall disturb the sacred stagnation of that everlasting *all right, just as you were :—and just as Adam and Eve used to be*, which makes up the sum total of all the knowledge necessary to go to heaven with ; and prevents (what the most immoral and vicious men in society are always most conscientiously afraid of ;) prevents too much thinking ; prevents, you know, “ *corrupting the morals of the rising generation.*”

This admonition is most necessary, upon entering on the inculcation of a branch of moral virtue, for which, by some sort of a happy or accidental oversight, no form of religion that hath ever been in the world (and I suppose there have been religions enow) hath ever laid down any rules whatever. The virtue of patriotism is entirely unknown to theology. The examples consecrated by religion, have ever been those of tyrants or of traitors, that is, of the possessors of arbitrary power, or of the aspirants to it ; its precepts have consecrated the existence of a measureless and irresponsible authority in governors, and required an abject, passive, and unconditional obedience from subjects. The character of a patriot, of one either wisely and virtuously directing for the public good, or wisely and virtuously conforming to directions, for the public good, has been entirely unknown.

It shall be no offence, then, I trust, that we attempt not to establish or infer the proprieties and fitnesses of sentiment and action which become a man, in relation to the community of which he is a member, from systems of theology which never professed to respect those fitnesses and proprieties ; but which, in their most essential character, have been calculated and intended to prevent the mind's perceiving them, or ever coming to be influenced by them. The language of theology hath never conveyed the just and noble sentiment of a genuine patriotism breathing its ardent wishes for a nation's happiness, and pledging the immolation of self and of all selfish interests on the altar of freedom. It hath never been said, “ Come, the commonwealth, of equal rights between man and man ! Come, the republic, in which nothing shall gain ascendancy, but ascendant virtue :” but its eternal heraldry hath been, “ *kingdom come :*” and “ *Come the king,*” not in the investiture of a grateful people's choice : the king, not to be obeyed for the state's welfare, and no longer, and no further than the welfare of the state makes that obedience virtue ; but for no other

reason than the argument of physical force. "Fear the Lord, and the King! the Thunderer, and the Thunderer's Vicegerent," have ever been its language, that thus the blood-stained banner of the Church, might staff itself upon the sceptre of the tyrant. Thus

" Superstition lent the tyrant aid,
And gods of conquerors, slaves of subjects made."

Pope.

Under the prevalence of such systems, the problem of political absurdities is solved. The mind unconsciously concedes the desolation of all sentiments of patriotism and public virtue among ourselves; by turning immediately on the suggestion of such an idea as that of the love of our country, to the best examples to be found of it, in the Philopœmens, Aristides, and Leonidas of ancient Greece—in the Camilli, Fabricii, Tully, and Brutus, of Rome. Christianity has produced no patriots.

We have, indeed, enow of men to talk of serving their king and country, and to sell themselves to serve in the wars; and of unprincipled demagogues, clamorous and loud in insolence against their superiors, to fill our world with noisy broils and windy boasts: but the calm advocate of a people's rights, the fearless, but yet offenceless devotee of fortune, of ease, and of life itself to his country's service, is to be found too often, rather in the infinitely suspicious legend on some superb piece of plate on the rich man's sideboard, than in the unequivocal evidence of an impression on the poor man's heart. Yet it is certain, that in the virtue of a genuine patriotism, even in the most trying and awful sacrifices that patriotism was ever called on to perform, there is a scope for the display of moral excellence, and a field for greatness of soul; in which the asserter of his country's freedom shines forth the admiration of the universe, the undisputed paragon of nature! The poet of imagination, in his fervid apostrophe of the most tremendous deed of patriotism which the world ever saw, hardly outruns the admission of eternal justice, as to the glory of that deed—

" Look abroad through Nature, to the range
Of planets, suns, and adamantine spheres,
Wheeling unshaken through the void immense,
And say, O Man, does this capacious scene,
With half that kindling majesty dilate
Thy large conceptions, as when Brutus rose,
Refulgent from the stroke of Cæsar's fate,
Amid the crowd of patriots, and his arm
Aloft extending, like Almighty Jove,
When Guilt brings down his thunder,
Call'd aloud on Tully's name, and shook his crimson steel,
And bade the Father of his country, Hail!
For lo! the tyrant, prostrate in the dust,
And Rome again is free!"

AKENSIDE.,

To the discharge of a duty so tremendously and awfully just, no situations of probable life, can ever call the patriot of a country free, and possessed of every guarantee for the continuance of that freedom, as our own. The fitness and propriety of the sentiment which authorized that deed, and has consecrated its commendation, in the judgment of noble-minded men, to the days of remotest generations, is more, even much more, than there is any necessity, of our undertaking to prove—in order to ensure the mind's conviction of the fitness and propriety of that milder and more philosophical love of our country, which will neither suggest nor sanction the meditation of any act of violence; which may call the patriot to resist, but will never lead him to commit outrages.

The propriety of loving our country more than any other country, is but an extension of the just feeling and natural sentiment which leads us to love our own immediate relations, and the family of which we are members, either as parents or as children, more than any other family. And to this extent: maintaining ever the condition, that no sort of wrong, neglect, or indifference, to the prosperity and welfare of other nations, either direct or consequential, be involved—the partiality and preference for our own, is provided for by Nature, approved by Reason, and enjoined by Justice.

It is provided for by Nature, that is, by the implanted force of a sort of natural suggestion, as almost all essential fitnesses and proprieties of moral sentiment are—in that strong and unquerable attachment to the scenes of our earliest associations, which winds itself about the heart without asking its leave of our philosophy; and seems to be made up of a sort of economy of the affections, by which a great many little and indistinctive tenderesses and agreeable remembrances, putting together their accumulated impression, should make up one grand and commanding passion, which is felt wherever mankind exist, from Zembla to the Line; from the cold regions of the frozen north, to Numidia's burning sands.

It is a partiality approved by Reason: in that the good-will and community of interest and sympathy, which a man owes, by the law and charter of his existence, to all other men; can by no possibility be paid to all other men; and would so, die away and be lost in an inane and useless conceit of the imagination; if it were not to be realized and brought into effective liquidation by being paid to those who come within the sphere of each man's particular associations, and are therefore *to him*, the representatives of all other men; whom if he loves and serves not, he must necessarily fail of the great and only end for which the Almighty made him a man; which is, to love and serve mankind.

Attachment to our country is a partiality enjoined by Justice;

in the strict fitness of the reciprocation of benefits, and the eternal and everlasting propriety, which demands that all reasonable expectations should be reasonably realized. Those therefore with whom we immediately live and act, who concur with us in support of the commonwealth, have a reasonable expectation upon us of a return of a preference and consideration of *their* interests above those of foreigners—foreigners in a like manner, have the same reasonable expectation of experiencing a like preference from their own countrymen, and generally having the good sense to show it. And thus, the scales of Justice are held equally between all parties, and wrong is done to none.

And the same eternal and immutable principles of justice, in the case of any citizen, or number of citizens of a state, wilfully and pertinaciously withholding that degree of partiality and preference to which their countrymen were entitled, by choosing to expend in foreign lands the wealth which had been originated and created in their own—the injured state would acquire thereby a just right to seize and to reclaim to itself and to its own uses, all the property they had left at home, with so little good will to their country, as only because they could not take it with them. As all property is created by the state, and naturally exists only for its uses, and dead men have no property at all—so men who of their own most unnatural and suicidal misanthropy, render themselves virtually dead to their country's great interests, and worse than dead, by continuing to absorb her means without continuing to subserve her ends; hold the estates which they call theirs by stealth, and not by right: their right ceased when their sense of the correlative obligations attached to that right, had ceased; the state of stealth and fraudulent occupation, commenced when they became insensible to the covenant of humanity, and indifferent to their country's claims upon them.

The same analogy of demonstration, convicts the moral error of sentiment which would shelter the entire absence of all patriotic feeling, in a pretended indifference to politics. A man indeed has a sort of a right to be indifferent to politics; but supposing him to enjoy a competent share of leisure and means for the study of them, his right to be indifferent to the interests of his country is of no other sort, than his right to *die*: which he who would live so stupidly, so selfishly, and so wickedly;—had perhaps better do.

All good and virtuous governors, (and such at this time it is England's pride to boast of,) would have every man in the empire a politician; would have their measures freely and publicly canvassed; and in the noble consciousness of their unsullied integrity, they invite and court the scrutiny of an inquiring and intelligent people.

They only, who have guilty secrets to conceal, and who are conscious that the reckoning would run most horribly against

themselves, on any calling to account; discourage political inquiry; and recommend as the highest virtue, that stupid submission and passive obedience which gives the oppressor safety: faith in politics, as well as faith in religion, being the only guarantee for the everlasting continuance of a trade on which the market would close for ever, should the people by any sad accident leave off saying their prayers, and learn arithmetic instead, enough to find out the difference between the worth of a barber's block with a big wig upon it, and what they have been paying for it all the while.

No sentiment can be just or innocent in the bosom of an individual, which we should see at once to be unjust and criminal upon its becoming an universal sentiment. If it were compatible with the character of an honest man to be indifferent to the measures of the public servants, it would be honesty in every body; and what would be the consequence, but that no man inquiring, no man accusing, no man taxing them who tax every body, there would be a dead end of righteousness from among men, and insulted millions should lay their necks in the mire for kings and priests to tread on.

So in Rome's evil day, her tyrant Sylla calmly put to death 7,000 Roman citizens, assembled together in the public theatre; and no man ventured a murmur against the royal clemency: but I have read, that when the virtuous Cato, who was then a child, was shown by his tutor the marks of slaughter in the tyrant's palace, he exclaimed, "Lend me a dagger, and I'll staunch this bleeding!" Alas! it was not so; and his most gracious and religious majesty returned a few days afterwards to visit his loving subjects and cut the throats of 4,000 more of them! Who were the murderers—who the criminal party in this tyranny? Eternal Justice has past her sentence—Sylla NOT GUILTY! He robbed them first—he slew them afterwards—but they let him do it!

"Hear this, ye Senators! hear this truth sublime!
They who endure oppression, THEIRS THE CRIME!"

DARWIN.

Having thus demonstrated the eternal fitness and propriety of the sentiment of patriotism, on evidence commensurate to the making up of an absolute certainty, that no man would have a right to live at all, who should be wholly destitute of that sentiment—our method brings us now to the consideration of the proprieties and fitnesses of civil conduct which become the sentiment of patriotism.

In the setting forth of these, there needs not an improvement on the language in which the young persons hereafter to receive instruction in the Sunday school (which is to form as soon as conveniently may be, an important branch of this our Society of Universal Benevolence) shall answer to the question, "*What*

duties do you owe to your native land ?" The answer being—
 " I owe to my native land a participation of that partiality which is just and reasonable towards my brothers and sisters, and which involves no wrong nor disrespect to other lands. I am bound to protect my country from all enemies abroad, and from all traitors at home, to lend my willing assistance to the administration of all just and righteous laws; to aid and honour with all my heart, and with all my power, all wise and faithful magistrates; and to be ready at all times to surrender my property and life for the destruction of tyrants and the putting down of oppression."

" Beyond, or Love's, or Friendship's sacred band,
 Beyond myself I prize my native land,
 On this foundation would I build my fame,
 And emulate the Greek and Roman name!
 Think England's peace, bought cheaply with my blood,
 And die with pleasure for my country's good."

ROWE.

1. Offences against this duty of patriotism are—1st. and more criminal than all, as the cause of all others, the being idly or wilfully ignorant of what the laws of our country are, and what our obligations are in relation to those laws, in consequence of which criminal ignorance on our part, bad laws, and bad men, who are made such by the bad laws, come into domination; and that most stupid sentiment that ever disgraced the character of reason, the "*Nolumus Leges Angliæ mutari*," we are unwilling that the laws of England should be changed—hath served to perpetuate the ignorance of our Goth and Vandal ancestors, and to give to the crude legislation of men who scarcely knew their right hand from their left, the imaginary sanctity of infinite wisdom. It is by this culpable ignorance on the part of the citizens themselves that the just and benevolent spirit and intention of our glorious constitution (and I sincerely hold it to be glorious) is defeated and rendered nugatory. For, in how many thousands who shall be summoned in this metropolis to act as jurymen, should you find a dozen who know what the duties and rights of a jurymen are, or who would not be as ready as frightened children to surrender the liberty or life itself of a fellow-citizen at the saucy shaking of a lawyer's curls. How many are there who know, that it is, at this day, the law of England;* and here the law is on the King's own authority; I bought it myself of the King's printer; whereby, *Anno Regni Georgii Tertii Tricesimo Secundo*, it became law in England, that the jury shall not be directed by the judge; therefore, when the court or judge shall have directed them what verdict to find, it is competent in the jury to set the direction itself aside.

2. The next considerable offence against the duty of patriotism is our contributing by any means, direct or indirect, to the popu-

* Here the Act itself was exhibited.

larity of wicked and unprincipled demagogues, such as ever will be found, and are always then most to be feared; when they obstruct the impertinence of their harsh measures and violent counsels upon the nation's state of calamity and difficulty, when most that nation needs the calm and calculating clearness of understanding, whereby alone the causes of its calamity may be ascertained; and that benevolent and dispassionate firmness of heart, whereby alone the remedy may be applied, which justice sanctions, and which wisdom guides. The furious declaimers, and the ruffian demagogues, are ever the tyrant's janizaries, and midst the tumult of excited passions, Oppression sits upon her adamant throne, and laughs to scorn the impotent war of waters borne against the rock of her firm continent; but the voice of the people is the voice of God, and when that is heard, the mightiest of the earth, the sceptered sovereign, and the erected lord, are dust and ashes.

3. Sycophancy to men who have done nothing to serve their country is also a capital moral offence against the duty of patriotism. It pays to the thief what is due only to the honest man; in which case, the payer is as bad as a thief. Reason, therefore, suggests, and eternal Justice commands, that ere we pay a compliment, as fitly as ere we pay our money, we should know whether it is due or not; and ere we doff our bonnet to nobility, we should know what nobility is made of, or what the thing in office hath done, that any other thing in that office might not have done as well: because all that is paid for so much is paid for nothing—for worse than nothing—for the maintenance only of the overbloated, gormandizing, eating, and drinking aristocracy of vile and worthless men, at the hard expence, it may be, of a starving and a disregarded people. The patriot, therefore, will ever render unto Cæsar the things that are Cæsar's—but, just exactly that, and nothing more!

4. The debt of gratitude to those who have loved and served their country, to those who have so lived among men, that for their existence mankind have been the better, is a debt which every benevolent heart will pay with raptures of unfeignable satisfaction; and when the virtuous Antonius put on the unfading wreath of a grateful people's love, it was something to feel that though Nero had worn the purple and the diadem, Nero were not THAT!

The positive duties of patriotism will necessarily be seen to absorb all considerations of personal friendship. In that the duty of promoting the happiness of a many, rather than of a few, and consequentially (should so severe a necessity require it) the duty of sacrificing the happiness of a few, to that of the many, is identical with our obligation to promote any body's happiness.

In the case then of the immediate interest of a particular friend coming in direct opposition to the great interest of the common-

immortal ; for though their actions are offensive, through their maker, yet he makes them no better than he first made them. While man in all his manufactory improves, or else destroys that which is inimical to his pleasure, the potter moulds his clay into *what form* does best please him. When the Christians tell me their religion is the *effect* of an almighty cause, I think I am justifiable in examining the effect of such a boasted cause, and I conclude in fairness, that the effect of such a religion must be the happiness of its followers, or for what purpose was it formed. *But I find it not so.* Tell me, ye evangelical followers of the God Jesus, in what spot of this earth where man is, sin is not ? Show me the sect, among the thousand divisions of your divided creed, that is perfect ? Prove to me one point in your boasted Christianity, implanted by your God, in which, as Christians, you all agree ? Point out any of your actions by which Christianity has rendered you better than the Pagans, or convince me, if you can, by comparison, that your humanity, love, friendship, or justice, is at all equal to theirs ?

If the proof of true religion is in the commission of crime, Christianity, as by law established in these islands, has the greatest claims, for on no spot of our globe, of equal size, are there a quarter of the commitments for crimes as in these islands, while the whole world cannot equal its inhabitants for religious cant, hypocrisy, and prayers. The effect of their religion is the opposite to its precepts ; they teach peace, and are everlastingly at war ; they teach honesty, and are robbing, cheating, and swindling each other ; they profess sobriety, yet drink more wine and ardent spirits than any other people, but for this I admit an excuse, the example of their founder, Jesus, who presided over a drunken marriage-feast ; they boast of loving each other as they say their founder loved mankind, yet their history shows the greatest cruelty and torture which man can invent, or his fellow-man can suffer, constantly practised by those Christians on each other, because they differ in *opinion* on this divine and god-founded religion.

Tell me, ye Christians, who boast of your humanity, justice, heavenly feelings, and paternal love, in what part of the unenlightened world, among what savage race of men, or in the history of what people, except Christians, I shall find a case equal to what took place in the Court of Chancery, Dublin, on the 9th of this present May.

Miss Dwyer, a Roman Catholic, had married Wm. Pennesfather, a Protestant, who died four months after their marriage, leaving her with child ; the produce of their love was a boy, which this affectionate wife reared with all the tenderness of a young and doating mother, till it was six years old, when its paternal uncle, Richard, being a true Protestant, and knowing that the child had been baptized a Catholic, out of pure love for its little immortal

soul, (I suppose) demanded the child from its doating mother, and threatened the refusal with the thunderbolt of law; yes, the law. God of my fathers, what a law, to enable any monster to snatch from the frantic and heart-broken bosom of a mother her child! Not from one on whom the ties of nature are weak, not from one whose beastly and immoral conduct would teach the child wickedness, (no, no, the Christian creed *does not* interfere here) but from one whose life is as pure as the mountain snow, one who views in the expanding features of her child, the animated form of her youthful lover, the growing figure of the man she loved, while the opening buds of her boy's mind; over which she watches with a mother's fondness, displays her deceased husband's intellect, one on whom the breath of slander has not breathed, one full of affection, tenderness and love, but who is charged with the heavy crime of being a Christian of the old belief by the Christians of the new belief, the one damning the other for their disbelief.

The law made by Christians, the followers of the meek and lowly Jesus, so called, interferes, and by its decrees, tears the child from the protection and embraces of its mother at an age when all its endearments and all its little ties was centered in that mother, from whose bosom it had so lately drawn the nutriment of life, and sends it distracted to the care of a stranger, while the feeling of the bereaved mother, may be conceived, but cannot be described by me; this threat of the Christian's law, a law made by those heart-sighing, psalm-singing, canting hypocrites, was enforced against this tender mother, by an order made by the Master in Chancery, and she was compelled to get a motion made on the 9th of May, to set aside the report of the Master, whereby he set forth, "that being of opinion that Susanna Pennefather, the mother of the minor (said mother being a Roman Catholic) is not qualified to be the guardian of the said minor, his father having been a Protestant, that the minor should be taken from his mother, and committed to the guardianship of a Protestant."

Agreeable to the 2nd of Anne, c. 2.—Counsel, yes, Christian Counsel in plenty were found to lend their aid and exert their mighty efforts against this oppressed mother and her infant; to their Christian hearts the heart-rending sighs of an afflicted woman, and the tears of suffering innocence, were made in vain—she was not a Christian of *their sect*. The court was for some time undecided, the law was clearly defined, it had been often acted upon, and many cases were cited; and this case a few short months ago, would have shared the same fate, but the Judge was not sufficiently a Christian for their hellish purpose, "he wrested the law to his authority"—"to do a great right he did a little wrong," and under the late act for the relief of Catholics, he ordered the Master's report to be set aside, and appointed Susanna Pennefather the guardian of the person and fortune of her infant

son. So much for the schoolmaster, so much for the liberal Infidelity and march of intellect of the times; but for this, all the horrors described would have been continued, and looked on with marble apathy by Christian saints. What else can be expected from such doctrines taught, when a God of mercy is described as damning a whole race, because a poor ignorant woman eats an apple; after which all the innocent is drowned for the crimes of the guilty. Can the followers of Moses and the prophets, feel mercy after being taught the actions as they describe was done by the Almighty's order, and is pleasing to God? Or is the Christian doctrine of eternal damnation for the puny crimes of man, with their pre-ordained damnation, and damnation to the millions of those ignorant of Christianity, to say nothing of their damning each other for disbelief—is such calculated to soften the heart, or rather must it not inevitably tend to render the heart callous to the feelings of nature and brutalize the mind?

“ By education most have been misled,
So they believe because they so were bred.
The priest continues what the nun began,
And thus the child *imposes* on the man.”

In the wilds of America I find no Christian hypocrisy; among the savage Hottentots I am not persecuted for my opinions; nor would the negroes of Africa shun or despise me for my disbelief; the people of the South Seas will not condemn me for eating meat on a Friday, nor tear the child from my wife's bosom because she will not eat meat on that day; nor will any tribe or people on the surface of our globe, except Christians, condemn me to everlasting hell, because I worship not their God exactly after their fashion. They are happily ignorant of those refined Christian distinctions, whose refinement of cruelty keeps pace with the refinement of manners. To the children of nature, happy and innocent in their ignorance, I give the preference; to those unpolished beings where the feelings of nature are most to be found, does my heart's best wishes fly, and though I cannot join their happy cots, and partake of their honest friendship,

I subscribe myself, like them,

Bristol, May, 1829.

A CHILD OF NATURE.

THE BEAUTIES OF SHAFTSBURY'S "CHARACTERISTICS."

(EXTRACTED BY H. D. R.)

Continued from p. 736.

He who would enjoy a freedom of mind, and be truly possessor of himself, must be above the thought of stooping to what

is villainous and base. He, on the other side, who has a heart to stoop, must necessarily quit the thought of manliness, resolution, friendship, merit, and a character with himself and others; but to affect these enjoyments and advantages, together with the privileges of a licentious principle; to pretend to enjoy society, and a free mind, in company with a knavish heart, is as ridiculous as the way of children, who eat their cake, and afterwards cry for it. When men begin to deliberate about dishonesty, and finding it go less against their stomach, ask sily, why they should stick at a good piece of knavery, for a good sum? They should be told, as children, that they cannot eat their cake, and have it.

An ordinary man talking of a vile action, in a way of common sense, says naturally and heartily, he would not be guilty of such a thing for the whole world. But speculative men find great modifications in the case; many ways of evasion, many remedies, many alleviations. A good gift rightly applied; a right method of suing out a pardon; good alms-houses, and charitable foundations erected for right worshippers; and a good zeal shown for the right belief, may sufficiently atone for one wrong practice; especially when it is such as raises a man to a considerable power (as they say) of doing good, and serving the true cause.

Many a good estate, many a high station has been gained upon such a footing as this. Some crowns too may have been purchased on these terms: and some great emperors, (if I mistake not) there have been of old, who were much assisted by these or the like principles; and in return were not ungrateful to the cause and party which had assisted them. The forgers of such morals have been amply endowed; and the world has paid roundly for its philosophy; since the origin of plain principles of humanity, and the simple honest precepts of peace and mutual love, have, by a sort of spiritual chemists, been so sublimated, as to become the highest corrosives, and passing through their alembicks, have yielded the strongest spirit of mutual hatred and malignant persecution.

P. 142. And thus, after all, the most natural beauty in the world is honesty, and moral truth. For all beauty is TRUTH. True features make the beauty of a face, and true proportions the beauty of architecture; as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection. And whoever is scholar enough to read the ancient philosopher, or his modern copyists, upon the nature of a dramatic and ethic poem, will easily understand this account of truth.

P. 146. Narrative, or historical truth, must needs be highly estimable, especially when we consider how mankind, who are become so deeply interested in the subject, have suffered by the want of clearness in it. It is itself a part of moral truth. To

be a judge in one, requires a judgment in the other. The morals, the character, and genius of an author, must be thoroughly considered; and the historian or relater of things important to mankind, must, whoever he be, approve himself many ways to us; both in respect to his judgment, candour, and disinterestedness, ere we are bound to take any thing on his authority. And as for critical truth, or the judgment and determination of what commentators, translators, paraphrasts, grammarians, and others, have, on this occasion, delivered to us; in the midst of such variety of style, such different readings, such interpolations, and corruptions in the originals; such mistakes of copyists, transcribers, editors, and a hundred such accidents, to which ancient books are subject, it becomes upon the whole, a matter of nice speculation; considering, withal, that the reader, though an able linguist, must be supported by so many other helps from chronology, natural philosophy, geography, and other sciences.

And thus many previous truths are to be examined, and understood, in order to judge rightly of historical truth, and of the past actions and circumstances of mankind, as delivered down to us by ancient authors of different nations, different times, and different in their characters and interests. Some moral and philosophical truths there are withal so evident in themselves, that it would be easier to imagine half mankind to have run mad, and joined precisely in one and the same species of folly, than to admit any thing as truth, which should be advanced against such natural knowledge, fundamental reason, and common sense.

And this I have mentioned the rather, because some modern zealots appear to have no better knowledge of truth nor better manner of judging it, than by counting noses. By this rule, if they can poll an indifferent number out of a mob; if they can but produce a set of Lancashire noodles, remove provincial head-pieces, or visionary assemblers, to attest a story of a witch upon a broomstick, and a flight in the air; they triumph in the solid proof of their new prodigy, and cry, *Magna est veritas et prevalebit!*

Religion, no doubt, is much indebted to these men of prodigy: who in such a discerning age would set her on the foot of popular tradition; and venture her on the same bottom with parish tales, and gossiping stories of imps, goblins, and demoniacal pranks, invented to frighten children, or make practice for common exorcists, and cunning men! For by that name, you know, country people are used to call those dealers in mysteries, who are thought to conjure in an honest way, and foil the devil at his own weapon.

I have taken the liberty, you see, to laugh upon some occasions; and if I have either laughed wrong or been impertinently serious, I can be content to be laughed at, in my turn. If

contrarywise I am railed at, I can laugh still, as before, and with fresh advantage to my cause. For though, in reality, there could be nothing less a laughing matter, than the provoked rage, ill will, and fury of certain zealous gentlemen, were they armed as lately they have been known; yet as the magistrates have since taken care to pare their talons, there is nothing very terrible in their encounter. On the contrary, there is something comical in the case. It brings to one's mind the fancy of those grotesque figures, and dragon faces, which are seen often in the frontispiece and on the corner-stones of old buildings. They seem placed there, as the defenders and supporters of the edifice; but with all their grimace, are as harmless to people without, as they are useless to the building within. Great efforts of anger to little purpose, serve for pleasantry and farce. Exceeding fierceness with perfect inability and impotence, makes the highest ridicule.

SOLILOQUY, OR ADVICE TO AN AUTHOR.

P. 153. I have often thought, how ill-natured a maxim it was, which, on many occasions, I have heard from people of good understanding, "That as to what related to private conduct, no one was ever the better for a dive." But upon further examination, I have resolved with myself, that the maxim might be admitted without any violent prejudice to mankind. For in the manner that advice was generally given, there was no reason, I thought, to wonder it should be so badly received. Something there was which strangely inverted the case, and made the giver to be the only gainer. For, by what I could observe in many occurrences of our lives, that which we called giving advice, was properly, taking occasion to show our own wisdom at another's expence. On the other side, to be instructed or to receive advice in the terms usually prescribed to us, was little better than tamely to afford another the occasion of raising himself a character from our defects.

P. 166. These may be termed a sort of pseudo-ascetics, who can have no real converse either with themselves, or with heaven; whilst they look thus asquint upon the world, and carry titles and editions along with them in their meditations. And although the books of this sort, by a common idiom, are called good books; the authors, for certain, are but a sorry race; for religious cradites are undoubtedly the worst of any. A saint-author of all men least values politeness. He scorns to confine that spirit, in which he writes, to rules of criticism and profane learning. Nor is he inclined in any respect to play the critic on himself, or regulate his style or language by the standard of good company and people of the better sort. He is above the consideration of that which, in a narrow sense, we call manners. Nor is he apt to examine any other faults than those which he

calls *sins* ; though a sinner against good breeding, and the laws of decency, will no more be looked upon as a good author, than a sinner against grammar, good argument, or good sense. And if moderation and temper are not of the party with a writer, let his cause be ever so good, I doubt whether he will be able to recommend it with great advantage to the world.

On this account, I would principally recommend exercises of self-converse to all such persons as are addicted to write after the manner of holy advisers ; especially if they lie under an indispensable necessity of being talkers or haranguers in the same kind. For to speak frequently and vehemently in public, is a great hindrance to the way of private exercise ; which consists chiefly in self-control. But where, instead of controul, debate or argument, the chief exercise of the wit consists in uncontrollable harangues and reasonings, which must neither be questioned nor contradicted ; there is great danger lest the party, through this habit, should suffer much by crudities, indigestions, choler, bile, and particularly by a certain tumour or flatulency, which renders him of all men the least able to apply the wholesome regimen of self-practice. It is no wonder if such quaint practitioners grow to an enormous size of absurdity whilst they continue to neglect that practice, by which alone we correct the redundancy of humours, and chasten the exuberance of conceit and fancy.

P. 171. A certain air of pleasantry and humour, which prevails now in the fashionable world, gives a son the assurance to tell a father, he has lived too long : and a husband the privilege of talking to his second wife before the first. But let the dry gentleman, whoever he be, that makes thus bold with others, retire awhile out of company, and he scarce dares tell himself his wishes. Much less can he endure to carry on his thought, as he necessarily must, if he enters once thoroughly into himself, and proceeds by interrogatories to form the home acquaintance and familiarity required. For thus, after some struggle, we may suppose him to accost himself thus, "Tell me now, my honest heart ! am I really honest, and of some worth ? or do I only make a fair show, and am intrinsically no better than a rascal ? As good a friend, a countryman, or a relation, as I appear outwardly to the world, or as I would willingly perhaps think myself to be ; should I not in reality be glad they were hanged, or broke their necks, whoever they were, that stood between me and the least portion of an estate ? Why not ? Since 'tis my interest. Should I not be glad therefore to help this matter forwards, and promote my interest, if it lay fairly in my power ? No doubt ; provided I were sure not to be punished for it.—And what reason has the greatest rogue in nature for not doing thus ? The same reason and no other. Am I not then, at the bottom, the same as he is ? The same—an arrant villain ; though per-

haps more a coward, and not so perfect in my kind. If interest therefore points me out this road; whither would humanity and compassion lead me? Quite contrary. Why therefore do I cherish such weakness? Why do I sympathize with others? Why place myself in the conceit of worth and honour? A character, a memory, an heir, or a name? What else are these but scruples in my way? Wherefore do I thus belie my own interest, and by keeping myself half knave, approve myself a thorough fool?"

This is a language we can by no means endure to hold with ourselves; whatever raillery we may use with others. We may defend villainy, or cry up folly, before the world; but to appear fools, madmen, or varlets, to ourselves; and prove it to our own faces that we are really such, is insupportable. For so true a reverence has every one for himself, when he comes clearly to appear before his close companion, that he had rather profess the vilest things of himself in open company, than hear his character privately from his own mouth. So that we may readily from hence conclude, that the chief interest of ambition, avarice, corruption, and every sly, insinuating vice, is to prevent this interview and familiarity of discourse which is consequent upon close retirement and inward recess. It is the grand artifice of villainy and lewdness, as well as of superstition and bigotry, to put us upon terms of greater distance and formality with ourselves, and thus evade our proving method of soliloquy. And for this reason, how specious soever may be the instruction and doctrine of formalists, their very manner itself is a sufficient blind or *remora*, in the way of honesty and good sense.

The imaginary saint, or mystic, instead of looking narrowly into his own nature and mind, that he may be no longer a mystery to himself, is taken up with the contemplation of other mysterious natures, which he can never explain or comprehend. He has the spectres of his zeal before his eyes, and is as familiar with his modes, essences, personages, and exhibitions of deity, as the conjurer with his different forms, species, and orders of genii or demons. So that we make no doubt to assert, that not so much as a recluse religionist, a votary, or hermit, was ever truly by himself. And thus since neither lover, author, mystic, or conjurer (who are the only claimants) can truly or justly be entitled to a share in this self-entertainment; it remains that the only person entitled to it, is the man of sense, the sage, or philosopher.

P. 185. Let the will be ever so free, humour and fancy we see govern it. And these as free as we suppose them are often changed, we know not how, without asking our consent or giving us any account. If opinion be that which governs and makes the change; it is itself as liable to be governed, and varied in its turn. And by what I can observe in the world, fancy and opinion stand pretty much upon the same bottom. So that if

there be no certain inspector or auditor established within us, to take account of these opinions and fancies in due form, and minutely to animadvert upon their several growths and habits, we are as little likely to continue a day in the same wilt, as a tree, during the summer, in the same shape, without the gardener's assistance, and the vigorous application of the shears and pruning knife.

As cruel a court as the Inquisition appears, there must, it seems, be still as formidable a one erected in ourselves; if we would pretend to that uniformity of opinion which is necessary to hold us to one will, and preserve us in the same mind, from one day to another. Philosophy, at this rate, will be thought perhaps little better than persecution. And a supreme judge in matters of inclination and appetite, must needs go exceedingly against the heart. Every pretty fancy is disturbed by it; every pleasure interrupted by it. The course of good humor will hardly allow it; and the pleasantry of wit almost absolutely rejects it. It appears besides, like a kind of pedantry, to be thus magisterial with ourselves; thus strict over our imaginations, and, with all the airs of a real pedagogue, to be solicitously taken up in the sour care and tutorage of so many boyish fancies, unlucky appetites and desires, which are perpetually playing truant, and need correction.

We hope however, that by our method of practice, and the help of the grand areatum, which we have professed to reveal, this regimen or discipline of the fancy may not in the end prove so severe or mortifying as is imagined. We hope also that our patient, (for such we naturally suppose our reader) will consider duly with himself, that, what he endures in this operation is for no inconsiderable end; since it is to gain him a will, and insure him a certain resolution; by which he shall know where to find himself; be sure of his own meaning and design; and as to all his desires, opinions, and inclinations, be warranted one and the same person to-day as yesterday, and to-morrow as to-day.

B. 202. A dialogue, we will suppose, is framed, after the manner of our ancient authors. In it, a poor philosopher, of a mean figure, accosts one of the powerfallest, wittiest, handsomest, and richest noblemen of the time, as he is walking leisurely towards the temple. "You are going then, (says he, calling him by his plain name) to pay your devoutness yonder at the temple?—I am so.—But with an air methinks, as if some thought perplexed you.—What is there in the case that should perplex one?—The thought perhaps of your petitions, and the consideration what vows you had best offer to the Deity.—Is that so difficult? Can any one be so foolish as to ask of heaven what is not for his good?—Not if he understands what his good is.—Who can mistake it, that has common sense, and knows the difference between prosperity and adversity?—'Tis prosperity

therefore you would pray for!—Undoubtedly.—For instance, that absolute sovereign, who commands all things by virtue of his immense treasures, and governs his sole will and pleasure, him you think prosperous, and his state happy.”

Whilst I am copying this (for it is but a borrowed sketch from one of those originals before-mentioned), I see a thousand ridicules arising from the matter, the circumstances and action itself, compared with modern good-breeding and civility. Let us therefore mend the matter, if possible, and introduce the same philosopher, addressing himself in a more obsequious manner, to his grace, his excellence, or his honour; without failing in the least title of the ceremonial. Or let us put the case more favourably still for our man of letters. Let us suppose him to be incognito, without the least appearance of a character, which in our age is so little recommending. Let his garb and action be of the more modish sort, in order to introduce him better, and gain him audience. And with these advantages and precautions, imagine still in what manner he must accost this pageant of state, if at any time he finds him at leisure, walking in the fields alone, and without his equipage. Consider how many bows, and simpering faces! how many preludes, excuses, compliments! Now put compliments, put ceremony into a dialogue, and see what the effect will be!

This is the plain dilemma against that ancient manner of writing, which we can neither well imitate, nor translate; whatever pleasure or profit we may find in reading those originals. For what shall we do in such a circumstance? What if the fancy takes us, and we resolve to try the experiment in modern subjects? See the consequence!—If we avoid ceremony we are unnatural; if we use it, and appear as we naturally are, as we salute, and meet, and treat one another; we hate the sight. What is this but hating our own faces? Is it the painter's fault? Should he paint falsely, or affectedly; mix modern with ancient, join shapes preposterously, and betray his art? If not, what medium is there? What remains for him, but to throw away the pencil? No more designing after the life; no more mirror-writing, or personal representations of any kind whatever.

Thus the dialogue is at an end. The ancients could see their own faces; but we cannot. And why? but because we have less beauty? For so our looking-glass can inform us. Ugly instrument! And for this reason to be hated. Our commerce and manner of conversation, which we think the politest imaginable, is such, it seems, as we ourselves cannot endure to see represented to the life. It is here, as in our real portraitures, particularly those at full length, where the poor painter is put to a thousand shifts, whilst he strives to dress us in affected habits, such as we never wore; because should he paint us in those we

really wear, they would of necessity make the piece to be so much more ridiculous, as it was more natural and resembling.

P. 207. I must confess there is hardly any where to be found a more insipid race of mortals, than those whom we moderns are contented to call poets; for having attained the charming faculty of a language, with an injudicious random use of wit and fancy. But for the man, who truly and in a just sense deserves the name of poet, and who, as a real master, or architect in the kind, can describe both men and manners, and give to an action its just body and proportions; he will be found if I mistake not, a very different creature. Such a poet is indeed a second Maker; a just Prometheus, under Jove. Like that sovereign artist or universal plastic NATURE, he forms a whole, coherent and proportioned in itself, with due subjection and subordinancy of constituent parts. He notes the boundaries of the passions, and knows their exact tones and measures; by which he justly represents them, marks the sublime of sentiments and action, and distinguishes the beautiful from the deformed, the amiable from the odious.

P. 210. As usual as it is with mankind to act absolutely by will and pleasure, without regard to advice or the rigid method of rule and precept; it must be acknowledged nevertheless, that the good and laudible custom of asking advice, is still upheld, and kept in fashion, as a matter of fair repute, and honourable appearance; insomuch that even monarchs, and absolute princes themselves, disdain not to make profession of the practice.

It is, I presume, on this account, that the royal persons are pleased on public occasions, to make use of the noted style of *we* and *us*. Not that they are supposed to have any converse with themselves, as being endowed with the privilege of becoming plural, and enlarging their capacity, in the manner above described. Single and absolute persons in government, I am sensible, can hardly be considered as any other than single and absolute in morals. They have no innate controul to cavil with them, or dispute their pleasure. Nor have they, from any practice abroad, been able to learn the way of being free and familiar with themselves at home. Inclination and will in such as these, admit as little restraint or check in private meditation as in public company. The world, which serves as a tutor to persons of an inferior rank, is submissive to these royal pupils; who from their earliest days are used to see even their instructor bend before them, and hear every thing applauded which they themselves perform.

(To be continued.)



The Lion.

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INFIDEL MISSION.—FOURTH BULLETIN.

Leeds, June 15, 1829.

Seeing all chance of discussion at Nottingham exhausted, I left it on the 11th instant for this town, and left Mr. Taylor also there, to wait my report of what place could be found in Leeds for his orations. Our journies on the road have not presented any incidents worthy of mention. Now and then a coachman will point out the value of the clerical benefices, as we pass them, and significantly move himself, as if to say, *such things should not be*. In Cambridgeshire, or the Isle of Ely, we passed a shabby-looking church, in the village of Doddington, which is the mother-church of the populous hamlet of March, and were told, that it took tythes over forty thousand acres of land, and was worth ten thousand pounds a-year as a clerical living. As a building, the church was not worth above two or three hundred pounds, and from all appearances of the neighbourhood, service is not often required or performed there. The living is in the possession of the Peyton family, and is now held by a brother of Sir William Peyton. With one such living as that, we, the Infidel Missionaries, would quickly shake the united church to its base. Our experience proves to us that we must also form a church. The Pagans had churches and chapels precisely the prototypes of those which are now Christian. The Christians worked the change in the religion of the Pagan world, by calling it Christian, in erecting new churches, and in presenting something new in the form of worship, with more zeal and enthusiasm. They were to the Pagans, what the Evangelicals,

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the Calvinists, Methodists, Ranters, Unitarians, and Free-thinking Christians are now to the churches of Rome and England. They were nothing more than Pagan dissenters. The supposed conversion was not so much a change in doctrine, as in name, form, and manners. Long-established institutions become slothful, and are easily undermined by the energy which novelty introduces. In addition to the advantage of novelty, we, the Infidels, shall have the advantage of every reasonable test, and of allying ourselves to the knowledge rather than to the ignorance of the age; we shall have the advantage of a love of the most free discussion; and if it be an advantage, which may be doubted, in relation to the stolid character of mankind, we have no ~~superstition to offer in exchange~~; but we call men to reason and to virtue, to sound morals, and to good laws; we call them to an improved character and condition; we call them to that ideal perfection in life which, as yet, they have only seen, through the faith, in an angelic and a future state. But we must meet them in the only way in which they will at present be met, we must meet them in congregations; we must charm them with superior discourses, in equal if not superior buildings, with equal if not superior attractions. Men are as much led by the eye, as by the ear, or the united sensations. They do not like to sink in appearance; they must, because they will, follow the current of fashion, and notwithstanding its moral power, if we cannot make Infidelity pretty, elegant, attractive and fashionable, we shall never make it succeed. I see it to be a quality that will give dignity of character to the rich man, and comfort to the poor. It does not commend poverty, by saying, "blessed are the poor, for they shall inherit the kingdom of heaven;" but it calls upon them to ~~raise~~ ^{rise} themselves above poverty, and teaches them how to remove the priestly and kingly burthens which oppress and impoverish them.

Looking stedfastly at the state of this country, at this time, and through past time, comparing it with the states of other people in other countries, through the records of the present and the past, I proclaim, that, the pretence to political reform, which does not include Infidelity as its first principle, is entirely a delusion, and that it cannot produce any great and good effect, or such changes, such effects, as all the labouring people acknowledge to be necessary. Parliamentary reform is the cry of the ill-informed and shuffling, perhaps cowardly politician. Parliamentary reform! We need not ask what it is; we know what it means; but the question is, how, without the aid of Infidelity, is it to be accomplished; how, with such an influential priesthood, as we now have, and a priesthood whose existence, in a great measure, depends on the prevention of Parliamentary reform, how is such a reform to be carried into effect? Wait you until the Parliament votes it? Wait you until the priesthood

inculcates its necessity from the pulpit? Wait you until the men interested in its prevention cease to be what men always have been, and what *I think* they always will be, incapable of reasoning against their interest? Wait you until a king promotes it? Wait you until such a government as ours is alarmed into it by popular clamour? Wait you either of these circumstances; if you do, you may wait until Great Britain ceases to be an island, or its people a nation. I am the advocate and the efficient advocate of Parliamentary reform, but I advocate it upon the ground of removing those obstacles, without the removal of which it cannot be accomplished. In vain do you rail against boroughmongers, each of you would if he could be a borough-monger; rail against the priests. In the present constitution of things, there is no disgrace or moral tort in being a borough-monger; which, in its worst sense, is but the possession of one kind of property, and which is by no means a cheat or delusion upon the people, but a well and fully understood thing, constituting a legislature of a certain kind, known not to be the best for the general interests, but supported by all that really is interested in the oppression of the people, and supported more particularly by every class of the priesthood. Call it an usurpation, if you please; but remember, that it is but one of many usurpations, and the one which you assail is the one on which all the others depend. You would be right in your assault, if there were, upon that simple ground, a remote probability of success. But your evil is complex. The monarchy is an usurpation. The House of Lords and aristocracy generally is an usurpation. Both have been founded upon conquests and not upon popular legislation. The church and priesthood generally is an usurpation. Neither of these institutions have been well and popularly founded. But as they constitute the legislation, and the legislation constitutes them, our wisdom will lie in an assault upon the weakest and most vulnerable part, and that part is the priesthood; because it professes to teach things as matters of fact, which we can show not to have been matters of fact. It proclaims a state of things, which we can show not to be and never to have been in existence. Upon this false statement of things, it raises an immense revenue, and by our interference to stay that false statement, by the exhibition of that which is more true, and which will critically bear every kind of test, we cut off, as a matter of course, that revenue, and save ourselves morally from that oppression, mischief, and taxation. And if we do not now do this, which may be done, without a reform of the Parliament, and as preparatory to a reform of the Parliament, we shall still have it to do, and in the same manner, even, if, by any other means, a reform of the Parliament be accomplished. I work this way, because, I think it to be the only efficient way to remove the obstacles;

the usurpations, and the most speedy way by which to accomplish a reform of the Parliament.

No man shall show to me the necessity of a reform, from the advocacy of which I would shrink. And, upon this principle, I call upon those, who, too, call themselves reformers, not to shrink from the advocacy of that which I show to be necessary. The principle of reform cannot be carried too far, so as it be not carried where it can be shown to lead to an absurdity. And the further it be carried, short of that exception, the most likely is it to be speedily effectual; for reform, or improvement, is like truth, one point, in its coming forth, bringing forth another, and all working together in unison. Error may clash with error; but truth nowhere clashes with truth. I am not aware of any man but the religious man, who would venture to call Infidelity an absurdity, and the openness of Infidelity, contrasted with the shrinkings from discussion which religion presents, forms the best proof, or proof sufficient, to an impartial judgment, that the absurdity is wholly on the side of religion.

We obtained the pledge in Nottingham, that an Infidel church should speedily be formed there. The influence of the religionists, which prevented our getting a hearing there, in the way in which only, we would consent to be heard, has, we hope, roused the feeling that will prevent such a circumstance for the future. We have pledged a return to Nottingham, as soon as Infidelity will provide there a church or place of audience; and we call upon the Infidels of Nottingham to persevere to the accomplishment of this purpose. We call upon them to leave the public-house to those whose faith as well as their practice is a trade in spirits and religious intoxication, and to take to themselves a sobriety of manner, that shall correspond with their sobriety of mind; to command respect, by making themselves respectable; and to become, what they may be, if they please, the distinguished ornaments of the town.

A resort to public-houses is the greatest vice of this country. I have no hesitation in giving it as my opinion, that it is a greater vice than religion, or a resort to the chapels of the country, and I prefer the chapel-maniac to the public-house-maniac, and think him the more respectable character. One has hope of recovery with the religious maniac, who is otherwise of sober habits; but with the habitual drunkard, there is no hope of his recovery. The inevitable contact, which, as a traveller, I have with public-houses, and the consequent observation, strengthens my hostility to a common resort to them by the inhabitants of a town. I no more expect to find respectability of character, in a common resort to a public-house, than I expect to find reason in a religious assembly, where there is no pretence to reason. And the criterion of respectability with me in the inhabitants of any town, is, that

they do not resort to a public-house. I am ready to grant that it may be used and not abused ; but, with the inhabitants of the town, any constant use of a public-house is tantamount to an abuse, and is, in fact, an unnecessary and uncalled for payment of a double house rent. This resort to the public-houses is one of the main causes why we have so many wretched dwellings and wretched families. The rent that is required for a better dwelling goes to the alehouse, and the family is deprived of decent existence. At home, every thing is neglected, and there is not the means to keep a clean and comfortable house ; because the brutish husband and father will purchase individual and exclusive gratification at the public-house. The man who does this has no claim to a virtuous wife, and such a habit morally justifies a divorce.

The foregoing observations on alehouse, or tavern, or drunken resort, are not confined to any particular town, but are applicable to every town in this country. The vile habit is generally and almost exclusively English ; and where the habit is, there the wages of labour cannot be too low ; the vice in this, as in every other case, carrying with it its punishment and producing its own correction. Hence arise the unlimited nests of wretched children in this country, and the pigging or styng together, domestically, the as wretched parents and adults.

On my journey from Nottingham to Leeds, I had the company of a young gentleman, who had made a trip of pleasure to, and had spent a fortnight in, Paris. He was tickled and was tickling the guard of the coach with the interesting amatory discoveries he had made in his fortnight's residence in Paris, and was full of wondrous tales to be told among his young friends in Yorkshire. He had possessed himself of the very ingenious amatory machinery of Paris ; but he had not remained there long enough to learn the moral of its application and its moralizing power. I was charitable enough to add this to his acquisitions, and though I may never see him again, I am confident that I have contributed to his increased happiness, and, if he, too, be as generous as myself, to the increasing of the circle of his acquaintance. In the midst of his excitement over his pleasing possessions, I startled him with the question—"Did you see any large families of children in France?" He understood not my purpose, and, looking at me with surprise, and with some hesitation and reflection, answered, *No*. After a little explanation, he observed, "I do not remember having any where seen a large family of children ; and now my attention is called to the circumstance, I perceive, that there were no such nests of wretched looking children to be seen in France, as are every where to be seen in this country."—"That, Sir," said I, "is the moral to be drawn from the amatory lesson and machinery which you have brought

from Paris." He is more my debtor than he is at present aware of.

As a last step toward discussion in Nottingham, I suggested to Mr. Taylor the propriety of a single address from himself to Mr. Gilbert, to request an interview. This was done, and brought from Mr. Gilbert a very insolent letter, a proper comment on which, I leave to Mr. Taylor; but cannot allow it to pass without a few words. From this letter and from other sources, I learn, that an excuse is raised, and an excuse must be somewhere found, for not meeting us in discussion, which now is, that we are so rash and affronting toward the religious world, as to call ourselves "INFIDEL MISSIONARIES!"—"Shocking!" cry they, "you see these men have no desire to receive the truths of religion." We would remind the exclaimants, that, what we challenge us, or what we declare and ask discussion upon, is the total disconnection of truth with religion. We ask them to defend what they call their religious truths, as the only possible means of showing us that we are in error, and that they hold to truths. We do this in the declared challenge that they have no truths to defend: and we are so decided in our assumptions, as the best and most proper means, if there be any means, to provoke discussion.

The Holy Ghost seems to be moving the Rev. Robert Newton, the Wesleyan preacher, in the same direction with myself. Yesterday, he preached in Leeds, and, in his morning sermon, he mentioned, as a caution and a matter of wonder to his congregation, that there were two creatures going about as Infidel Missionaries, who, in a printed challenge, one of which he had received at Nottingham, asserted their competence to prove, *that such a person as Jesus Christ never existed*. He called the assertion an absurdity, which, if he try, he will find more easily said than proved. He must have been himself very stolid; or he must have had great confidence in the stolidity of his hearers, to have mentioned the circumstance of the challenge to them, for with them, who, perhaps, had never before heard the existence of Jesus Christ called in question, some inquiry must have arisen, who the "creatures" were, and what their competence and pretensions to prove their assertions. The Holy Ghost will again bring us near to each other, perhaps at Liverpool, and Mr. Robert Newton shall hear more of the "creatures."

But this "non-existence of the person of Jesus Christ," was precisely the ground on which Mr. Gilbert pretended to be about to meet me last year; and so, for him to affect surprise, at the character of our circular, is rank hypocrisy. His letter to Mr. Taylor has finished my conviction, that he, Gilbert, is a hypocrite and not a believer in what he preaches to others. I cut the comb of this crowing cock last year, and I will go on to strip him of his borrowed or stolen plumes. If I do not deprive him

of the palsied part of his congregation, I'll engage to draw away from him all in it that are young, healthy, and honest. He made a false step, when he last year pretended to be willing to meet me in public discussion, from the effect of which he will never recover.

I take my leave of Nottingham, until it has its INFIDEL CHURCH; and, in taking my leave, I have much kindness to acknowledge, as having been received from a portion of its inhabitants; the only unkindness, of which I have now to complain, having forgiven Mrs. Crosby, is that we could not there find one honest religious opponent.

RICHARD CARLILE.

P. S. The following is the correspondence between Mr. Taylor and Mr. Gilbert:—

To the Rev. Joseph Gilbert.

REV. SIR,—Understanding that you publicly profess to be willing to receive the visits of persons who entirely differ from you in religious speculations, and to "*be ready to give to every man that asketh you a reason of the hope that is in you.*" I, as a Missionary of avowed Infidelity, with all gentlemanly and respectful courtesy, request the honour of an admission to your conversation, when, where, and as you shall be pleased to appoint; sincerely aiming at no other end, than to receive or communicate information, to convince, or to be convinced, on the most important subject in which man is interested.

And am, Rev. Sir, respectfully,

ROBERT TAYLOR,

At Mr. Synyer's, New Snenton,
June 9, 1829.

To the Rev. Robert Taylor.

Nottingham, June 9, 1829.

REV. SIR.—There is certainly much pleasure, and often much advantage, to be deduced from conversation with intelligent and literary men, upon subjects about which opinions may greatly differ; but there may be cases in which no benefit can be reasonably hoped from an interview with individuals who may even possess those qualifications. Whether any one may be fairly called upon to "give a reason of the hope that is in him," by those who have avowed their conviction of the fallaciousness of all hope, and in that confidence have entered upon an "Infidel Mission," I must question. It appears to me inexplicable that such a Mission can be honourably undertaken, while there exists any "sincere aim" to be "convinced" of the truths of what is so deci-

sively assumed to be false, especially when consequences the most momentous are involved. In my judgment, the time for an "Infidel Mission" is gone by; it is an enterprize altogether out of date, fitting only those dark times when men either could not read, or, for want of use of their faculties, had not intellectual power sufficient to detect the sophistry of the vainest declamations. There is too much practical good sense amongst the worthy part of the community, now, to allow of their being seduced into the admission of dogmas, subversive of all history, and destructive of the general principles on which human affairs are conducted. They are not prepared to surrender all the past to everlasting oblivion, nor to embrace perplexity, and the most doubtful doubting, for their entertainment in life, and consolation in death. Most men, now, can judge of what is evidence, and possess the vigour of mind which decides according to it, at least in opinion, if not in practice.

The evidences of Christianity have been so fully investigated and discussed by men of undoubted ability, that with those only who may not have had an opportunity of knowing what has been advanced, can there be any necessity to enter upon the question. You, Sir, are not unacquainted with what has been written; and if, after considering the proofs which have been adduced, as well as the plausible fallacies by which they have been opposed, you can still maintain that "such a person as Jesus Christ, alleged to have been of Nazareth, never existed;" that "the Christian religion had no such origin as has been pretended;" that "it is nothing more than an emanation from the ancient Pagan religion;" and that "it is in no way beneficial to mankind;"—I am reduced to the alternative of inferring, that one of us must be incapable, either of a right, or of an honest use of reason. You have already, by plain implication, stated your opinion on this dilemma, in the concluding sentence of your circular, and I feel it but just to avow mine in return.

Were the authenticity of the Christian Scriptures defended generally by such assumptions, and such argumentation, as I find employed on the other side, I should see cause enough for scepticism, and you, perhaps, for belief; for I can scarcely imagine that minds addicted to species of logic so diverse, could, in any case, come to the same conclusion.

I feel little inclination to enter into controversy with one whose sagacity has enabled him to discover, that "for the book of Revelation there was no original Greek at all, but that ERASMUS wrote it himself, in Switzerland, in the year 1516;" and whose research into history is such, that he ventures the assertion, that "it can be shown by the formal acts and edicts of Christian kings and emperors, that the Scriptures were written by *other persons* than by those whose names they bear." With a mind so prolific in the production of materials for evidence, as that of the author

of the "Manifesto" and the "Syntagma;" I should be sorry to compete in originality of genius; I must be satisfied with commonly known facts, established upon the basis of recognized history, and with the deductions from them which have been made by the less fertile minds of such men as PALEY and LARDNER.

I am not unwilling, however, to avow, that I have a hope, a lively hope, that the promises contained in the New Testament will not deceive me. I have felt their efficacy in administering support under affliction here, and I trust to their assurances of immortal life hereafter. My reasons for that hope are—that, in the writings contained in that book I find internal marks, as strong as I can desire, that their authors were honest men;—that, if honest, the religion which they teach must be of divine origin;—that no other origin can be assigned to it, consistently with any knowledge possessed by us, of the power and attainments of the human faculties;—that the attempts to trace its source elsewhere, (superstitious ceremonies being no part of it), have been ludicrously abortive, and especially *that*, to find its prototype in the "religions of Pagan nations," is too fatuously daring to impose even on credulity itself;—that the visible, undeniable, and otherwise unaccountable effects of a cordial belief of its statements, attest their heavenly source;—and that all these conclusions are confirmed and established by a faithful appeal to historical proof—proof which ought not to be impugned, and which cannot be rejected without an absurd abandonment of all confidence in the best attested facts of ancient times—a folly which I am willing to leave to those who choose to be its victims. In short, when you shall have succeeded in convincing me that the sun was formed, and placed in the heavens, by some clever, but ill-designing rogue, I may admit that the Scriptures were written by cunning, nefarious men; or, when it shall appear that by rejecting their authenticity men attain to higher virtue and greater happiness than by admitting it, and acting accordingly, I may at least become a sceptic. You, Sir, have called the subject to which your letter refers, viz. the truth of the Christian religion, "the most important in which man is interested:" ought it then to be attacked by all the sophisms enumerated in books of logic, or abused with a maniacal extravagance? Most solemnly would I entreat a consideration of this inquiry, and demand of humanity itself, whether the highest and most lasting interests of man ought to be exposed to risk, for the pleasure of exercising a dexterous ingenuity in entangling evidence—a gratification which most men think it enough to have enjoyed formerly amongst their youthful compeers, and which at least, if it must still be sought, might be obtained at a lower rate of responsibility upon some more fitting theme.

Your letter, Sir, has called upon me to write; and feeling, as I do, inexpressible pain and astonishment at what I have read, pro-

fessedly as published by your authority, I confess it has not been in my power to express myself in a manner which, under other circumstances, I should have been happy to do, to one who has favoured me so far as to ask for an interview.

I can only add, that I remain, Sir,

Your sincere well-wisher,

JOSEPH GILBERT

CRITIQUE ON THE REV. JOSEPH GILBERT'S LETTER TO THE REV. ROBERT TAYLOR.

THE air of offensive arrogance, the bad feeling, and evident intention of affront, to say nothing of the explicit refusal of the interview which Mr. Taylor had politely requested, render Mr. Gilbert's letter, one of the class which no gentleman could, with propriety, answer.

Mr. Taylor would compromise the respectability of the Mission in which he is engaged, as well as the character which he has sustained in Nottingham, could he attempt to force a correspondence where he could not obtain an interview.

The inuendo involved in Mr. Gilbert's diatribe, "*that such a Mission could be honourably undertaken, appears to me inexplicable; that it fitted only the times when men could not read, &c.,*" and that Mr. Taylor's hearers and supporters would not be found "*among the worthy part of the community:*" and the liar and fool, by implication, charged in his, "*I must be satisfied with commonly-known facts, and with the deductions of the less fertile minds of Paley and Lardner,*" are breaches of courtesy, which admit of no retort where courtesy is not to be broken. To transcend in rudeness is ever the miserable ambition of the impotence that must despair of transcending in any other way. There would be as little pleasure as improvement to the mind, in contemplating the only kind of answer that would be applicable to arrogance, without argument, and insolence, that speaks like *John-a-dreams* impregnant of its purpose.

The note of Mr. Taylor to Mr. Gilbert, was respectful and polite: on that score only, was it entitled to an answer: and being entitled to an answer, (which the existence of an answer itself demonstrates,) that answer should have been respectful and polite also, which it is not. Mr. Gilbert in his concluding sentence admits that it is not. Mr. Gilbert's talent is that of a bully, his manners are those of a Vandal. He finds it easier to be insolent than to be argumentative, and to give affronts than to give reasons.

There was no occasion, no fairness, no justice in dragging in what he held to be objectionable passages in Mr. Taylor's writings, in *his own way of stating them*; when he was declining

an interview, and barring off the possibility of explanation, or defence. Can any sophism be grosser, can any argumentative unfairness be more flagrant than to pick out an *erratum* or misunderstood sentence of an author's writings, without any notice of his general argument, and flinging *that* at him, as an insult, in the very act of retreating from all possibility of being replied to.

Mr. Gilbert, in discovering that he has read the *Syntagma*, discovers that he is availing himself of an error in the *Manifesto* (that is, in the earlier editions of that *Manifesto* only) which he would probably never have discovered, had not that error been pointed out, and corrected in the *Syntagma*: an error which, after all, affects not the main argument in which it occurs; and if it did, is of no relevancy, and could have no fair bearing as a reason to decline all further argument with the party who had given that advantage to his opponents.

Nay, the more of such mistakes an Infidel should be proved to have made, the better hope of success must he afford to his Christian opponent, and the less excuse for declining the controversy that promised so easy a victory. The sincere believer should surely rather wish that his opponent's arguments *should* be weak and sophistical than otherwise; and would entertain the better hope of convincing him, in proportion to his conviction that the Christian arguments were of so superior a character.

And supposing there were blunders, sophisms, and misrepresentations never so gross and palpable in the arguments of Infidels; the Infidel who seeks controversy, challenges refutation, courts inquiry, and endeavours rather to provoke than to avoid the correction of his errors, it is at least unimpeached of the suspicion that must ever attach even to the best arguist in the world, who should seek to have all the argument to himself, and would have recourse to every pitiful shift and ungenerous vituperation to save himself from the expence of defending his own cause on equal ground with his opponent. The Christian argument would not be held to be invalidated by the overthrow of any three or four, or of any three or four hundred positions which had been advanced in its defence, while any *one* remained impregnable. So, surely, the erroneous positions which Mr. Taylor has maintained, taking only Mr. Gilbert's judgment for it, that they are erroneous, and which, after all, might have been thrown out *agonistically*, as a tub to a whale, or as a wrestler would, perhaps *purposely*, uncover an unguarded part, to lure his weaker antagonist to the encounter; these positions would, on the commencement of the desired controversy, either be set in a correcter aspect, fairly defended, or frankly surrendered, without disparaging the party's right to throw the stress of his argument on the thousand-fold more important positions which remained to be impugned, whatever become of these immaterial and inconsequential suburbs.

It is true however, irrefutably true, that several important passages in the received text of the Greek Testament, have been received into it on the sole authority of Erasmus, and that *the most important passage* in the Apocalypse (that in the 22nd chapter, denouncing the plagues that are written in this book against any man who should *add* unto these things,) were *added* by Erasmus, whose mendacious daring impiety receives severer castigation from their own Christian Bishop of Peterborough, than Mr. Taylor or any other Infidel author would care to give it.

It is true, unanswerably true, that it can be shown, by the formal acts and edicts of Christian kings and emperors, (that of the Emperor Anastasius especially) that very great liberties have been taken, from time to time, with the text of the New Testament; that the Scriptures *have* been altered to accommodate them "*to the faith of the orthodox.*" That the gospels, especially, were not written by the persons whose names they bear; (understanding those names to indicate persons who had seen and witnessed the events to which they relate,) is, as demonstrably certain, as any fact of history could possibly be.

Though Mr. Taylor's way of stating these positions, may be as far from the best, as Mr. Gilbert's way of representing Mr. Taylor's statement of them, is far from the fairest, yet the impression produced, and aimed to be produced, by the positions themselves, is *correct* and *true*; as the impression produced and intended to be produced, by Mr. Gilbert's way of denying them, is erroneous and false.⁴ Mr. Taylor has endeavoured to startle the public mind into an apprehension that the gospels are not genuine writings, that they have *not* that authority which the world has been led to believe that they have. Mr. Gilbert knows that indeed, and in truth, "the gospels are not genuine writings, that they have not that authority which the world has been led to believe that they have:" yet *would he keep* up the delusion, and cheat observance from the fact which he would otherwise be obliged to admit, by a foolish, impotent, chicaning hypercriticism on his own garbling representation of a statement which he knows to be, to all intents and purposes of truth, as true as his own sophisticating representations, are false and wicked. Mr. Gilbert received one of the earliest copies of the *DIRECTOR*: of this, he takes no notice, but picks up the first stone which Dr. John Pye Smith's *Rejoinder* to the Syntagma supplies to his hand, and throws it at a venture, to annoy his challenger, and save himself the pains of a more legitimate defence. Dr. Smith's *Rejoinder*, printed for him at the expence of the Christian Instruction Society, has been put into circulation in Nottingham as a religious tract, and being distributed *gratis*, comes into hands that will never touch the work it affects to answer. Such is the fairness—such the liberality of the Christian confederacy.

How impotent a revelation in writing, must be, as a guide to

human conduct, is strikingly illustrated in the facility with which Mr. Gilbert sets aside its most explicit injunction, when he has no mind to attend to it. Nothing could seem more plain, than the rule, "Be ready *always* to give an answer to *every man* that asketh you a reason of the hope that is in you with meekness and fear."—3 Peter 15.

Now, to say nothing of the meekness or modest diffidence exhibited in such a specimen of priestly insolence, as Mr. Gilbert's letter;—Mr. G. finds an evasion of the obligation altogether, by sub-secting the "*always*," and "*to every man*;" and assuming that such an answer is only to be given to those who profess to have the same or a similar hope in themselves, and who therefore will certainly never ask for the reason. And so what was to be done *always*, comes to be understood as what is never to be done at all. To charge Infidels with maintaining "Dogmas subversive of all history, and destructive of the general principles on which human affairs are conducted," and to make that charge a justification of the rudeness of declining all interview or explanation with them, is such a wilful and fraudulent putting of the saddle upon the wrong horse, as betrays the recklessness of a desperate cause, and the security of a predetermined purpose to say *any thing*, and to endure nothing that can be gainsaid.

Mr. Gilbert must know that Infidels maintain no dogmas, that they oppose themselves to the pretended evidences of Christianity on no other ground than that of the proofs and demonstrations which they are competent to adduce, to show that those pretended evidences are "subversive of all history and destructive of the general principles on which human affairs are conducted;" and that if they show not this, they are willing to admit that they show nothing, and that Christianity would remain impregnable.

On Sunday last, the writer of this article, heard Mr. Gilbert assert from his pulpit, that "twelve illiterate fishermen of Galilee, were endued with a power of speaking all the languages of the earth, in a moment of time; and that this evidence afforded to Christianity was so clear, perfect, and convincing, as to preclude even the possibility of a doubt."

So! so! would Mr. Gilbert have flung the hatchet at this rate, where he could have been answered? Is it possible that he could believe it himself? Would he look an honest man in the face, and say that he believed it? Could the power of imagination itself imagine another so monstrous a falsehood? And would he say, in any place, or under any circumstances which admitted of his being replied to, that it was *WE* who are "outraging history, surrendering all the past to oblivion, and subverting the general principles on which human affairs are conducted," knowing, (as he cannot but know) that there is no "principle on which human affairs are conducted" more general, than that, things in their own nature physically impossible, are not to be

believed, on any evidence whatever; and that twelve illiterate fishermen should become "capable of speaking all the languages of the earth in a moment of time," is physically impossible, that no history whatever, not one in all the world, not a sentence, not a trace, not a seeming of any passage, word, or iota of history, has ever been pawned to the keeping in countenance of such a miracle, or so much as looking that way.

Who is it that out outrages all history? Who in the name of God is it that flies in the face of evidence, and would "surrender all the past to oblivion," stultify our understandings and insult our reason, if it be not *he* who shelters himself from being replied to while asserting *monstrosities of impossibility*, that slobbering idiotcy would start to hear of, and e'en outlying his own text. For e'en in the *read* of the wild tale itself, the miracle is so far from being represented as of a nature to preclude the possibility of a doubt, that it is expressly stated, that "*they were all amazed and were in doubt.*"—2 Acts 2.

On the hypothesis, that the miraculous part of the history of Jesus of Nazareth, is absolutely essential to, and inseparable from his identification, (and no Christian can argue on any other hypothesis, since not to have been born of a virgin, and not to have risen from the dead, is not to have been Jesus of Nazareth) the proof of the non-reality of the miracles, is a proof of the non-reality of the person of whom they are predicated. And "the general principles on which human affairs, are conducted," must afford the strongest possible presumption that, the miraculous advent and anabasis, being egregiously and monstrously false, were hardly likely to have been asserted of one, whose existence as a man had been ascertainable, and whose natural birth and death would consequently be a standing and perpetual demonstration of the fallacy of the miraculous part of his history. But not to that argument now. Mr. Gilbert's contempt for the evidence of sincerity, which Mr. Taylor's sufferings supply; his virtual justification of persecution, in his condemnation of those who "*chose to be the victims of their folly*" And his return of a very uncivil letter, in answer to a very civil one, may be left to speak for itself in determination of his claim to "higher virtue" than he can allow to his opponents. His affectation of being as perfectly satisfied of the authenticity of the Scriptures, as of the existence of the sun in the heavens, is a sort of dairy-maid's ratiocination, (*who knows a thing because she knows it,*) with which, any further attempt at argument would be superfluous. It is easier to settle a matter in this way than to reason; as it is safer to keep his hand in the old woman's pocket, than to be honest.

Mr. Gilbert lost a great deal of popularity last year, and ran the hazard of a more serious loss, by attempting to preach on the evidences. He won't do so any more. Christians don't

evidences, and old Mother *Dribble Rheum*, pays better for balderdash, than for thinking-stuff. Gilbert might have compressed his whole apparatus of argument in the address of Demetrius, (a far honestest man than himself) to his brother silversmiths, "Sirs, ye know that by this craft we have our wealth." 19 Acts 25.

R. T.

PROGRESS OF METHODISM.

THE evil is tending to work its own cure; by its inordinate excess. The Methodists here at Nottingham have struck out the most villainous scheme for concentrating all the idleness and low cunning of swindling priestcraft, in their service, that has yet been hit on. They have constituted a new order of priesthood, to be called *Readers*, or *Village Missionaries*; whose business it is to be to visit all the houses and cottages, lanes and allies, hovels and brothels, to deliver religious tracts, and to read and expound the Scriptures to their wretched inhabitants, whether they will or nill. The only qualification for the office, is, to be able to read, and to make a flaming profession of godliness. And for this, the tricky thieves that are too idle to maintain themselves, are to be elevated from the loom and the counter, to the style of Reverend Gentlemen, and to be supported in entire independence of any trade, business, or labour. This allurement draws all the vagabond-hearted and lazy arrogants, to the chapel, and binds them to the interests of the craft, whose emoluments none are too contemptible to be out of the hope of sharing. It is a pretty *look-out*, and good pay for the service of an ostentatious regularity of attendance at chapel, and a few grimaces and groans, to rise from the greasy mechanic to the well-clad and easily supported *Reader*, or *Village Missionary*.

From the *Reader*, to the occasional *locum tenens* of the preacher, and from *locum tenens* to *locum habens*, the ascent is obvious; and Ambition's golden dream is realized. Who that likes talking better than working, and a superfine coat rather than a dirty apron, would fail of falling into the ranks of Methodism?

Nor is this the whole incentive that Methodism holds out to its votaries—"they drink of the brook by the way." To my great astonishment, on Thursday evening last, as I was walking with a friend in one of the delightful shady lanes of this neighbourhood, I met a full phalanx of evangelical Damons and Delias marching in fair array, and singing in time together the high praises of Jesus. To my eyes' arithmetic, they seemed to be about a hun-

dred. They were returning from the more deeply-embowered groves, joy-giving, love-inspiring, shady bowers, where one might guess, that "they their fill of love and love's desports" had taken largely. There were full four females to one male, and all of that age when passion waits not upon judgment. Nothing could more strikingly have exemplified the description of Mahomet's paradise—'twas impossible not to compare the grace-enamoured fair ones, to the black-eyed houris, "who present a perpetually regenerated virginity to the never-weariest embraces of the faithful." The ladies had however sufficient consciousness of the comment their situation must suggest, to hang the head, to leave off singing, and look as if—they felt their humiliation. In vain the Knights of the Seraglio called on them to continue the strain: it was quite forgotten. Strike up "*Jesus on high over all*," cried the leader of the band: but deep shame had struck them dumb, and there was more eloquence in the punishment of the look that I had given them, than in the command of their own King Solomon in all his glory. Shall we suppose that Nature will surrender her empire to Grace, and suffer flesh and blood to coo and cuddle i' the loving time when all the birds in the grove are at it—without, a consequence of the soft business? The streets of Nottingham cry, *Nay*. A thousand squalling evidences of last year's Whitsuntide, bear proof that the Holy Ghost is *warm*, and that his adumbrations will produce little Jesuses, in spite of immaculate virginity. It is only in this sense that Nottingham, cannot be called *Not-in-game*: for at this sort of sport, she is as deep as Corinth, and may dispute the distinctiveness of the title of *BABYLON*, *Mother of* ——— such as should be nameless.

O Nottingham! I have seen too much of thee. There is a dearth in thee of every thing that is good, there is a superfluity of evil. Thy wisest ones are knaves and hypocrites, thy soberest, tiplers and sots. Thy utmost show of virtue, is as slight of texture, and as easy to be seen through as the flimsy meshes of thy gossamer lace, on which thou toilest and starvest. Religion is thy vice. Perpetual wretchedness and remediless poverty is the just curse upon it. Reason has unfurled her banner, but thou hast been deaf to Reason. Thou huggest thine enemies; thou rejectest thy friends. The tenth part, the ten thousandth part of the means wrung from thy hard-earning hands, to rivet on thee thy chains, and bind thee to thy miseries; would give thee freedom, and ensure thee happiness. Thou payest a thousand orators to cheat and chouse thee—the voice of boisterous Fanaticism rings in thy gorgeous temples, and Madness roars, where Reason may not whisper. Thy coward heart, in love with ruin, and wedded to damnation, finds not courage enough to give a hearing to Reason; nor liberality enough to make a barn its own, in which Reason might be heard. Which once

heard, once set on even ground, would remedy all thy evils, remove thy sorrows, direct thy mighty energies to the mighty effects which they are capable of producing, and not leave place for a bad man, a wretch, a slave, or a priest, in all thy precincts.

ROBERT TAYLOR.

Rear-guard of the Infidel Mission,
at Nottingham, from head-quarters
at Leeds, June 13, 1829.

MR. TAYLOR and Mr. CARLILE acknowledge with gratitude the receipt of 2*l.* 10*s.* sent to head-quarters of the Infidel Mission, then stationed at Nottingham, on June 9th, from the faithful friend and steady supporter of the best of causes, W. S., of Temple-street, Birmingham. They hail it as an augury of hope that further consideration from other quarters may be forthcoming, in time to give efficiency to the Mission, which can no more be successfully prosecuted, without tangible instrumentality, than the counsels of Omnipotence. When the just, generous, and noble sentiment, that animates the good heart of W. S. shall come (as surely it shall come) to glow in the breast of *many*, or of but a few, whose means and good-will shall be commensurate—Christianity must inevitably succumb.

R. T.

I FOLLOWED up from the *bivouac* at Nottingham, this present Monday, and arrived safe, here, at head-quarters of the Mission, LEEDS, at 5, P.M. leaving with the Nottinghamites my everlasting remembrances of the great kindness and hospitality which made me feel entirely at home in Nottingham, and as happy as it was possible for a good heart to be, set down in one green spot of innocence and peace, surrounded by a moral wilderness. There are good hearts in Nottingham, but they beat not in believing bosoms, nor in bosoms that suppress and conceal their unbelief.

ROBERT TAYLOR.

INFIDEL RENT.

WE have received 12*l.* in Cambridge, 6*l.* 2*s.* 6*d.* in Nottingham, and the 2*l.* 10*s.* 0*d.* mentioned from Birmingham. The 5*l.* from North Britain has arrived safe. We are now ready to try what is to be done in Leeds and its neighbourhood.

RICHARD CARLILE.

FIFTEENTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their
Chapel, Founders' Hall, London,

On Sunday, Nov. 5, 1826,

On the Duties which Governments owe to the Governed.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—We have treated of the duties which a man owes to society in general ; and to his country in particular : we come now to the consideration of the correlative obligations, in which society in general, and his country in particular, is bound to each individual member of that general society, and subject of that particular country.

These obligations, like all others, in turn become duties: that is, they are of the nature of those eternal and immutable proprieties and fitnesses of which the failure and defalcation must necessarily involve disorder, mischief, and ruin.

The wise and good man, therefore, is bound to look as much to *that* which is owed to himself, as to that which he owes ; and to be as strict and punctual in claiming what is his due, as in paying what is his debt. It is a wrong to suffer a wrong ! And, here again, as in every other instance through which we have pursued this noble science, we find morality and religion utterly irreconcilable with each other, in pitted conflict, in diametrical contradiction. The religious man may be any thing else you please ; but, a moral man he never can be : for this sufficient reason, that religion and morality can never exist together ; their principles are heterogeneous ; their precepts are in every respect, the positive inhibition of each other : that which the one commands, the other forbids. So surely, as the language of religion hath said, " This is praiseworthy if a man endure wrong, suffering patiently." Morality hath said, " Shame on the coward and the fool who suffereth patiently ; eternal wrongs, and everlasting patience be his reward for it."—" Lie down," saith Religion, " and be trampled on, and so help ye God !"—" Rise ;" saith Morality, " crush your oppressors, and so help yourselves."

Under circumstances of such wide dissent as this, our good friends of the tabernacle, church, or chapel, who may on this occasion, have so far sacrificed their faith to their curiosity, as to leave the places where they might have heard what they had heard before, to come hither and hear what they never heard before, will not (I trow) expect the conciliation of their prejudices, or the recognition of their sentiments.

In this great science of morals, to know the fit and right of

duty; is the grand essential and all-sufficient requisite to the doing it; but morality would be no science; the fit and right of duty would have no distinction from what is unfit and wrong, if men could really be good without taking any pains to be so; and wise without giving themselves the trouble of reflection.

In order to perform the duties of good citizens, we have, therefore, heedfully studied what the duties of good citizens are. In order to enjoy the benefits of good citizenship, we come now to the study of what the privileges of good citizens are, in order that regulating our expectations, as well as measuring our duties by the immutable standard of everlasting righteousness, we may learn, not the slave's lesson of being content, but what it is, wherewithal a good citizen should have reason to be content; and what he ought to do when he hath no reason to be content.

With this view, this, our Society of Universal Benevolence, most anxiously looks to the moral improvement of the rising generation, and hopes to see the present race of believing and adoring, and, therefore; tythe-paying, and starving denizens, who have learned only, like the witches in *Macbeth*, to "put each his chappy finger on his scaly lip, and look as if they were not of this earth, and yet are on it," succeeded by a race of virtuous men and women who shall have learned to be an honour to their country, and to make their country an honour to themselves.

The children to be educated in the Sunday school of this establishment: educated, you will observe, not to the stale tune of singing hallelujahs to God above, and ducking bows to God below, but to exercise the faculties of their minds, and bring forth all their powers; not to be content with thinking by proxy, but each to think for himself; after having clearly understood the duties which they owe, not because of any authority, divine or human, but from the mathematically demonstrable propriety and fitness of those duties, to their country and to society, shall severally answer to the catechetical question, "*What duties does your country owe to you?*"*—"My country owes me the partiality of a preference above all foreigners: its aid and patronage in all wise and generous endeavours to promote the public good, and the protection of my person, property, and liberty, from all outrage, unjust taxation, and oppression."

To the question, "*What duties does society owe to you?*" the Society of Universal Benevolence propounds as the fit answer, "Society owes to me, at all times, an equitable reward for my labours, whether they be of mind or body, expended, or such as I am willing to expend in its service. It owes to me honour and respect for my person. It owes to me reputation for my virtues, encouragement for my exertions, and the perpetual supply,

* Catechism of the Society of Universal Benevolence.

and secure enjoyment of comfortable subsistence. It owes me relief in my distresses; support in sickness and in age; and a grateful remembrance of my excellences after my death."—*Society's Catechism.*

A country and state of society in which these advantages are ensured to all its good and virtuous members, is a happy country, and a well-ordered state of society; and every good and virtuous man being a member of such a country, and such a state, whatever rank he may hold in it, will perceive and be sensible of these advantages; and to his grateful heart and intelligent mind the thought or imagination of resistance to the constituted authorities, would be as alien and unnatural as the meditation of self-destruction.

But, in proportion as these advantages are in themselves incalculably precious; dear above all price; dearer than life itself (inasmuch as the life's happiness of millions, and therein the lives of millions, should be of greater consideration to each individual than his own single life, and separate happiness). And, from the mathematical certainty that a state of government and of society, so intensely to be desired, could be no result of any throw of accidents and chances, it follows in demonstration, that *he* would be a bad citizen, and an ill member of society, who should be content with leaving the welfare of his country to the result of accidents and chances; who should not care to acquaint himself with what the reasonable expectations of citizens are, nor be ready at all times, to co-operate with his fellow-citizens in the business of causing those reasonable expectations to be reasonably realized.

For it will never be sufficiently well, with any wise or good man, when it is well with himself only. To be capable of being stimulated to resistance or stung into resentment only by our immediate sensations, and when we ourselves are housed, and clothed, and fed, to sing all's well! amid surrounding poverty and desolation, in a country, which, perchance, starves its own inhabitants; in which the very hands that produced the house, the food, the clothing, shall lack them for themselves;—such sentiments and feelings are compatible with the prevalence of religion, and of religion enough, but they are utterly abhorrent to morality. The moral man will consider *that* sanctified selfishness as more criminal in itself, and more mischievous in its consequences, than the secret dagger of conspiracy, or the bold phalanx of open rebellion. The traitor betrays the king—the coward betrays the kingdom.

He, who by the best means in his power, or by the worst, shall seek the alteration of a state of things in his country under which the majority are miserable, may fall a glorious patriot; but he who can be indifferent, or think it no concern of his, when millions are oppressed, may be a very peaceable sort of a charac-

ter, and may go to heaven when he dies ; but, for all the good that *this* world hath of him, the sooner he goes to *that*, the better.

For it is to this indifference, this sanctified state of unconcern to the welfare of our fellow-countrymen, and ignorance of what we have a right to expect from our country, and in that right to expect a right to claim ; and in that right to claim, a right to enforce—that the hydra of civil corruption rears its monstrous head, and grows at last too strong for wholesome cropping.

Thus, in a country which I have visited in my travels—a country in which Nature's propitious hand hath emptied her cornucopia on its inhabitants, and laid them on the very bosom of luxuriance ; the creature man is found ; his form all rags without ; his mind all dark within ; his habitation desolate of comfort, his heart of hope ; his wife forlorn : his children naked—O, God ! his poor children ! The landlord had seized his cow ; the church-lord had seized his furniture. I asked, who did it all ;—and I saw a regiment of soldiers : I asked the soldiers, " What will the poor man say—what will he say ? " and they said, " Why, he has got a bible, and he'll say his prayers ! "

Were it a mere speculation of the imagination, and utterly beyond the probabilities of sober reality that such a state of things could ever happen in this highly-favoured country, where all the soldiers are so tender-hearted, and all the clergy so disinterested, it would be no office of moral inculcation to bring any body into mind of the natural rights of man, and no offence against morality to be entirely and for ever ignorant of what those rights are. But as the most obvious of all reasons must suggest to the remembrance of every reasonable mind the proverb, "*Et mea res agitur paries cum proximus ardet*"—" It is my look-out when the next house is on fire : " and as the scantiest knowledge of what the world was before we came into it must have taught us, that not one of the civil liberties or privileges which we now enjoy, and without which we should feel the social state intolerable, was ever obtained, or would have been obtained by stupid ignorance, by yielding indifference, or by submitting piety ; but was achieved, conquered, and wrested from the reluctant hand of vanquished tyranny by those who were called the rebels and the traitors of their day—we must surely feel the force of the moral lesson that calls us to acquaint ourselves with what our country owes to us, and to bestir ourselves to see that what is owed, be paid.

It is the voice of reason, therefore, and good policy, as well as of virtue, that calls us to take an animated interest, and put forth all our energies—first, to the clear understanding of what our claims on our country are, and then to the steady, determined, and unconquerable prosecution of those claims. Our country, itself, requires this of us, and may well be considered as regarding

as more hostile to her interests, and more traitorous to her state, the submitting slave than the usurping tyrant, the timid fools who endure oppression, than the oppressors who inflict it, only because it is endured. Hear, then ! for it is the voice of Virtue—

“ Wouldst thou gain thy country's loud applause,
 Loved as her hero, as her God adored ;
 Be thou the bold assertor of her cause,
 Her voice in council, in the fight her sword ;
 In peace, in war, pursue thy country's good ;
 For her bare thy bold breast, and pour thy gen'rous blood.”
 BISHOP OF LONDON.

Is it by any ill chance of fortune, (not to say that it is so) that no natural causes of dearth and scarcity existing, no deluges having swept away the works of man, nor blasts from Heaven smitten our fruitful fields ; is it possible that the majority of the inhabitants of a country shall be tantalized with want in the midst of abundance, that honest labour of body, or honourable ingenuity of mind shall not be competent to secure to him who brings them to the public service, his sufficient share of the sufficiently existing means of sustentation and comfort ; or that he who hath toiled, or is willing to toil, shall have to take from eleemosynary subscription, favour or pity, what being earned by labour is his, by right, more sacred and by title more just, than the lord's demesne or the prince's palace ? Such a state of things is a state as bad as it can be, and any change must mend it. If, in any state, restrictions and imposts are allowed to exist, after, the experience of the happier and more prosperous condition of states, in which such restrictions and imposts do not exist, has demonstrated their useless or mischievous character ; the state in which they are continued, is demonstrated to be essentially corrupt, and its ministers and its governors are traitors to the people. If in any state under pretext of subserving higher interests than those of this world, any order of men seen to be fallible and liable to error as ourselves, shall be sanctioned and upheld at the people's heavy charges, in the intolerable arrogance of delivering their own conceits as suggestions of infinite wisdom ; while it is seen that they cannot and dare not encounter that liability to be questioned, and that obligation to answer, to which all fallible men ought to be subject, and of which no honest men ever were afraid ;—in such a state, the consciences of men are oppressed, and not merely the consciences of the innumerable weak and silly people who for want of more rational means of instruction must remain for ever weak and silly, being obliged to receive as divine truths whatever their ministers shall choose to deliver as such ; but the consciences of the teachers themselves, who are oppressed, in the wild luxuriance of an irresponsible dictation, must necessarily lose that faculty of perceiving, and care of speaking the truth, which a sense of responsibility can alone call

into action in any man. Under such a state of things no man has reason to be content, no man ought to be content. For it should not be enough that his own mind may have struggled its way out of the trammels of superstition and priestcraft, whilst his honour is pawned to the connivance at the continuance of those trammels, for the inthralment of his fellow-citizens; and to which alone all the miseries that can afflict a country, all the poverty, wretchedness, and vice in it, the tyranny of the oppressor and the patient endurance, that is to say, the villainous cowardice and desperate stupidity of the oppressed, are wholly to be attributed. For could we but give to the mind the capacity of being free, who should keep freedom from it? Could we but engage our fellow-men to be faithful to themselves, and to their inherent strength; could we but reclaim a tenth part of the noble energies of the human mind to their proper destination and cause the hammer to strike, where God himself intended it to strike, that is, just exactly on the nail's head, and nowhere else—it should go home! who could resist its passage? For what were fifty, what were 10,000 swords, against the virtue of as many men, that had learned to think as men should think, and speak as men should speak. Already, in this very early morning of the mind, when something like a faculty of reasoning beyond the measure of what was enough to sing psalms and throw a shuttle with, appeared in our manufactories, our Oxford and Cambridge trembled for the fortunes of their monopoly, and seemed to read the sentence of their extermination.

“Obstantia fata removit

Altaque posse capi faciendo, Pergama cœpit.”

“It hath removed the Fates which were their shield,
And by showing how proud Troy could be taken—
Troy is taken.”

There is a shorter way to logic than through the dictionary. The best reasoner shall be the best man, and you may pit him against the University? And how long think you should tyrannical aristocracy be likely to hold its ground, before the face of a wisely-thinking and consequently virtuously-acting people? Where should wrong find its protection, from the almighty power of wit enough to set it right? Or how should they, who to subserve tyrannical purposes have ever inculcated on the people the divinity of the gallows, the notions of slaves and the sentiments of cowards submitting, adoring, believing, and lying?—how should they levy an unjust doit upon a people who had learnt to ask questions, and to insist on being answered—and who might possess themselves of the truth, and nothing else but the truth, by propounding the fair and reasonable challenge, “Remember, we are men, and treat us as such: and let us hear what ye have to say to those who say—ye have played most foully with us?” In

the language of the noblest poet of our own or of any other age, we might ask :

“ How bold the flight of passion’s wandering wing,
How swift the step of Reason’s firmer tread—
How calm and sweet the victories of life :
How terrorless the triumph of the grave,
How powerless the might of monarch’s arm :—
Vain his loud threat, and impotent his frown ;
How ludicrous the priest’s dogmatic roar,
The weight of his exterminating curse
How light, and his affected charity
To suit the pressure of the changing time
With palpable deceit ! But for thy aid,
Religion.—But for thee, prolific fiend,
Who peoplest earth with demons, hell with men,
And heaven with slaves ? ”—

PERCY BYSSHE SHELLEY.

Men and Brethren—We have in this and the preceding Discourse, which I have caused to be printed, fully brought before you, that great and important branch of moral righteousness, comprehended in the word PATRIOTISM. In that preliminary Discourse, which the press has afforded you opportunity at your leisure to revise, setting forth the duties which a man owes to his country ; in the full performance of which, by each man, its happy condition is constituted : and in this : taking into consideration the correlative obligations, in which the country and state is held to the freedom and happiness of its members. From which ye have this COROLLARY—“ That to know what ye have a right to expect, is as important, as to know what ye have obligations to perform.” And as all duties, are relative only to the reason for those duties, and morality, with all the precision of mathematical science, alloweth nothing to be done, but exactly, to and for the measure of that, which is to be paid for the doing it :—ye will see, that that line of conduct, and that mode of sentiment which would be becoming and fit towards a government which provided for the happiness of the governed : would be unfit and unbecoming, and by the eternal and immutable law of righteousness, unjust and wicked, towards a government which did *not* provide for the happiness of the governed : for in such a sameness of conduct in difference of cases, the eternal distinctions of right and wrong are abolished, and wild disorder and confusion brought in, to lord it over the destinies of degraded and insulted man.

The true patriot, therefore, and every wise and good man, will be a true patriot—will consider, not merely what he owes to his country—but also what his country owes to him, in order, that being well acquainted with what he has a right to expect ; and having seen the terms made good, for which government was instituted : his loyalty may be the dictate of his reason, and his

payment of all necessary levies and reasonable taxes the expression of his justice.

Of a *Jure-Divino*-ship, or right in any man, or in any set of men, to be his governors—or for any reason in the world, than their being the best qualified to be so: the honest and faithful citizen knows nothing, and will endure nothing. The terms *submission* and *obedience*, come not within his vocabulary, and he will hear in them, from whatever quarter proceeding, the voice of treason and rebellion; of treason and rebellion against all wise and virtuous governors—who would have no reason to be wise and virtuous, if their subjects had no duties but to submit and to obey. Nero was submitted to, and that good Christian, Henry the Eighth, was obeyed, and Nero and Henry the Eighth might have been wise and virtuous men if they had not been submitted to and obeyed. Tyrannical governors rob their submitting and obeying subjects of their liberty, but they never robbed any but submitting and obeying subjects, and the submitting and obeying subjects robbed them first. It is the slaves who make the tyrant what he is, who rob him of his motive, his interest in virtue; and the priests do no better who would have their fine bird made of fine feathers only, and set up Cæsar's self to reign over us upon no better principle, than that on which Cæsar's dog would reign as well; it being all the same sort of dutiful allegiance with them, to cry, "God save the King," whether it be *King Stork* or *King Log*. But, I trow, Sirs, if it be of any consequence, and if there be any difference whether mankind be wise or wicked, whether their condition shall be happy or miserable, whether peace and plenty crown the smiling land, and every honest individual in it, shall be capable of ensuring to himself a house and home, and a happy house and home; or whether gaunt misery shall pinch them to the bone, while the rich man's dogs are better fed than the poor man's children; and a proud and haughty aristocracy, that have absolutely forgotten that they are men, and know not, care not, feel not for mankind—but ride in saucy triumph through a starving nation: there must be something to be done. There must be somewhere a capacity in man, formed by nature with powers to subdue the elements themselves to his dominion, and to make the winds and the sea obey him, there must be in him, a capacity to mend a state of things than which imagination could not conceive a worse. Where then is that capacity? Why comes it not into action, when its operations are so called for? Must it for ever go so hardly with the world, that honest labour and willing diligence should not be able to ensure the means of comfortable subsistence, and that the few should have bread enough and to spare, while the many perish with hunger? It must. It will continue to all eternity. Because that which would set all right, is in the cupboard. It is locked up. There is a padlock upon it of ten hundred thousand million tons'

weight. Unlock but that, and let the *mind* come forth : and bad men and bad policy will vanish as ill things of night before the splendour of the dawning day. A thinking and reflecting people never were, and never can be oppressed ; a chapel-going, psalm-singing and bible-reading people were *made* to be oppressed, 'tis their nature :—they *like* it. Would you then be your country's friend, your own best friend—would you be the means of happiness to millions of mankind, and live for all the ends for which 'tis worth the living ? There are obvious precepts for it. Have done with baby's work. Have done with every thing that you are old enough to have done with—and having been educated, as we all were, by other people, let us begin again and educate ourselves. But for God's sake let us read no more in the old books, the bad print of which was never intended for any thing else, but to put the people's eyes out.

DELEND A EST CARTHAGO.

THE BEAUTIES OF SHAFTSBURY'S " CHARACTERISTICS."

(EXTRACTED BY H. D. R.)

Continued from p. 768.

For fear, therefore, lest their humour merely, or the caprice of some favourite, should be presumed to influence them, when they come to years of princely discretion, and are advanced to the helm of government ; it has been esteemed necessary decency to summon certain advisers by profession, to assist as attendants to the single person, and be joined with him in his written edicts, proclamations, letters patent, and other instruments of regal power. For this use, privy-counsellors have been erected ; who being persons of considerable figure and wise aspect, cannot be supposed to stand as statues or mere cyphers in the government, and leave the royal acts erroneously and falsely described to us in the plural number ; when at the bottom a single will or fancy was the sole spring and motive.

Foreign princes indeed have most of them unhappy prerogative of acting unadvisedly and wilfully in their national affairs ; but it is known to be far otherwise with the legal and just princes of our island. They are surrounded with the best of counsellors, the LAWS. They administer civil affairs by legal officers, who have the direction of their public will and conscience ; and they annually receive advice and aid, in the most effectual manner, from their good people. To this wise genius of our constitution we may be justly said to owe our wisest and best princes ; whose high birth or royal education could not alone be supposed to

have given them that happy turn ; since by experience we find, that those very princes, from whose conduct the world abroad, as well as we at home, have reaped the greatest advantages, were such as had the most controverted titles ; and in their youth had stood in the remoter prospects of regal power, and lived the nearest to a private life.

It would be a hard case indeed, should the princes of our nation refuse to countenance the industrious race of authors ; since their royal ancestors, and predecessors, have had such honour derived to them from this profession. It is to this they owe that bright jewel of their crown, purchased by a warlike prince, (Henry VIII.) who having assumed the author, and essayed his strength in the polemic writings of the school divinities, thought it an honour on this account to retain the title of **DEFENDER OF THE FAITH.**

Another prince, (James I.) of a more pacific nature and fluent thought, submitting arms and martial discipline to the gown ; and confiding in his princely science and profound learning, made his style and speech the nerve and sinew of his government. He gave us his works full of wise exhortations and advice to his royal son, as well as of instruction to his good people, who could not but admire their author-sovereign, thus studious and contemplative in their behalf. It was then, one might have seen our nation growing young and docile, with that simplicity of heart, which qualified them to profit like a scholar-people under their royal preceptor. For, with abundant eloquence he graciously gave lessons to his parliament, tutored his ministers, and edified the greatest churchmen and divines themselves ; by whose suffrage he obtained the highest appellations that could be merited by the acutest wit, and truest understanding. From hence the British nations were taught to own in common a Solomon for their joint sovereign, the founder of their late completed union. Nor can it be doubted that the pious treatise of **SELF-DISCOURSE**, ascribed to the succeeding monarch, contributed in a great measure to his glorious and never-fading titles of **SAINT** and **MARTYR.**

It is scarce a quarter of a century since such a happy balance of power was settled between our prince and people, as has hitherto firmly secured our precarious liberty, and removed from us the fear of civil commotions, wars, and violence, either on account of religion and worship, the property of the subject, or the contending titles of the crown. But as the greatest advantages of this world are not to be bought at easy prices ; we are still at this moment expending both our blood and treasure, to secure to ourselves this inestimable purchase of our free government and national constitution. And as happy as we are in this establishment at home ; we are still held in a perpetual alarm by the aspect of affairs abroad, and by the terror of that power,

which ere mankind had well recovered the misery of those barbarous ages consequent to the Roman yoke, has again threatened the world with a universal monarchy, and a new abyss of ignorance and superstition.

P. 219. The high spirit of tragedy can ill subsist where the spirit of liberty is wanting. The genius of this poetry consists in the lively representation of the disorders and misery of the great; to the end that the people and those of a lower condition may be taught the better to content themselves with privacy, enjoy their safer state, and prize the equality and justice of their guardian laws. If this be found agreeable to the just tragic model which the ancients have delivered to us; it will easily be conceived how little proportioned it is to the capacity or taste of those, who in a long series of degrees, from the lowest peasant to the high slave of royal blood, are taught to idolize the next in power above them, and think nothing so adorable as that unlimited greatness, and tyrannic power, which is raised at their own expense, and exercised over themselves.

It is easy to apprehend the advantages of our Britain in this particular, and what effect its established liberty will produce in every thing that relates to art, when peace returns to us on these happy conditions. It was the fate of Rome to have scarce an intermediate age, or single period of time, between the rise of arts and fall of liberty. No sooner had that nation begun to lose the roughness and barbarity of their manners, and to learn of Greece to form their heroes, their orators, and poets, on a right model, than by their unjust attempt upon the liberty of the world, they justly lose their own. With their liberty they lost not only their force of eloquence, but even their style and language itself. The poets who afterwards arose among them, were mere unnatural and forced plants. Their two, (Virgil and Horace) most accomplished, who came last and closed the scene, were plainly such as had seen the days of liberty, and felt the sad effects of its departure. Nor had these been ever brought in play, but by the friendship of the famed Mæcenas, who turned a prince, naturally cruel and barbarous, to the love and courtship of the Muses. These tutoresses formed in their royal pupil a new nature. They were more to him than his arms or military virtue; and, more than Fortune herself, assisted him in his greatness, and made his usurped dominion so enchanting to the world, that it could see without regret its chains of bondage firmly riveted. The corrupting sweets of such a poisonous government were not indeed long-lived. The bitter soon succeeded. And, in the issue, the world was forced to bear with patience those natural and genuine tyrants, who succeeded to this spacious machine of arbitrary and universal power.

And now that I am fallen unawares into such profound reflections on the periods of government, and the flourishing and

decay of liberty and letters ; I cannot be contented to consider merely of the enchantment which wrought so powerfully upon mankind, when first this universal monarchy was established. I must wonder still more, when I consider how, after the extinction of this Cæsarean and Claudian family, and a short interval of princes raised and destroyed with much disorder and public ruin, the Romans should regain their perishing dominion, and retrieve their sinking state, by an after-race of wise and able princes, successively adopted and taken from a private state to rule the empire of the world. They were men who not only possessed the military virtues, and supported that sort of discipline in the highest degree ; but as they sought the interest of the world, they did what was in their power to restore liberty, and raise again the perishing arts, and decayed virtue of mankind. But the season was now past ! The fatal form of government was become too natural ; and the world, which had bent under it, and was become slavish and dependent, had neither power nor will to help itself. The only deliverance it could expect, was from the merciless hands of the barbarians, and a total dissolution of that enormous empire and despotic power, which the best hands could not preserve from being destructive to human nature. For even barbarity and Gothicism were already entered into arts, ere the savages had made any impression on the empire. All that a fortuitous and almost miraculous succession of good princes could avail towards the support of arts and sciences, was no more than to preserve during their own time those perishing remains, which for awhile with difficulty subsisted after the decline of liberty. Not a statue, not a medal, not a tolerable piece of architecture, could show itself afterwards. Philosophy, wit and learning, in which some of those good princes had themselves been so renowned, fell with them, and ignorance and darkness overspread the world, and fitted it for the chaos and ruin which ensued.

We are now in an age when liberty is once again in its ascendant. And we are ourselves the happy nation, who not only enjoy it at home, but by our greatness and power give life and vigour to it abroad, and are the head and chief of the European league, founded on this common cause. Nor is it to be feared that we should lose this noble ardour, or faint under the glorious toil ; though, like ancient Greece, we should for succeeding ages be contending with a foreign power, and endeavouring to reduce the exorbitancy of a grand monarch. It is with us, at present, as with the Roman people in those early days, when they wanted only repose from arms to apply themselves to the improvement of arts and studies. We should, in this case, need no ambitious monarch to be allured by hope of fame or secret views of power, to give pensions abroad, as well as at home, and purchase flattery from every profession of science. We should find a better fund

within ourselves, and should without such assistance be able to excel, by our own virtue and emulation.

Well it would be indeed, and much to the honour of our nobles and princes, would they freely help in this affair; and by a judicious application of their bounty, facilitate this happy birth, of which I have ventured to speak in a prophetic style. It would be of no small advantage to them during their life; and would more than all their other labours procure them an immortal memory. For they must remember that their fame is in the hands of authors; and that the greatest actions lose their force, and perish in the custody of unable and mean writers.

We have few modern heroes, who, like Xenophon or Cæsar, can write their own commentaries. And the raw memoir-writings and uniform pieces of modern statesmen, full of their interested and private views, will in another age be of little service to support their memory or name; since already the world begins to sicken with the kind. It is the learned, the able, and disinterested historian, who takes precedence at last. And when the herald of Fame is once heard, the inferior trumpets sink in silence and oblivion.

It is strange to see how differently the vanity of mankind runs in different times and seasons. It is at present the boast of almost every enterprizer in the muses' art. "That by his genius alone, and a natural rapidity of style and thought, he is able to carry all before him; that he plays with his business, does things in passing at a venture, and in the quickest period of time." In the days of Attic elegance, as works were then truly of another form and turn, so writers were of another humour, and had their vanity of a quite contrary kind. They became rather affected in endeavouring to discover the pains they had taken to be correct. They were glad to insinuate how laboriously, and with what expense of time they had brought the smallest work of theirs, (as perhaps a single ode or satire, an oration or panegyric) to its perfection. When they had so polished their piece and rendered it so natural and easy, that it seemed only a lucky flight, a hit of thought, or flowing vein of humour; they were then chiefly concerned lest it should in reality pass for such, and their artifice remain undiscovered.

P. 236. In the weaker and more imperfect societies of mankind, such as those composed of federate tribes, or mixed colonies, scarce settled in their new seats, it might pass for sufficient good fortune, if the people proved but so far masters of language as to be able to understand one another, in order to confer about their wants, and provide for their common necessities. Their exposed and indigent state could not be presumed to afford them either that full leisure, or easy disposition, which was requisite to raise them to any curiosity of speculation. They who are neither safe from violence, nor secure from plenty, were unlikely

to engage in unnecessary arts. Nor could it be expected they should turn their attention towards the numbers of their language, and the harmonious sounds which they accidentally emitted. But when, in process of time, the affairs of the society were settled on an easy and secure foundation; when debates and discourses on these subjects of common interest, and public good, were grown familiar; and the speeches of great men and leaders, were considered, and compared together, there would naturally be observed not only a more agreeable measure of sound, but a happier, and more easy arrangement of thoughts, in one speaker, than in another.

P. 239. The arts have been delivered to us in perfection, by free nations, who, from the nature of their government, as from a proper soil, produced the generous plants; whilst the mightiest bodies, and vastest empires, governed by force, and a despotic power, could, after ages of peace and leisure, produce nothing but what was deformed and barbarous of the kind.

P. 243. It is easy to imagine, that amidst the several styles and manners of discourse or writing, the easiest attained, and earliest practised, was the miraculous, the pompous, or what we generally call the sublime. Astonishment is of all other passions the easiest raised in raw and unexperienced mankind. Children in their earliest infancy are entertained in this manner; and the known way of pleasing such as these, is to make them wonder, and lead the way for them in this passion, by a feigned surprise at the miraculous objects we set before them. The best music of barbarians is hideous and astonishing sounds. And the fine sights of Indians are enormous figures, various odd and glaring colours, and whatever of that sort is amazingly beheld with a kind of horror and consternation.

In poetry, and studied prose, the astonishing part, or what commonly passes for sublime, is formed by the variety of figures, the multiplicity of metaphors, and by quitting as much as possible the natural and easy way of expression, for that which is most unlike to humanity or ordinary use. This the prince of critics assures us to have been the manner of the earliest poets, before the age of Homer; or till such time as this father-poet came into repute, who deposed that spurious race, and gave rise to a legitimate and genuine kind. He retained only what was decent of the figurative or metaphoric style, introduced the natural and simple, and turned his thoughts towards the real beauty of composition, the unity of design, the truth of characters, and the just imitation of nature in each particular.

P. 260. In what form or manner soever, criticism may appear amongst us, or critics choose to exert their talent; it can become none besides the grossly superstitious, or ignorant, to be alarmed at this spirit. For if it be ill managed, and with little wit, it will

be destroyed by something wittier ; if it be witty in itself, it must of necessity advance wit.

And thus from the consideration of ancient as well as modern times, it appears that the cause and interest of critics is the same with that of wit, learning, and good sense.

P. 295. If superstition be the sort of fear which most oppresses, it is not very material to inquire, on this occasion, to what parts or districts the blood or spirits are immediately detached, or where they are made to rendezvous. For this no more imports me to understand, than it depends on me to regulate or change. But when the grounds of this superstitious fear are considered to be from opinion, and the subjects of it come to be thoroughly searched and examined ; it is impossible but the passion itself must diminish, as I discover more and more the imposture which belongs to it.

P. 302. Philosopher ! Let me hear concerning what is of some moment to me. Let me hear concerning life ; what the right notion is ; and what I am to stand to, upon occasion ; that I may not, when life seems retiring, or has run itself out to the very dregs, cry, vanity ! condemn the world, and at the same time complain, that life is short and passing ! For why so short indeed if not found sweet ? Why do I complain both ways ? Is vanity, mere vanity, a happiness ? Or can misery pass away too soon ?

P. 307. Can we endure a new schooling, after having once learnt our lesson from the world ? Hardly, I presume. For by the lesson of this latter school, and according to the same I acquire in converse with great men ; should I, at any time, ask myself, what governed me ? I should answer readily, my interest. " But what is interest ? And how governed ? By opinion and fancy. Is every thing therefore my interest which I fancy such ? Or may my fancy possibly be wrong ? It may. If my fancy of interest therefore be wrong, can my pursuit or aim be right ? Hardly so. Can I then be supposed to hit, when I know not, in reality, so much as how to aim ? "

(To be continued.)



The Lion.

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INFIDEL MISSION.—FIFTH BULLETIN.

Leeds, June 20, 1829.

Our last report extended to the arrival of Mr. Taylor in Leeds, on Monday evening, June 15. On Tuesday morning we engaged the Music Hall for an oration. This hall constitutes a splendid suite of rooms, well fitted for any public proceeding short of theatrical exhibition. No questions were asked as to who we were, and we answered fully to the purpose of the oration. We had also *cognito* and personally arranged with another lecturer, a Mr. Calvert, as to the time of using the hall, he having engaged it for five nights during the fortnight. We therefore concluded that our persons and purpose, of which we had made no concealment, were fully known to Mr. Coupland, the attorney, who, as one of the trustees, had the disposal of the hall to such applications. Seizing time by the fore-lock, and knowing by experience that delay before an occupation and an oration would not work religiously or hypocritically to our advantage, we had a placard immediately printed and posted of which the following is a copy:—

“TO THE INHABITANTS OF LEEDS.

“An oration explanatory of the connection of modern and ancient religion, the bearings of ancient history on the present religion of Europe, and the deduction or emanation of one religion from another, will be delivered this evening, June 16, 1829, by the Rev. Robert Taylor, B. A., at the Music Hall, Albion-street. Doors open at six—Oration will commence at seven. Admission

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one shilling.—N. B. The Reverend Orator will answer any respectful queries on the subject of this oration.”

We heard of no disposition to interrupt the meeting, and, among the most early visitors, we found the Mayor, the Coroner, and the Town Clerk of Leeds. The oration proceeded and was to all appearance well received. The Mayor was standing, at his own discretion, and perhaps, as the only means of distinguishing himself from those who were seated. He apparently paid particular attention to the oration as far as it proceeded; but seemed startled at the explanation, that the letters I. H. S. which, with a surrounding radiancy, are displayed in Christian churches, and read by Christians, as *Jesus Hominum Salvator*, are nothing more than a borrowed type from the Pagan temples, and in reality are the Iota, Heta, and Sigma of the Greek alphabet, and properly rendered into the Roman alphabet would be IES, or Jes, or Yes, one of the names of Bacchus emblazoned significantly with rays in the Pagan temples, as a type of the sun or God of all Gods, from whence has sprung the Latin name of Jes-us. At this point, the Mayor retreated, and, on our paying him a visit the next day, to know why, by his request, we were refused the further use of the Music Hall; he told us, that, at that part of the discourse, his blood turned cold. If so, it must have been with the hearing of a sudden, startling, and unexpected truth; and the best proof of the efficacy and not the impotence of our statements is, that they produce such effects upon such men as Ralph Markland, the Mayor of Leeds, who, we learnt from him, came, with the view, after failing to frustrate our occupation of the hall, to find out a clue through which he might magisterially disperse the assembly, or indict the actors. We conversed with him on explanatory grounds for near half an hour, or until he gave us a pledge of neutrality, as to our further proceedings, cautioning us, that every word we uttered would be reported; but he would not write us or promise us his consent for the re-occupation of the Music Hall, and without this consent, Mr. Coupland, the trustee, would not allow us again to use it.

With the exception of the Mayor's retreat, the oration was heard most attentively, without the least interruption. Amidst a general applause that followed the close of the oration, two or three Methodist local preachers, who were present, raised an audible hiss. The general company turned round to reprobate that mode of objecting to the proceedings, and Mr. Carlile stepped on the rostrum and called on those, who expressed disapprobation, to come forward and in some more rational manner to give a reason why they disapproved. This appeal quickly silenced them, and they slunk away abashed.

Though the audience did not exceed sixty persons, from the shortness of the notice of the proceedings, and as we found by Mr.

Calvert's audience the next evening of half that number, from the general indisposition of the inhabitants of Leeds to attend to lectures, or the refined pursuits of knowledge, we find the oration has made some talk in the town, and we calculate on much larger audiences throughout the ensuing week. The theatre of this town is very badly supported, and though the theatrical company is as respectable as any that can be found out of London, it excites but little interest here. A faithful report shall, however, be given, next week, of what impression Infidelity can here make.

On the Thursday morning, we applied for the use of the Masonic Hall, and, after the application had been submitted to the committee, received the following answer:—

"J. M'Intyre's compliments to Messrs. Taylor and Carlile, and begs to inform them, that the committee for managing the affairs of the Lodge room, declines letting the same for the purpose mentioned.

"Thursday, June 18, 2 o'clock, P. M."

Our friends immediately bestirred themselves, determined that we should not want a room, in which to be heard, and quickly succeeded in possessing themselves of a large room that had been used as an assembly room or dancing academy, at No. 15, New Bond-street, in which operations are to commence on Monday the 22nd instant.

On Thursday, the 18th instant, we found the following paragraph in the *Leeds Intelligencer*, published on that day:—

"**BLASPHEMY.**—The man who calls himself the *Reverend* J. Taylor, of blaspheming notoriety, and his coadjutor in the Infidel cause, Richard Carlile, are at present in this town. What their objects and intentions are will be best explained by the following copy of a placard, which was posted through the town on Tuesday:—

'TO THE INHABITANTS OF LEEDS—An oration, explanatory of the connexion of modern and ancient religion, the bearings of ancient history on the present religion of Europe, and the deduction or emanation of one religion from another, will be delivered this evening, June 16, 1829, by the Rev. J. Taylor, A. B. at the Music Hall, Albion-street. Admission one shilling. N. B. The Reverend Orator will answer any respectful queries on the subject of his oration.'

"We can truly say, that this announcement caused in the minds of the opulent part of the community of this enlightened town, the most ineffable disgust; and was viewed, by the respectable of the lower classes, with feelings far from complimentary to the *Reverend* convicted blasphemer. In proof of this, we need only state that, at seven o'clock, (an hour after the opening of the doors,) there were only about *twenty* persons in the room; and at no one time, during the "oration," did they exceed eighty or

ninety. This, out of a population of 60,000, is some proof of the *prevalence* of Infidel principles. We need only state, that the *gist* of the harangue was, that the New Testament is nothing more than an improved edition of an Egyptian fable (!) which was in existence one thousand years before the time when the Saviour of the world is said to have performed his miracles !! On his conclusion, the orator was cheered by a portion of the few persons who were scattered in different parts of the room, and hissed by others. Carlile then rose and rebuked those who used the latter method of dissenting from the opinions of the arch-blasphemer. After the affair was concluded, an individual present told the orator he dissented from his opinions, but hoped 'he would not be again imprisoned for his avowal of them.' Taylor, who, during his address, had declared his readiness to die in defence of his doctrines, at the bare mention of the word 'prison' looked horrified, shrugged up his shoulders, and emphatically answered—'I hope not.' He added, in reply to a remark from a by-stander, attempting at the same time to look pleasant—'The difference between myself and the preachers of religion is, that *their* craft brings grist to the mill, while *mine* brings none.' 'True,' was the retort, 'unless it be *to the tread-mill*.'—This was 'too bad,' and the abashed orator and his impudent crony slunk out of the room. We learn that this is only the first of a *series* of orations of a similar nature."

This is correct as a report, with the exception of those little points which are mere impertinences; and one no more expects civility or fair play from a Christian, than from a mad or furious dog that is intruded upon. This same paper reported the audience which attended Mr. Calvert's lecture on the next evening as respectable; but the truth is, that either as to number or respectability, it bore no comparison with that which heard Mr. Taylor: and Mr. Calvert acknowledged, that, but for the presence of Mr. Taylor and myself, he should have scarcely thought them worth his trouble of going through his lecture, and, as it was, he very much curtailed it. No Christian has a regard for truth toward his opponent. And though I do not fear a hell, I should feel that I deserved it, if I were to lie in the spirit of the Editor of the *Leeds Intelligencer*.

On Friday, the 19th, we sent our circular challenge to the following persons:—

Rev. John Atkinson, Burley.

— Wm. Atkinson, Burley.

— Ralph Henry Brandling, Middleton.

— Joseph Bushby, Holbeck.

— Francis Thomas Cookson, St. John-street.

— Richard Fawcett, 9, Park place.

— James Fawcett, Little Woodhouse.

— Richard Foster, Stourton Cottage.

- Rev. James Furbank, Kirkgate.
 — Richard Winter Hamilton, Albion-street.
 — Joseph Hollingworth, 12, Park-lane.
 — Miles Jackson, Coburg-street.
 — John Ling, Sheepsear.
 — Charles Le Febre, 5, Lady-lane.
 — Dr. Joseph Hutton, South-parade.
 — Henry Oxley, 5, Lady-lane.
 — Mr. M'Gowan, ————
 — John H. Pearson, 7, St. Peter's-lane.
 — George Richmond, Bowan-lane.
 — John Richmond, Bowman-lane.
 — George Rickards, Lower Wortley.
 — Wm. Scarlett, Guildersome.
 — James Ackworth, ————
 — Joseph Swaine, Beeston.
 — George Walker, North-street.
 — Mr. Galland, ————
 — William Williamson, Farnley.
 — Edward Wilson, Potter Newton.
 — George Wray, Burley Lodge.
 — William Wollaston, Camp-place.
 — Richard Watson, ————
 The Worshipful Ralph Markland, Mayor.
 Michael Thomas Sadler, Esq. M. P.
 John Marshall, Esq. M. P.

Also to the Editors of the *Leeds Intelligencer*, *Mercury*, and *Patriot*.

With the circular to the Mayor, we appended the following note:—

“ To Ralph Markland, Esq., Mayor of Leeds, as the representative of its magisterial authority.—N. B. This circular is sent to his Worship, the Mayor, only as a specimen of the challenge forwarded to the ministers of the Christian religion in this and other towns. The Infidel Missionaries will be most happy, if his Worship, the Mayor, can find them an opponent, competent to defend the pretensions of the Christian religion, among its ministers, within his Worship's magisterial authority. And as they have no object beyond the development and promulgation of truth, under public discussion and the most learned criticism, they hope for that which they feel their conduct merits—being no less than his Worship's protection, and his consent to Mr. Coupland, that they may use the Music Hall, in preference to a less respectable place, and afford them the opportunity of presenting to the inhabitants of Leeds the most important display of historical truths connected with the religion of mankind ever condensed, on grounds which no other historian has touched, and

on authorities which they, the Infidel Missionaries, presume to be incontrovertible."

The *Leeds Mercury* of Saturday, June 20, contained the following advertisement and paragraph:—

"To the Magistrates, Literati, Ministers of the Gospel, and more critical portion of the ladies and gentlemen, inhabitants of Leeds and its vicinity.

"The Rev. Robert Taylor, B. A., of St. John's College, Cambridge, formerly a Minister of the Established Church, and Mr. Richard Carlile, of Fleet-street, London, respectfully announce that they have engaged a large room, at No. 15, New Bond-street, Leeds, in which they purpose to deliver a series of orations and lectures on the Religious History of Mankind, and on other very important subjects, to commence on Monday, June 22nd, and to be continued every evening, until further notice.

"On Monday evening, the Rev. Robert Taylor will repeat his first Missionary Oration, at the request of fifty of the sixty persons who heard it, after a short notice, at the Music Hall, on Tuesday evening last, and of a large number of persons who had not been apprised of its advertisement in time to attend on that occasion.

"On Tuesday evening, Mr. Richard Carlile will deliver a lecture on the Religious History of Mankind, and show most clearly that religions, like languages, emanate one from another; and that none stand recorded upon historical proof as new.

"Other subjects will be announced.—Instant criticism will be allowed; and discussion, by competent persons giving their names, is invited.

"Doors open at six—Business begins at seven precisely—Admission one shilling each evening."

"The Rev. Robert Taylor, A.B. of the Areopagus, London, is going through the country, attended by his friend, Mr. Carlile, of Fleet-street, disseminating his opinions, and on Tuesday evening last 'the Rev. Orator,' as he is whimsically called in his hand-bill, delivered an oration at the Music Hall, in Albion-street, 'explanatory of modern and ancient religion, the bearings of ancient history on the present religion of Europe, and the deduction or emanation of one religion from another!' The attendance, we understand, was very slender, though the admission fee was only 1s. These Infidel orations it seems are to be continued, and an advertisement is inserted in this paper, inviting the attendance of the magistrates, ministers of religion, &c. We are not of the number of those who think that truth suffers from discussion, nor have we any fear from this impotent effort, for the stability of a religion which has stood the test of ages—which the wisest and best of men that the world ever knew have cordially embraced, and against which, not only sophists, but 'prin-

cipalities and powers' have directed their hostility in vain. Our only fear is, that bold and startling assertions, such as—'that Jesus Christ never existed,'—which is one of Mr. Taylor's dogmas, may unsettle the minds of the uninformed, and deprive them of the consolations which the Christian religion presents in this life, and the hopes which it inspires of happiness in another."

On Sunday, June 21, I visited Huddersfield, and received a pledge from an old opponent, Mr. Shepherd, a local preacher in the Methodist connection, that I should not pass through that town and appear in public, without a discussion and a defence of the Christian religion. I was much pleased to hear this, as it is a first instance, during this Mission, of any one's attempt or promise to defend the Christian religion before us.

We heard, on Sunday evening, that the Rev. Edward Irving had sent forth, in the *Morning Chronicle* of the 16th instant, a general challenge, to defend the merits of the Christian religion against all opponents. If this prove true, for we have not yet seen it in print, he will very soon hear from us, and find us in London at his elbow: as we have resolved to put on an English ubiquity, wherever a man or woman be found to defend, in public discussion, the merits of the Christian religion. We have no taste for a Scottish martyrdom, under the present state of Scottish law; but to any part of England, we will travel, to meet the person, who feels, that the Christian religion is a system to be publicly defended.

On Monday evening, we had a small but respectable audience, in our room, at 15, New Bond-street, Leeds, over the Rainbow Tavern. We think of holding conversations and of delivering lectures in this room, throughout the present week, until Sunday evening. On the Sunday morning and evening, we propose a free admission, to all respectable persons, who will come and hear our conversations. To begin at eleven in the morning and at seven in the evening. Under present arrangements, this will finish our business in Leeds. On Monday, June 19, we shall present our great truths to the inhabitants of Bradford; on Tuesday to the inhabitants of Halifax; and on Wednesday to the inhabitants of Huddersfield. Then, unless we have invitations and places secured for our public appearance, in other parts of Yorkshire, we shall proceed to Manchester, and visit the several towns of Lancashire and Stockport. After which, we shall leave it to the inhabitants of each place, to provide us an enclosed standing room, and to send us an invitation, before we visit any other place, in the character of Missionaries, on our return to Oxford and London. The Christians, at present, monopolize all the public places, and being afraid to hear us, they will do nothing that has a tendency to encourage our being heard. The Infidels must, therefore, bestir themselves, possess themselves of places for

public assembly, and form a congregating body in each town. The Christians are afraid of us, and what we have to do, is to give them ample cause to fear our encroachment on their priestcraft.

RICHARD CARLILE.

HEAD-QUARTERS OF THE INFIDEL MISSION, LEEDS,
JUNE 20th, 1829.

SEVERAL great certainties of actual fact, which nothing but experience and observance on the spot, could have apprised us of, have been gained to our apostolic knowledge.

We have learned that a greater degree of condescension and more extensive conciliation on our part, than we could have prepared for, is absolutely necessary to the efficiency of our Mission—and that the use of a harsher word, in any case in which a milder one might have been substituted; will be objected against us as an excuse for refusing to hear us altogether. So that the kind of an oration which any man would have composed for the occasion, in London, will be found to want a prodigious deal of re-composing, and re-modelling, before it would achieve the endurance of a provincial audience. And the worst on't is, that many the best and most striking points of an anticipative address, will require to be omitted altogether, even on account of the fault of being too good and striking. But however, when causes of objection are to be sought for, it's a dull wit indeed that cannot find them.

We have learned that the most formidable and dangerous opponents of our cause, are those, who in their own feelings and sentiments, are as far from being believers, as ourselves.

The professed faith of the most influential of the Christian community, is sheer hypocrisy, and downright villainy of principle.

We find the principle of *deceiving the vulgar*, avowed, justified, maintained, and urged against us, in lieu of all argument, and in the teeth of all reason.

Every little saucy pettifogging-trickster, chuckles over his conscious superiority, in being exempt from the fetters of superstition, while he is as jealous as a sultan in his harem, of any attempt to destroy his distinctiveness, by raising his fellow-creatures to a level with himself.

These are our direst enemies. We are not met by objections of any sort to our historical data: our reasonings are admitted to be convincing: our arguments incontrovertible, our facts irrefutable; our authorities unanswerable; demonstration constructs our sentences, and conviction closes our periods; but all, and every thing we can say and do, is overborne,

by the rascal-hearted, cowardly, and wicked evasion. "*Why! the people must believe somebody; and why not believe their own priests, as well as you? They must take things for granted: they have no means nor power of judging for themselves: They are happy enough as they are, and what will you give them, in the place of the consolations, of which you seek to deprive them?*" These were the very words of the only opponent that presented himself upon the conclusion of my first oration in the Music Hall; which words he pointed with a most offensive application of the passage in Pizarro—"The laws we reverence are our brave fathers' legacies. The faith we honour teaches us to live in charity with all mankind, and die with hopes of bliss beyond the grave—we seek no change, but least of all such change as *you* would bring us." Now we happen to know from the very *best* and *worst* authority in the world, the testimony of his own mouth, that this fellow is himself an Infidel—he owned to Mr. Carlile and myself that he was an Infidel and an hypocrite, justified the principle of being so, and maintained his hostility against *us* for dissenting from him so far as, that in being Infidels, we were *not* hypocrites.

This is a more flagitious and frightful degree of villainy than can possibly get footing into any heart that retains but the best portion of Christian faith. He who believes, or but believes in some little degree, is at least, to that degree, innocent of the liar's guilt, and free from the liar's sting of conscience, and is not conscious of meanness of soul, in endeavouring to strengthen his own faith, by working on the credulity of others. But our avowed *Infidel-hypocrite* in appearing as the sincerely-intending adversary and opponent of Infidel sincerity, had no place for one remaining good quality in his whole diathesis,—a knave to the back-bone.

The opposition of the Mayor of Leeds, (I thank my stars no Brown mare) had more honesty, in it: and was, therefore, less offensive. I guess one might graduate a scale of moral character, as produced by the prevalence of Christianity whether as believed or not believed, among men. In such a scale, I should arrange the sincere believer, at the middle bar, the sincere Infidel, at the highest line of moral excellence, and such an Infidel as the one I have described, as a villain in that lowest depth, than which there is no lower.

My Mayor of Leeds, should stand indeed on the lower side of the line of common honesty, but yet many degrees above the hypocritical Infidel.

My Mayor of Leeds, retained the power of working up his own feelings to the proper pitch for putting a decent seriousness on his conceit, that "some of the things he had heard me utter, had made his blood turn cold, and his reporter had told him that after he had withdrawn, I had actually said still stronger things." To

which, I remonstrated, "But, Sir, if your reporter had dealt fairly, he should have told you that I concluded my oration with that beautiful verse in Pope's Universal Prayer—'If I am right thy grace impart,' "&c—*Ah, but who did you pray to?* said his worship; a question, which, as he never had dreamed of proposing to himself, gave me no trouble to answer.—His eye in a moment confessed its error, nothing more was wished, than the "*hem*" and the "*ah why*," and the "*as-to-that-you-know*"—which was the answer I gave.—No man ever gave a better to such a question.

ROBERT TAYLOR.

CHARACTERISM OF LEEDS.

LEEDS is a much larger town, and evidently contains more wealth and wealthy men, than Nottingham, though I have seen no part of it that strikes the eye with such perspective magnificence, as the noble market-place of Nottingham. In exchanging your abode at Nottingham, for the best accommodation that can be found in Leeds, you gain all that there is to be chosen between excessive noise, and excessive dirt. *There*, an eternal clangor and thumping in your ears; *here*, a perpetual annoyance of smoke and dust in your eyes. There could be very little poetical merit in any description of hell that could be drawn up, by any person who had seen all that is to be seen in Leeds. He would only have to magnify and multiply upon ideas whose types exist here in reality. Here are the flames, the smoke, that ascendeth up for ever and ever, the burning marl, the liquid sulphur, pitch, and brimstone. Devils, *blue* devils, the ugliest in all Erebus, are no creatures of imagination here, but prowl about the dirty streets, making day hideous.

How villainous, how wicked, how insultingly cruel is the cant about West Indian and negro slavery: and that most barbarous and atrocious of all robberies, that would drain off, and carry away all the sympathies and generousities of Englishmen from the claims of English slaves, to be expended and thrown away in the chimerical and mischievous gasconade of obtruding an unnecessary and undesired emancipation upon slaves whose bondage gives them only a securer interest in the feelings of their proprietors, and whose *all* of slavery, does not equal a moiety of the slavery here at Leeds.

The only real difference is, that the negroes are slaves in *name*, while the hundred thousands of our poor countrymen, here in Leeds, are slaves in *reality*. There the slaves are comfortably housed, wholesomely fed, worked to the best economy of their

health and strength, and I dare say sometimes overworked. Here, the slaves are miserably lodged, starved, beggared, abused, despised, neglected, and overworked, always, and at all times without pity, without mercy, without hope.

There seems to my eye's judgment, hardly any proportion of the middle class of society in this community. The grinders and the *ground* make up the bulk of the inhabitants.

The *metallic* machinery is far more valued here than that which we are told is moved by immortal souls. Swivels, rollers, pulleys, cylinders, cog-wheels, and spindles must be looked after, preserved from over-straining, well oiled, well cleansed, well tended. The eye of the prudent manufacturer looks after their welfare with a sincere anxiety. A rheumatism, a hoarseness, a stiffness, a strain, a swelling, a scratch, an uneasiness in the play of a single piston, would call for immediate attention, and be medicated with the utmost diligence and skill. But poor humanity has overstocked the market. Muscles, bones, and nerves are cheaper than stale mackarel. The *how dy'e do?* and *I hope you are perfectly at ease!* *goes it quite comfortably with you?* is the language of sincere sentiment, (or what would be its language if the sentiment found utterance) with which the proprietors of these great "houses of bondage" contemplate their iron, wood, and stone. But flesh and blood, their own kindred flesh and blood, seems to have no claim upon them for the expression of such a degree of regard, even in compliment. A broken bone would not be thought of half the consequence of a broken spindle. The most humane manufacturers would never think of estimating humanity as equal to machinery. Their reasoning is, that machinery is expensive, but humanity—is—(oh it is!)—dust and ashes: and not more valuable in their esteem, for the poor spark and mucilage of life that holds it together in animated parcels. To keep their machinery in order stands them in cost: to suffer it to get out of order would be ruinous—but their whole stock of living cogs and spindles, is cheap beyond the effect of prodigality, excessive above superfluity itself, not to be missed, not to be wanted, not to be reckoned on more than the clouds of smoke that issue from the mouths of their thousand terrestrial hells.

And these good Christian consumers of British flesh and blood, who never entertained a thought, or wish, or care, for the humanity under their immediate observance in a condition than which humanity never was nor never could be in a worse, will contribute to raise subscriptions for the purpose of abolishing the slave trade, emancipating negroes, and converting the precious immortal souls of the Chickesaws and Chocksaws—expending on imaginary and irrational speculations of spiritual benevolence means of which the tythe part in any rational application, would guarantee the improvement, and ensure the happiness of millions

of their fellow-citizens. O mischief, hypocrisy, villainy, every thing that is mischievous and wicked, thy name is—Christianity!

The state of things is so bad, that imagination itself could hardly conceive it to be worse. Neither Dante nor Milton would have needed to have taxed their inventive talent for descriptions of the infernal regions, had they stood on the bridge at the top of the gilt-lettered Nevile-street, (*Devil-street*) and looked down the river Phlegethon, that smokes and stinks in its stagnant bed, whose very waters poison its neuts and *tadpoles*. The people here, have machinery that bespeaks exhaustless invention and infinite resource. There are no natural, nor physical causes of the misery that overwhelms them. The bird's eye, as it flies over this horrid town, (were not the bird too rational to fly through so dense a smoke), would take in ken, the whole real cause of so much misery; and the bird's reason would in a moment ascertain the means and chances of redress.

Chimnies of furnaces, and spires of churches, tell the pregnant tale in the face of heaven. The chapels of fanatical piety are here, magnificent edifices, the single theatre of *rational* entertainment, is a barn. The performances in the theatre are of the very highest order of respectability; the pieces which I have attended have been got up in a style not inferior to that of Covent Garden and Drury Lane. The general cast of the characters, and the drama throughout, is supported even *much better* than in our Theatres Royal. But merit is unappreciated, talent unnoticed, exertion unrewarded. The most respectable exhibition of the best plays of Shakspeare, cannot draw together a hundred spectators. Thousands of gawky slaves crowd the magnificent pagodas of Methodism, where nonsense has its licence, where nothing can be too bad to fail of pleasing their melancholy enthusiasm; and the wretched tenants of a hell on earth console themselves in the imagination of a hell, which even if it could really exist, could not be worse than their own. The factory, the gin-shop, and the gospel-shop, are the characteristic *trinity* of Leeds. The parsons and the publicans are the only persons who are in a flourishing condition. The very walls are eloquent, both of the character and of the causes of the character of the inhabitants; the streets are placarded with bills of coaches and coach-fares, suggesting the means and facilities of getting away, (the only agreeable and soothing speculation to my mind, or perhaps to any other, for who would stay that could help it?) All other subjects of advertisement throughout the town, betray the prevalence of imposture and wretchedness. *Balsam of Raka-siri* and *ADVICE given with SECRECY*, for the diseases of the body. Methodist *SERMONS* and *Wesleyan Missionary Meetings* announced for the diseases of the mind, appear at the corner of every street. These things are *data* that bespeak their own in-

ference, and tell in characters too legible to be mistaken, the disposition of the people.

A clearer atmosphere presenting itself on Sunday, afforded the means of a clearer and certainly a more encouraging view of the whole *status rerum* of this vicinity. There were a greater number of well-dressed people, and a fair proportion of good faces. I need not say, however, that nothing of this sort is to be traced in the long-lanky, leathern, tallow-shop phizes of the innumerable herd of Quakers, which prowl about this neighbourhood; a sure indication that there is money to be got in it. I shall follow the subject no further, since by a fatality of my idiosyncrasy, I find that whenever ill-luck throws a Quaker in my way, I lose the faculty of seeing or thinking of any thing that is agreeable. The rhinoceros and the hyæna are less ugly to my eye; the speckled adder and the rattlesnake less hideous to my apprehension. My nature shudders at them, and should I try to do 'em justice, the attempt would only set my nature and my reason at loggerheads. All the reason I can bring into action on the subject, amounts to no more, than commands the obedience which I pay, in having *done with them*.

I rambled into St. Paul's church, and saw there, not a full, but a very respectable and well-dressed congregation, among whom there did not appear to be a single poor person. They were listening with infinitely more apparent attention than the preacher or the subject deserved, to a rubicund, dumpling-headed *Fakir*, who with all the animation of a broomstick, and all the eloquence of a humble bee in a churn, was reading to them the duty of loving one another *as Christians*. But only particularly and exclusively were they to love one another "*as Christians*," that is as confederates and caballers together in a particular interest, distinct from that of the great family of mankind; from whom, (it was insisted) that they should come out and be separate; not loving the world, neither the things which are in the world.

The benefit to themselves from this Free-masonry sectarian *cronyism*, (for which the uninitiated world is so much obliged to them) was, to be, that their religion should have no occasion for evidences at all, they were to have the witness in themselves. The spirit of God was to bear witness with their spirits, and to settle the matter of faith with a degree of conviction, that should render reason superfluous and inquiry unnecessary.

This style of preaching I find is beginning to obtain even among the Unitarians themselves, who are evidently driven off the ground of rational evidences, and are now for making the best covenant they can with the fanaticism which they once affected to despise, against the strength of arguments which they can no longer withstand, and proofs of the fallacy of the whole

system which they dare not trust their hearers to contemplate, nor themselves to cope with.

The willingness of the thousands that would flock to hear rational discourses, if such were anywhere to be heard; and the never-failing triumph of reason, where reason can but come to be heard: every thing that I see, every thing that I feel, observe, and think, corroborates my conviction that there never was in all the tide of time, a crisis when such infinite good might be done by such little means. The man who builds and endows the first Areopagus for the public and perpetual setting up of moral virtue on the basis of cultivated intelligence, and for avowed opposition to all sorts of hypocrisy and priestcraft, will do, what ten thousand persons could any one of them do to-morrow, to-day; but what the man who *shall do*, will be the greatest and best of the whole human race, and achieve to himself a name that shall survive in the admiration of all good men, when every man but he now on earth, shall be remembered no more.

A thousand pounds would revolutionize the whole world!

ROBERT TAYLOR

SIXTEENTH DISCOURSE,

Delivered before the Society of Universal Benevolence, in their Chapel, Founders' Hall, London,

On Sunday, Nov. 12, 1826,

On Truth.—PART I.

By the Rev. ROBERT TAYLOR, A. B. Orator of the Society.

MEN AND BRETHREN—The members of this our Society of Universal Benevolence, being in general members also of the sister institution, the Christian Evidence Society, whose objects are so far kindred to those which we here pursue, as the great principles of truth and of benevolence are kindred principles; upon being reminded, that this day is the second anniversary of the institution of that Society—will perceive the propriety of the topic, which we have chosen for this Discourse, as the fittest celebration of it—**TRUTH!** To the consideration of this great perfection of moral excellence, *Truth*, than which there is no higher excellence, in the passionate love and most earnest pursuit of which, that Society originated, and from which, it hath never swerved. I summon now, with your good leave, the sacred trust of your attention.

We have already treated of the virtue of moral fortitude, in

which the capacity of all other virtues, takes its rise, for, without a considerable degree of fortitude, there can be no moral power or strength ; and all virtues, as our science has abundantly demonstrated, are of the nature of power and strength, being to the mind, in a most perfect analogy, what the elastic fibre and the unyielding bone, are to the body, like them, to be wonderfully improved and strengthened by attention and exercise ; and like them, to be unstrung, debilitated, and destroyed, by effeminacy and neglect.

From having learned how we might acquire the grand and commanding quality of *moral fortitude*, and the advantages we should possess ourselves of, in making that acquisition, this science of morality led us on to the understanding and conviction of the existence of the great comprehensive principle of *justice*, that immutable and everlasting law of righteousness, demonstrable to the reason of every creature possessed of reason, and binding upon God himself, as being *that* by which all his actions are ordered, and his almighty power itself directed : so it is *that*, which he hath marked out (not in commandment, institution, or prescription, but) in science, to the observance of all intelligent existences—the plummet, the line, the compass, the quadrant, the square, the circle, the cube, the cylinder, are its laws. Principles, not less certain than these, nor more requiring the surrender of the understanding to them, being the principles of morals. A man may be *religious*, by following the understandings of other people ; and *holy*, by renouncing the exercise of his own : but there is no way of being a moral man and a fool at the same time. The great principle of justice, as perfectly as trigonometry, giving the radius and the arc, to find the circle, has instructed us in all the duties which evolve themselves out of that principle, as the demonstrable fitnesses and proprieties of sentiment and action, which become a man, in relation to himself, his enemies, his friends, his contemporaries, his kindred, and his country. We come now to the study of what this everlasting science of righteousness shall demonstrate to us, of the nature of TRUTH, which is in words, sentiments, and speculations, what justice is, in actions.

The faculty of communication, or power of conveying ideas from one mind to another, is as certainly given to man, or existing in man for the end of conveying those ideas accurately and faithfully, as the seal is cut, and the type set, to produce specifically the expression from the impression, and *that* and none other.

As it is this faculty of communicating his ideas, and producing in other minds, an accurate translation of the impressions existing in his own, which is the distinguishing attribute of a rational creature ; without which, reason itself would not exist, nor humanity hold any claim to pre-eminence above the brute creation—so the faculty itself seems to be held of Nature, upon trust, and

covenant that it shall be faithfully and truly occupied. Of which covenant or tacit obligation, any breach on our part, by a criminal perversion of the faculty, and unjust giving forth of an incorrect impression, is invariably attended with a sense of pain and discomforture to the mind. Our nature feels the outrage committed upon it, our pride is humiliated, our countenance dejected, we look abroad for defence against the inward war upon ourselves, and seek protection from our own reproaches, in an imagined necessity, expediency, or obligation of dissimulating. Thus finding within ourselves the proof and lesson that falsehood is the *dernier* resource, the very last thing in the world, to which Nature can be reconciled.

In the case of suspected falsehood in *others*; if the falsehood be wilful, and with intention of the party to produce a false impression, we feel a consciousness of protection, in the repugnancy of his own nature against the unworthiness of the act in which he is engaged. Hence the just and expressive proverb of the ancients, *Heu! quam difficile est crimen non prodere vultu!*—"O how hard it is, not to betray the crime in the countenance!"

The dejected brow, the averted head, the unsteady lip, the eye rolling in delirious uncertainty, and the faltering tongue, which seems as if it would tell, what it would not tell, and drop the lie ere it had carried it up to the teeth, attest the glorious truth that the *anatomy* of man, is abhorrent to falsehood! He was not *built* to be a liar.

'Tis not the imposed oath, or any solemnities of asseveration, which give us a feeling of security in testimony. The eye must read, while the ear listens. 'Tis not what we have heard, that will produce conviction, unless it be subscribed to the mind, by the agreement of what we have seen. The lawyer asks his witness, "*Will you take your oath of that?*" forgetting, or choosing to seem to forget, that he who lies, will swear. The philosopher asks, "*Will you look me in the face, and say it?*" assured that though a villain may find it easy enough to *spea*k like an honest man, it is not quite so easy, to *look* like one.

Nature gives to the man of truth, a characteristic expression of that truth, which cannot be feigned nor counterfeited; and which is as common to the observation of every observant eye, and as familiar to the recognition of every reflecting mind, as the phrase in which we express it, *a fine open countenance*. Thus, as is most especially observable in young persons, when no sort of violence has been done to the animal machinery, where the index acts upon the spring, and what is without is the exhibition of what is within, Nature hath room to spread out the features through the mould of beauty, and fill up all the lines of the "human face divine." But when interrupted in her work, by the counter orders of art and sophistication, eyes, nose, and mouth get thrown together, as if with a shovel, to find out their

places as they may do, and our fellow-creatures walk the earth, looking "as if Nature's journeymen had made men, and not made them well, they imitate humanity so abominably."

Where similar accidents of education, and similar associations of mind, have concurred, you invariably find the corresponding expression of features. Thus in 500, or 5000 of the portraits which adorn the frontispieces of an Evangelical or Methodist Magazine, you will find them all as like to each other as horse-chestnuts in a bushel. One perhaps may be older, and another younger—one may seem to smile, and another to frown; but they've all of them black hair; they have all of them the legible legend of the craft, *here* about the jowls, a certain unspeakable something which smells of damnation, and looks as if affrighted Nature were constrained to own—that she is very sorry for them.

In cases where the utterance of falsehood is not wilful, and where there is no intention to produce other than a correct and faithful impression, the failure in doing so, is the result of inability. But it is an inability of which, you will observe, that Nature is more ashamed than of any other. Because 'tis more naturally disgraceful to fail of a power to do that which distinguishes us as rational beings and constitutes our capability of social intercourse, than to be deficient in any physical capacities of humanity. The pain which we feel in an imputation on our veracity, is not like the uneasiness which we feel under any other sort of imputation which we may be conscious is undeserved, sufficiently medicated and alleviated, by that consciousness. 'Tis not enough to know that we did not intend to deceive; but we require to be certified to ourselves, that we did not *do* the thing which we did not intend; and not alone the credit of our character of heart, but the honour of our understanding, is to be redeemed from the suspicion of misrepresentation.

We must achieve and conquer from the party who shall in any way have intimated a suspicion of our veracity, an admission that that suspicion originated in the error of his understanding, and not of *ours*. An admission, which a generous respondent will always be willing to make, upon the consideration, that it is infinitely less disgraceful not to have been able to understand what was communicated, than not to have been able to communicate what was to be understood. In such an equivocal case, justice demands that we should rather be willing to incur the lesser dishonour ourselves, than to inflict the greater upon another. The fault of a misunderstanding on the part of the hearer or recipient of the communication, being no greater than a failure of his due attention, where, if the fault lie upon the person who makes the communication, there is no alternative between the impeachment of his *will*, in that he *intended* to deceive us, where he had no right to do so, and was therefore a *bad man*, or the impeachment of his *understanding*, in that he did *not* intend to deceive us, and

yet did what he did not intend, and was therefore a fool, which it is much worse to be. From the horns of this dilemma, arises the intolerable pain of a direct accusation of falsehood, and the just resentment which that accusation excites, and ought to excite in every well-constituted mind. The insult is not to be borne; and it never ought to be borne. For what should a man contend, or what should seem dear and sacred to him, if his own honour be not so, and he be not concerned to defend his rank and place of reckoning as a man; which is to hold both the will and the understanding, to *know* and *speak* the plain and simple truth; which he who doth not or who cannot do, is so far short of manhood's proper honour, and worse and less than man. The possibility of error on the part of the person to whom the communication is made, exists; and he is conscious of his liability to have received an erroneous impression, where the fault was, (where it is always equally or more likely to be,) in his own faculty of perceiving and understanding; nothing could be more unjust, nothing more flagrantly wicked, than the hazarding an impeachment of the veracity of the communicator.

But mark the astonishing fact! that impeachment is never put up with, but where it has been deserved. Wherever the honourable nature of man is found, from pole to pole, from the frozen Greenland, to the burning zone, whatever be his climate, his complexion, his country, or his God, his blood catches an instant fever at the imputation of *a lie*; and he seeks to quell it in the instantaneous vindication of his honour, or quash it in the blood of his accuser.

Would ye see then, how abhorrent falsehood of any sort, is to Nature; how humiliating, how degrading, how soul-debasing, heart-destroying a thing it is, to *lie*, to be a *liar*. How it robs a man of the immediate jewel of his own esteem, strips him to worse than destitution of fortune, makes him "poor even in soul and loathsome in his aspect," ugly of countenance, and shorn of pride, 'midst all appliances of state or fortune, a sinner, and a slave, and with the wealth of Croesus, a beggar to the very bone. You see this lesson, not in dictation or authority, but written in legible characters of demonstration, from the Ganges to the Thames, from one end of the world to the other. It is only upon your carrying this with you as the postulatam or guiding principle, that you can be trusted with the startling and difficult problems that I have now to bring before you.

PROBLEM THE FIRST.

To utter a falsehood wilfully, and with a purpose of deceiving, is, in some cases, justifiable and meritorious.

THE PROOF.

Because in such cases, it is nothing else than the fair triumph

of our understanding, over the understanding of an enemy, who had no right to expect the truth from us; and when the conflict, is, *which shall get the better of the other*, 'tis as fair to put out our wit in the struggle, as our arm, each using the best weapon he has got, and where our foeman is the best with one, to try our battle with the other.

THE EXAMPLE.

Should a robber in the dark night, present his pistol, and demand of you that you should give him a golden sovereign, it would be no violation of the principle of truth, it would not only be justifiable, but it would be meritorious, to give him a gilt farthing instead, and to swear to him, that that was a sovereign.

THE APPLICATION.

Such an evasion would be no compromise of the honourable principle of truth; and would therefore, not be attended with that sense of degradation and meanness, which universally follows the consciousness of a *criminal* dissimulation. It would be attended rather with a feeling of satisfaction and victory, and the pleasing consciousness of having done honour to truth; by showing that truth can never be overreached by power, and that they who want to possess themselves of it, must never bring force into the market. This principle determines the proper mode of acting with all unreasonable persons. Immutable justice and inexorable truth, demand that they should not be co-operated with, but counteracted; not submitted to, but defeated, and therefore it will follow, that they are not to be set right, but to be deceived.

EXAMPLE 2.

Thus in the minor and daily occurring cases of commercial transactions, should an unreasonable customer wish to obtain a tradesman's goods without yielding him his profit, the tradesman would be perfectly just in putting forth his very best wit on the occasion; and taking care that his customer did not get his goods without yielding him his profit.

EXAMPLE 3.

In the sarcastic writings of Voltaire, composed as they were, under the terrors of the Bastille, and the scaffold, though the language throughout is in diametrical contradiction to the meaning, there is no departure from the sacred principle of truth, ten thousand direct falsehoods, but not one single lie amid them all. So far from this, that in those very falsehoods of statement, there is a *truth of purpose*, and an evident love and struggle for the truth, that will continue to command the applause and wonder of mankind, till falsehood and superstition are no more.

EXAMPLE 4.

But in those we call *martyrs*, even on the supposition that the opinions for which they chose to expose themselves to all manner of sufferings, were true, (which God knows they never were,) yet the truth was *by them* betrayed, and not defended; they were the criminous traitors and guilty surrenderers of his cause.

PROBLEM 2.

The martyrs were the worst-hearted men that ever breathed, and the greatest enemies to truth, that the truth ever had.

THE PROOF.

Because nothing can be more unnatural and monstrous, than for a man to be cruel to his own flesh, nor any act of Infidelity against God, more flagrant, than that of the wretch who does not take care of that very particular number *one*, which God gave him to take care of. If we love the truth, we should love the friends of truth. And if there be any one particular friend of truth, whom we should love above all others, 'tis the friend whom we button under our own waistcoat.

Only remember, for one moment, the *nature* of truth, and the instantaneous character or state of mind produced by the knowledge of something that is true, and in that moment you will discover the truth of this our

THIRD PROBLEM.

Nothing which excites the angry passion of men ever was, or could be true. Sufferings either caused or endured, prove not the conviction but the want of conviction, of the inflicting and suffering parties, not their sincerity, but their insincerity; not that they knew that the doctrines which they suffered for were true, but just exactly that they didn't know that they were true.

THE PROOF.

When Pythagoras taught the doctrine of the metempsychosis, or transmigration of the *souls of men*, he taught, (just like other teachers who teach any thing about the *souls of men*,) what he knew nothing about himself, for that's the very core and essence of divinity. And no doubt he was ready (as the butcher's say) to seal his doctrine with his blood. But when he taught, (what he *did* know something about) that "*the square of the hypotenuse is equal to the sum of the squares of the sides, in every right-angled triangle*," which is the grand elementary theorem of the science of navigation, he never dreamed of any thing about bleeding and sealing. Whoever had denied his doc-

trine, he would not have been grieved, he would not have been provoked, he would not have considered it as a very serious thing; but, he'd have whistled. And if, like the most reverend and magnificent fathers of the holy office, his sagacious cotemporaries had insisted on his recanting his doctrine! like Galileo, he would have recanted, as well knowing that all the canting and recanting in the world, no power nor craft of man can ever affect the evidence of any thing which hath once been discovered to be true.

Thus understanding what the nature of truth is, we shall be able to solve

THE FOURTH PROBLEM.

There are innumerable cases in which a man may utter what he knows to be untrue, and knowingly to deceive the party to whom he utters it, and yet commit no compromise of truth, but act not only with perfect wisdom, but with the strictest honesty.

THE EXAMPLE.

The noble Pierre is represented to us, as in his dying breath exulting in the consciousness of a successful act of dissimulation, and exclaiming with all the satisfaction of a conqueror who falls in the arms of victory, "We have deceived the senate!"—and he was justly prouder to have done so, "than if he had drove a million o'er the plain."

THE PROOF.

The solution of this case, is to be found in the application of that great eternal axiom of everlasting righteousness, that, "it is *the terms of the covenant*, that are to be observed." The terms of the covenant being ascertained, will in every case, determine the proprieties and fitnesses both of sentiment and action, which become a wise and good man *under that covenant*. These, he will observe with inflexible integrity, with a constancy never to be shaken, in honour or dishonour, in life or death; and he who never fails of these, can never be charged with failing of any degree of moral perfection which either God or Nature has required from man.

FIRST COROLLARY.

There can be no communication between man and man either friendly or hostile, but there is instantly a *covenant* between them; the terms or stipulations of which, (it often happens)

neither of the parties dare put into any sort of words, or recognizances whatever.

THE SECOND COROLLARY.

It is with the *covenant* only, and not with words or expressions of any sort, that truth is concerned. If the *covenant* has been observed, the truth has been observed.

PROBLEM 5.

The truth may be observed when every expression has been deceitful.

PROBLEM 6.

Every expression may have been correct, and every sentence a truism, when the principle of truth has been altogether outraged and violated, and both the parties steeped up to the ears in hypocrisy and fraud.

EXAMPLE TO THIS SIXTH PROBLEM.

Such are they who patter "with us in a double sense, who keep the word of promise to our ear, but break it to our hope."

EXAMPLE TO THE FIFTH PROBLEM.

When we take persons for men of veracity, or when men imagine ourselves to be so, from the easy affectation of a punctilious scrupulosity in words and expressions, thereby to worm themselves into a greater share of confidence than would be theirs upon any fair settling of the reckoning.

THE PROOF.

Such an overstrained scrupulosity, being full oft nothing more than a master-stroke of *craft*, as we often find, when the practitioner having brought his game to the finish, poisons upon us with a dashing villainy that makes our hair stand up.*

FIRST CASE.

Our first inquiry in every case in which we seek for truth, should be *what are the terms of the covenant?* The terms of

* This case was noted by Cicero.—Totius injustitiam, nulla capitatio est, quam eorum, qui tum cum maxime fallunt, id ajunt, ut viri boni esse videantur.

"Of all villainy none is more capital, than that of those who when they most deceive, do it that they may seem just men."

the covenant between the honest man and the thief were, that *the thief* should possess himself of the honest man's money if he could, and that that the *honest man* should keep his money if he could. The game was between *wit* and *force*. The honest man who palmed off a farthing for a sovereign, honestly saved 19s. 11½d., and did what every honest man ought to do,—beat his adversary.

SECOND CASE.

Between Voltaire and the bigots and Jesuits by whom he was surrounded, as between all philosophers, and wise and good men in all ages, and their bigotted persecutors, *the covenant* is of the same nature; the terms being, that the bigotted persecutors should find some pretext for destroying the wise and good men, and that the wise and good men should find some way for defeating their charitable intentions. Could you for a moment suppose, that the sacred principle of truth, should oblige the wise and good men to yield the victory in this struggle to the fools and bigots, you could not have a more certain demonstration to yourself, that you never till this moment knew what truth meant.

Is truth at variance do you suppose, or can it be so with any law which God and Nature have marked out to the observance of rational creatures? Is it at variance with the great law of self-preservation, that any case should possibly arise, in which it would be incumbent on a man for the truth's sake, so much as to cut his finger, or to let any body else do it, when he by any means, fair or foul, could prevent them? Undoubtedly not, for truth is almighty, and wont die. Let Hercules do what he may; but man is not almighty, and should he get his brains knocked out for telling the truth, he would be worse than the greatest liar living because he'd never tell the truth any more.

Men and brethren, I have only opened the door on this important subject; and suggested the golden vein of thought, whose expansion may gild the furniture of your own reflections, and wear till next I see you.

This Discourse has propounded only the consideration of the *nature of truth*. The consideration of the *obligations* of truth as a moral and social virtue, must remain for subsequent inculcation. But even at this stage, for your mind's ease under the pressure of ideas which sit not easy at the first buckling on, ye shall take with you the oil of your remembrance, that all which we have delivered, notwithstanding, there is nothing on earth so honourable as truth; nothing so mean, so base, so cowardly, as falsehood; and in the sincerity of the unaltered language and unalterable sentiment, with which this day two years ago, I addressed the first meeting of the Christian Evidence Society, I this day, as fervently repeat, that "Truth is above all compro-

wise. Truth has no passions, no policy to subserve, no interests to gain, no consequences to fear. Her seat is the bosom of the Deity, her voice is the harmony of all rational minds. Virtue subsists only in the atmosphere of her influence, and eternal happiness leans on the pillars of her throne.

"Eternal Truth, when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous race began, but not to fade
When all the sister planets have decayed;
When rapt in flames the realms of ether glow,
And heaven's last thunder shakes the world below,
Thou undismayed shalt o'er the ruin smile,
And light thy torch at Nature's funeral pile."

Good friends, we part, and I shall burthen your most excellent piety no further, than to claim its remembrance this day in the sacred libation of the deepest and fullest draught that you can quaff of your best vintage to the success of our good and glorious cause.

DELEND A EST CARTHAGO.

END OF VOL. III.



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